FIFTIE
GODLIE AND LEARNED
SERMONS, DIVIDED INTO
FIVE DECADES, CONTAINING THE
chiefe and principall points of Christian Religion,
written in three severall Tomes or Sections,
by Henrie Byllinger Minister
of the Church of Tyge in
Swicerland.
WHEREVNTO ARE ADDED CERTAINE EPISTLES OF THE SAME
Author concerning the Apparell of
Ministers and other indifferrent things.
WITH A TRIPLE OR THREE-FOLD
Table verie fruitfull and necesarie.

Translated out of Latine into English, by
H. I. Student in Divinitie.

MATTHEW. 17.
This is my beloved Sonne in whom I am well pleased: Heare him.

Imprinted at London by Ralph Newberie, dwelling in Fleetstreet a little aboue the Conduit, who hath store of these books for those that want both in Latine and English.
Cum gratia & privilegio Regis Maiestatis.
A PREFACE TO THE
MINISTERIE OF THE CHVRCH
of England, and to other well disposed Readers of Gods word.

Hat just cause there is, that all spiritual shepherds, and specially thef: of our time, should see carefully to the feeding of the flocks committed to their charge : may easily appear to him that shall but a little State his consideration upon this matter. For if the commandements of the Almighty touching this thing are very earnest, the authority of which should greatly influnce. Secondly, the rewards which he proposeth to vigilant and careful pastors, are large and bountifull, the sweetneffe of which should much allure. Thirdly, the plagues and heauie judgements which he de


Then the nature & condition of the sheepeower whom they watch, the vigilance of the wolf against whom they watch, the confidence in taking the fleece for which they watch, and this time and age wherein they watch being rightly considered, will give them to understend sufficiently, that they have good occasion to watch. How earnestly God commandeth, appeareth, Esay 58. Where he faith, Crie aloud, (are not, lift vp thy voice like a trumpet, show me your people their transgresions, and the house of Jacob their sinnes, and Esay 62. I have set watchmen upon thy walls, O Jerusalem, to tell, which all the day and all the night continually shall not cease: ye that are mindful of the Lord keep not silence. And John 21. Feed me Lambs. Feed me for euer, and if you love me, Feed. And 2 Tim. 4. Preach John 21. the word: be infinant, in feafon, out of feafon, improue, rebuke, exhort, spe. How sweetly with rewards the allureth, doth appear in the 12 of Daniel: They that be wise (hall shine as the brightnes of the firmament, and they that are many vile and duft full shine as the flowers for ever and ever. And 1 Tim. 4. Take heed to thy selfe and to doctrin, in them occupie thy selfe continually. For in so doing thou shalt save thy selfe and them which heare thee. How fiercely also he venge and driueth on the plagur

gith and careleffe sheepehearths with terrible plagues and whips threatened vnto them: appeareth Ezechiel 3. Where he faith, Some of men, I have made thee a watch man vnto the house of Ezechiel, Israel: therefore heare the word of my mouth, and give them warning from me: When I shall say vnto the wicked, thou shalt surely die, and thou giueft him not warning, nor speakest to admonish the wicked of his wicked way, that he may live: the same picked man shall die in his iniquitie, but his blood will requite at thy hand. And Jeremie 1. v. 17. Thou therefore, vnto his bones, and speake vnto them all I command thee, be not afraid of their faces, lest I deftroye thee before them. And 1 Cor. 5, v. 16. Though I preach the Gospel, I have nothing to rejoice of: fo necceffity is laid upon me, and wo is vnto me. 1 Pet. 5. If I preach not the Gospel: for if I doe it willingly, I have a reward: but if I doe it against my will, notwithstanding the depression is committed vnto me. Now the sheepe whereof spiritual sheepehearths haue vndertaken charge, are not beasts, but men: the very Images of God himselfe ended with everliving soules, Citizens with the Saints and blessed Angels, clothed with Gods liueriy, beautified with his cognifance, and all the badges of saluation, admitted to his Table, and to none mais than the body and blood of the vndefiled lambe Christ Iesus, bought alfo and redeemed out of the wolues chawes with no leffe price, than of that same blood more precious than any gold or siluer. Sheepe alfo of that nature they are, that being carefully fed and discretly ordered, they proue gentle and loning towards their sheepehearths, and feruiceable towards the chiefe sheepeheard Iesus Christ: but being neglected and left to themselves, they degenerate into bloodie wolues, watching euer opportunitie when they may rent in pieces their sheepehearths, and all other sheepe which are not degenerated into their wolvish nature. As for the spiritual wolfe against whom they watch, which is Satan. He (as the Apostle Peter witneffeth, 2. Epif. cap. 5.) never refifeth, but as roaring Lion, walketh about, seeking euery whom he may devour. And for that cause alfo is he called, Apoc. 20. v. 2. A dragon. Which beast naturally Apoc. 13. is verie malicious, craftie, and watchfull: so then, if the spiritual sheepeheard must watch whiles the
the spirituall wolle doeth wake, he can promise vnto himselfe no one moment of securitie, wherein he may be carelesse. God by his Prophet Ezechiel cap.34. saith: We be vnto the sheepeheards of Israel that feede themselves: should not the sheepeheards feede the flocke? Ye eate the fat, and ye clothe you with the wolle; ye kill them that are fed, but ye feed not the sheepe. This sentence should awake the sheepe and carelesse consciences of many sheepeheards. For as the Priest that serueth the alter, is worthie to live vpon the offerings: and the souliard that ventereth, is worthie his wages: and the husbandman that toileth, is worthie the harvest: and the sheepeheard that feedeth the flocke, is worthie to be fed with the milke, and clothed with the wool. So questionless, the Priest that serueth not, is worthie no offerings: the souliard that fightheth not, is worthie no wages: the husbandman that loveth not, is worthie no fruites: and the sheepeheard that feedeth not, can with no good conscience require either the milke or the fleece: but his due reward and iust recompence is punishment, for that through his default the sheepe are hungrified and destroyed of the wolle. But let the Ministers of our time well weigh the condition and maner of the time, and then no doubt, they shall see that it is high time to befit them to the doing of their duties. This time succeeedeth a time, wherein was extreme famine of all spirituall foode, so that the sheepe of this time can never reouer themselves of that feebleness whereinto they were brought, but by some great and extraordinarie diligence. This time succeeedeth a time, wherein the multitude of woules, and rauous beasts was so great, and their rage, & furie so fell in euer sheepefoldes, that the good sheepeheards were either put to flight, or pitifully murthered: so that the sheepe committed to woules, did either perish or degenerate into woules: so that to regenerate them againe into sheepe, requireth no small labour. The Church in this time is like land that hath liuen (time out of minde,) vnmanured, vncompasst, vntilled, by reason whereof it is so out of hart, that it requireth armes of yron, and egges of braue to recover it againe: or like a ship so wore with winds and tempests, so rent with rocks, so crackt and utterly decayed, that it seemeth a rare pece of cunning to make her take the seas againe. No remede thin but the ministerie of this time, if there be any love, or care of God in them, if they would not have all things run to ruine, if they regard either God, themselves, or their brethren, must forthwith without further delay, set themselues to feede their flocks, to teach, to exhort, to strengthen, to binde vp, to build, to plant, to water, to fet, to graffe, to leaue nothing undone that appertaineth to the feeding and fatting of the Lords flocke; to the planting of the Lords Paradise, tilling of the Lords husbandrie, dresing of the Lords vineyard, raising and rearing vp of the Lords temple. What great want there is in many, to discharge their duties in this behalfe, is very lamentable, and by some meanes (as much as is possibfe) to be supplied and remedied, rather than to be made a common theme and argument of railing, which at this day many do. Wherein they shew them selues like vnto thofe which finde fault at other mens garments, not for that they love them, or mind to give them better: but for that they are proud of their owne, and would scornfully shame and vexe other. The cause of this great want needes not heere to be disputed: but in very deede, any man may judge how vnpossibfe it was for so populous a kingdome, abounding with so many feuerall congregations, to be all furnished with fit and able pastours, and that immediately after such a generall corruption and apostacy from the truth. For vnlesse they shoulde haue sodenly come from heauen, or bin raised vp miraculously, they could not haue bin. For the auncient preachers of king Edwards time some of them died in prizon, many perished by fire, many otherwise: many also fled into other countries, of whom some there died and a few returned, which were but as an handful to furnish this whole realme. The Vniuersities were also at the first so infected, that many woules and foxes crept out, who destreareth the ministerie, and wrought the contempt of it every where: but very few good sheepeheards came abroad. And whereas since that time now 18. yeeres, the Vniuersities being well purged, there was good hope that all the land shoulde have beene ouer sped and replenished with able and learned pastours: the dull and corrupt patrones haue taken such order, that much of that hope is cut off: For patrones now a daies search not the Vniuersities for a most fit pastour: but they post vp and downe the country for a most gainesfull chapman. Hee that hath the biggest purfe to pay largely, not he that hath the best gifts to preach learnedly is preferred. The Bishops beare great blame for this matter, and they admit (lay they) vnworthy men. See the craft of lothan, fallly to charge the worthiest pil- lers of the Church, with the ruine of the Church: to the end that all Church-robers and caterpillers of the Lords vineyard may lie vnpied. There is nothing that procureth the Bishops of our time more trouble and displeasure, than that they zealously withstand the countouines: of
of Patrones, in reiecting their vn sufficient clearke: For it standeth them vp on of all other, that the Church of God doth prosper, in the decay and fall whereof they can not stand but perish. But howsoever it commeth to passe, certaine it is, that many are far behind in those gifts which are necessarie for their function, and small likelihood is there yet, that the Church shall be serued with better, but rather with worse. For it seemeth not, that Patrones hereafter will bate one penie, but rather more and more raise the market. The cafe standing thus, their labor surely is not worth bestowed, neither doe they promote the glory of God, or profit the Church leaft, which to that end applie their endeoure, that the ministerie which now is in place, may come forward, and be better able to do their duties: I meane such as either set forth godlie and learned treatises, or expositions of the holy scriptures, compiled by themselves in our mother tongue: or else such as translate the worthy works of the famous divines of our time: both these fortes of men, no doubt, doe much edifie the godly, & doe greatly helpe forward all those Ministers, which either not at all, or very meanely understand the Latine tongue: so that amongst them are found many, which by painefyl industrie and diligent reading of such Books, doe God good seruice in the Church, and so might all the rest of them do also if flouth and worldly affaires did not hinder them. Some of that fort complains, that Caluins maner of writing in his Institutions, is ouer deepe and profound for them: Musculus also, in his common places is verie scholaftical: the Commentaries of Marlorat vp on John, of Peter Martyr vp on the Judges, of Gualter vp on the small Prophets, and other many are translated and extant, which altogether do handle most points of Christian doctrine excellently well: but this sort of ministers for the most part are fo bare bitten of their Patrons, that to buy them all would deeply charge them. Therefore questionele, no writer yet in the hands of men can fit them better, than Master Bullinger in these his Decades, who in them amendeth much Caluins obseuritie, with singular perpicuitie: & Musculus scholaftical subtiltie, with great plainesse and even popular facitie. And all those points of Christian doctrine, which are not to be found in one, but handled in all: Bullinger packeth vp all, and that in good order, in this one booke of small quantitie. And whereas divers of the ministerie which lacke knowledge and some also which have knowledge, but yet lacke order, discretion, memorie, or audacity, can not by reason of their wants, either expound, or exhort, or otherwise preach, but onely read the order of service: the Decades of Master Bullinger in this respect may doe more good, than shall perhaps at the first be conceived. For in very deede, this booke is a booke of Sermons: Sermons in name, and in nature: fit to be read out of the pulpit into the simplest and rudest people of this land: the doctrine of them very plaine, without ostentation, curiositie, perplexitie, vanitie, or superfluitie: verie found also, without Poperie, Anabaptisme, Seruetianisme, or any other heresie: & in number, yo. every Decade containing (as the word importeth) ten: so that they may easily be so diuided, as there may be for every Sunday in the yere one. Neither is it materiall, what tho[se] Phanaticall fellows say, which can away with no Homilies or Sermons, be they neuer so found, pithie, and effectuall to be read in Churches. They are like Physicians, which forbid their patients all those meates which they may have, and would do them good: and appoint them oneely such, as by no meanes they can obtaine: for it will not yet be, that evry parish shall have a learned able preacher resident and abiding in it. And in the meanie time it can not be denied, but that an Homile or Sermon penned by some excellent clearke, being read plainly, orderly, and distinctly, doth much move the hearers, doth teach, confirme, confute, comfort, persuade, even as the same pronounced without the booke, doth. Perhaps some hearers which delight more to have their eyes fed with the preachers action, than their harts edified with his sermone, are more moued with a sermon not read: but to a good Christian hearer, whose minde is most occupied on the matter, there is small od. Better is a good sermon read than none at all. But nothing (say they) must be read in the open congregation, but the very Canonicaall scriptures. That rule is somewhat strait and precise. Then may not either the creede, called the Apostles creede, or the Nicene creede, or the creede called the Athanasius creede, or any prayers, which are not word for word contained in the canon of the scriptures, nor any contents of chapters be read in the congregation: The Church and congregation of the Colossians, were injoyed by Saint Paul, Col.4. ver. 16. to read amongst them the epistle written from Laodicea, which Epistle (as Calvin thinketh) was not written by Paul, but by the Church of Laodicea, and sent to Paul, and is not contained in the Canon of the scriptures. The Church of Corinba also, and other Churches of the godly, soon after the Apostles times (as appeareth out of Eusebius Lib.4. c.13. and the writers of the Centuries, Cent.2. c.10.) did vfe to read openly, for admoni-
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Upon the Communion booke in King Edwars time, writeth thus: It is better, that where there lackt to expound the scriptures unto the people, there should be godly and learned Homilies read unto them, rather than they should have no exhortation at all in the administration of the supper. And a little after, he faith: there be too fewe Homilies, and too fewe points of religion taught in them: when therefore the Lord shall leffe this kingdome with some excellent preachers, let them be commanded to make more Homilies of the principall points of religion, which may be read to the people, by those pastors that cannot make better themselves. And that worthy martyr doctor Ridley Bishop of London, speaking of the Church of England that was in the raigne of King Edward (as he is reported by Master Foxe in his booke of Acts and Mo.To.2.Pag. 1940.,) faith thus: It had also holy and wholesome Homilies in commendation of the principal verses which are commended in scripture, and likewise other Homilies against the most pernicious and capital vices, that use (also) to raigne in this Church of England. So long therefore as none are read in the Church, but such as are found, godly, and learned, and fit for the capacity of the people: and whiles they are not thruft into the Church for Canonicall Scriptures, but are read as godly expostutions, and interpretations of the same: and whiles they occupy no more time in the Church, than that which is usuall left and spared after the reading of the Canonical Scriptures, to preaching and exhortation: and whiles they are vsed, not to the contempt, derogation, or abandoning of preaching, but only to supply the want of it: no good man can mislike the vse of them, but such contentious persons as define all things which they deuise not themselves. And if it be faide, there be already good Homilies, and those also authorized, and likewise wholesome expostutions of fundrie parts of scripture to the fame purpose: I grant there be so, but store is no more. And as in meates, which are most dainty, if they come often to the table, we care not for them: so in sermons which are most excellent, if the same come often to the pulpit, they oftentimes please not: others are defired. But to ende: these sermons of Master Bullinger are such, as whether they be vsed privately, or read publikely: whether of ministers of the word, or other Gods children: certainly there will be found in them such light and instruction for the ignorant, such sweetes and spirituall comforte for consciences, such heavenly delights for soules: that as perfumes, the more they are chafed, the better they smell: and as golden mines, the deeper ye digge them, the more riches they shewe: so these, the more diligently ye peruse them, the more delightfully they will please: and the deeper ye digge with daily studie in their mines, the more golden mater they will deliver foorth to the glory of GOD, to whom onely be praise for ever and ever, Amen.
Of the foure generall Synodes or Councils.

Ince the time of the Apostles, many Councils haue beene celebrated in sundry Provinces. Thofe (Councils) then were Synodes or assemblies of Bishops and holy men, meeting together to consult for keeping the soundnesse of Faith, the viutie of doctrine, and the discipline and peace of the Churches. Some of which fort the epiftles of the blessed Martyr Cyprian haue made vs acquainted withall.

The first generall or vniuersall Synode therefore, is reported to haue beene called by that most holy Emperor Constantine in the cite of Nice, the yeere of our Lord 324. against Arius and his partners, which denied the naturall Deitie of our Lord Iesu Chrift. And thither came there out of all nations vnder heauen 218. bishops and excellent learned men, who wrote the Creede commonly called the Nicene Creede.

Hitherto the Creede of the Apostles sufficed, and had bene sufficient to the Church of Chrift even in the time of Constantine. For all men confesse that all the Churches vfed no other creede than that of the Apostles (which we haue made mention of and expounded in the first Decade,) wherewith they were content throughout the whole world. But for bicaufe in the daie of Constantine the great, that wicked blasphemer Arius sprang vp, corrupting the purenes of Christian faith, & perverting the simple truth of doctrine taught by the Apostles, the minifters of the churches were compelled of very necessity, to fet themſelves against that deceiuer, and in publishing a creede, to fhow forth and declare out of the canonicall Scriptures, the true and ancient confeflion of faith, condemning those nouelties brought in of Arius. For in the Creedes fet forth by the other three generall counsels presenty following, neither was any thing changed in the doctrine of the apostles, neither was ther any new thing added, which the churches of Chrift had not before taken and beleuued out of the holy Scripture: but the ancient truth being wisely made manifest by confefions made of faith, was profitably and godly fet against the new corruptions of heretikes. Yet were the writings of the Prophets and Apostles the Spring, the Guide, the Rule, and judge in all these counsels, neither did the fathers suffer any thing to be done there according to their own minds. And yet I speake not of euer Conftitution and Canon, but namely of those ancient confefions alone, to which we doe attribute to much as is permitted by the canonical scripture, which we confefs to be the onely rule how to judge, to speake, and doe.

The second general counsell was held in the royall cite Conftantinople, vnder Gratian the Emperor, in the yeere of our Lord 384. There were assembled in that Synode (as witnesseth Prosperus Aquitanicus) 180. fathers or Bishops, which condemned Macedonius and Eudoxius denying the holy Ghoſt to be God.

And about the yeere of our Lord 434. in the very fame yeere that the blessed father Augustine died, whe that godly Prince Theodosius the great

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was Emperor, there came together at Ephesus the third Synode, of 200.

Priests or thereabout against Nestorius, which were the misterie of the Incarnation, and taught that there were two sons, the one of God the other of man: whom this Councell condemned, together with the Pelagians helpers of this doctrine as cousin to their owne.

The fourth general Councell was assembled at Calcedon, in the yeere of our Lord 454. under the Emperor Martian, where 630 fathers were gathred together, who according to the Scriptures condemned Eutyches, which confounded the natures in Christ for the unitie of the person.

Beda de ratione temporum, and many other writers do joine with these foure vniousall councils, two general Synodes more, the fift and fext, celebrated at Constantinople. For the fift was gathered together when Iuf廷inian was Emperor, against Theodorus, & all heretikes about the yeere of our Lord 552. The fext came together under Constantine the sonne of Constantius, in the yeere of our Lord 682. And there were assembled 289. Bishops against the Monothelites. But there was nothing determined in these Synodes, but what is to be found in the foure first councils, wherefore I have noted nothing out of them.

The Nicene Creede taken out of the Ecclesiatisticall and tripartite historie.

We believe in one God, the father almighty, maker of all things visible and invisible. And in one Lord Iesus Christ, the sonne of God, the only begotten sonne of the father, that is, of the substance of the father, God of God, light of light, very God of very God, begotten not made, being of the same essence and substance with the father, by whom all things were made, which are in heaven, & which are in earth: Who for us men, and for our salvation came downe, was incarnate and manned (was made man.) He suffered and rose againe the third day, he ascended into heauen, and sitteth to judge the quicke and the dead. And (we believe) in the holy Ghost. As for those that say, it was sometime when he was not, and before he was borne he was not: and which say, because he was made of things not being (of nothing) or of any other substance, that therefore the Son of God is either created, or turned or changed, them doth the holy Catholike and Apostolike Church curse or excommunicate.

The Creede of the Councell held at Constantinople, taken out of a certaine copie written in Greeke and Latine

I believe in one God, the father almighty, maker of heaven & earth, & of all things visible and invisible. And in one Lord Iesus Christ the only begotten son of God, borne of his father before all worlds, light of light, very God of very God, begotten not made, being of the same substance with the father, by whom all things were made. Who for us men, & for our salvation, came downe from heaven, & was incarnate by the holy ghost & the virgin Marie, and was made man. He was also crucified for us under Pontius Pilate. He suffered and was buried: & he rose the third day, according to the Scriptures. And he ascended into Heaven, and sitteth on the right hand of God the father:
Of the foure generall Synods or Councils.

I have therefore rather chosen out of the 28. Epistle of the same Cyrill, a short confession sent to the Synod, and allowed by the whole council. Before the confession are set these words. Even as in the beginning we have heard out of the divine Scriptures, and the tradition of the holy fathers: so will we briefly speake, not adding any thing at all to the faith set forth by the holy fathers in Nice. For that doth suffice as well to all knowledge of godlinessse, as also to the utter forsaking of any hereticall ouerhwarneffes.

And a little after this, the confession is set downe in these words: We acknowledge our Lord Iesus Christ the only begotten Sonne of G O D, to be perfect God and perfect man of a reasonable soule & body, born of the father according to his Godhead before the worlds, and the very same according to his humanitie borne in the latter times of the virgine Marie for vs, & for our salvation. For there was made an uniting of the two natures. Wherefore we confesse both one Christ, one Sonne, and one Lord.

And according to this understanding of the unconfounded unity, we acknowledge the holy virgin to be the mother of God, because that God the word was incarnate & made man, & by the very conception gathered to himself a body taken from her. But for the speeches uttered by the Evangelists & Apostles touching the Lord, we know that the Diuines do by reason of the two natures divide them, so yet as that they belong to one person, & that they do referre them, some because they are more agreeable to the divinity, to the Godhead of Christ, and other some (because they are) base to his Humanity.

To this confession Cyrill addeth these words: When we had read these holy words of yours (even in the Synode to which the confession was sent) & did perceive that we our selues were of the same opinion (for there is one Lord, one faith, & one baptism) we glorified God the favour of all (men) rejoicing together in our selues, for that the Churches both ours and yours doe beleue agreeably to the Scriptures of God and tradition of the holy fathers.

A Confession of faith, made by the Councell of Chalcedon, taken out of the Booke of Isidore.

After the rehearfall of the creeds set forth by the Synodes of Nice & Constantinople, with a few words put between, straightway the holy council of Chalcedon doth prescribe (their confession) in these words.
Of the foure generall Synodes or Counsels.

We therefore agreeing with the holy fathers, doe with one accord teach to confesse one & the same some, our Lord Jesus Christ, & him (to be) perfect GOD in the Deitie, and the same also vertie man of a reasonable soule & body: touching his godhead (being) of one nature with his Father: and the same: as touching his manhood of one nature with us, like to us in all things except sin. Touching his Godhead born of his father before the worlds: and the same in the latter dates made man for us and for our salvation. (We teach) to consider that he is one and the same Christ the Sonne (our) Lord the onely begotten Sonne in two natures, neither confounded, nor changed, nor divided, nor separated, and that the difference of the natures is not to be taken away because of the unitie: but rather, the propertie of both (his) natures remaining whole & meeting together in one person & one substance, that he is not parted or divided into two persons, but is one and the same some the onely begotten some God the word (Our) Lord Jesus Christ: even as the Prophets from the beginning haue witnessed of him, as he himselfe hath instrutted us, and the confession of the fathers hath taught us. These things therefore being ordered by vs with all care and diligence, the holy & univerall Synode doth determine, that it should not be lawfull for any man to professe any other faith, or else to write, to teach, or speake to the contrarie.

That the Decree of the Synod of Calcedon is not contrary to the doctrine of the blessed Bishop Cyrill, taken out of the first Booke of the holy Martyr Vigil ius against Eutyches.

But now let vs consider the last article in the decree of the Synode of Calcedon. We confesse that Christ our Lord the onely begotten some is to be understood to be one & the selfe same in (his) two natures, neither confounded, nor changed, nor divided, nor separated, but making voide the difference of the two natures because of the unitie, but keeping sound the propertie of both natures coming together into one person and substance, not as being divided or separated, but (as being) one and the same onely begotten Sonne God the word (our) Lord Jesus.

In this article this displeaseth them, because they said: The propertie of both natures remaining sound, Or, The difference of the natures not being made violed. And that they may perswade vs that those things (which they mislike) are assurably so, they vling their accustomed largeness of words, & vaine afferntions do bring in many testimonies out of the articles of Cyrill, wherein he denieth not the two natures in Christ, but teacheth that there is but one person. To the intent therefore that we may not confute them with our disputation alone, let vs set downe also the words of Cyrill, that euens as they leane to the testimonie of Cyrill, so by the testimonie of Cyrill they may be overcome. In the Synodall Epistles of Cyrill to Neftorius, thus it is (written.) For we do not affirme (faith he) that the divine nature is turned or changed into flesh, nor yet that it is transformed into the whole man, which consisteth of the body & soule, but we say rather that the reasonable soule hath coupled to it selfe the substance of living flesh, that it is unspaukeably & unconceivably made man, and is also called the sonne of man, not of bare will alone, nor by the onely taking on of the person, but because the two natures do after a certaine manner come together in one, so that there is one Christ, and one sonne of both (the natures) by joining them in one, not in making void or taking away.
Of the foure generall Synodes or Councells.

away the difference of the natures, but because they, that is, the Godhead and the manhood, together by that hidden & unspakeable knitting to the unitie, have made to us one Lord, and (one) Christ, and (one) Sonne. What could be spoken more plainly than this? What could be hewed more cleereely out of the Epistles of Cyril to agree with the determination of the Councell of Caledon? For see, neither are words to words, nor sentence to sentence any thing contrary: but even as they had one meaning of faith, so vse they in a manner the selfe same words.

The holy Synode said: The difference of the two natures being nowhere made void, Saint Cyril said: The difference of the natures not being made void, or taken away by joining them together. The holy Synode said, Both the natures meeting together in one person. S. Cyril faith, Not of a bare will onely, nor yet by the onely taking on of a person, but because the two natures after a sort do meeete together in one. The holy Synode said, Not being divised into two persons: but being one & the same Christ. S. Cyril said, So that of two, that is to say (of two) natures in one Christ the Sonne. And againe, Because they, that is the Godhead and the manhood together have made to us one Lord, (one) Christ, and (one) Sonne, &c.

The Creede of the first Councel held at Toledo, when Honorius and Arcadius were Emperors, taken out of the booke of Isidore.

We beleue in one very God the father almightie, and the Sonne, and the holy Ghost, maker of things visible and invisibile, by whom all things were made in heauen & in earth. We beleue, that there is one God & one trinitie of the divine substance. And that the father himselfe is not the Sonne, but that he hath a Son, which is not the father. That the Sonne is not the father, but that the Sonne of God is of the nature of the father. And also that the holy Ghost is the comforter, which neither is the father himselfe, nor the Son, but proceeding from the father and the Sonne. The father therefore is unbegotten, the Sonne begotten, the comforter not begotten but proceeding from the father & the Sonne. The Father is he from whom this voice was heard out of Heauen, This is my beloved Sonne, in whom I am well pleased, heare him. The Sonne is he which said, I went out from the Father, & came from GOD into the world. The comforter is the holy Ghost of whom the Son said, Vnlesse I go away to the father the comforter shall not come. We beleue in this trinitie differing in persons (but) all one in substance not diuided nor differing in strength, power and majestie, (and) wee beleue, that beside this there is no divine nature, either of Angel, or of spirite, or any power, which may be beleued to be God.

We therfore beleue, that this Sonne of God, being God begotten of his father altogether before all beginning, did sanctifie the wombe of the virgin Marie, & that of her he tooke vppon him very man, begotten without the seede of man, the two natures onely, that is of the Godhead and manhood comming together into one person only, that is, our Lord Iesus Christ. Nei-
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The Creede of the fourth Councell kept at Toledo,

taken out of the Booke of Isidore.

S we have learned of the holy fathers, that the father, and the sonne, and the holy ghost are of one godhead & substance, (fo) is our confession, beleevin the trinitie in the difference of persons, and openly professing the vnitie in the Godhead, neither confound we the persons, nor diuide the substance. We say, that the father is made or begotten of none: we affirme, that the sonne is not made, but begotten of the father: and we professe that the holy Ghost is neither created nor begotten, but proceeding from the father and the sonne. And (we confesse) that the Lord himselfe Iesus Chri$t the sonne of God, and the maker of all things, begotten of the substance of his father before all the worlds; came downe from his father in the latter times for the redemption of the world, who (neuertheless) neuer ceased to be with the father. For he was incarnate by the holy ghost and the glorious virgin Marie the holie mother of God, and of her was born alone the same Lord Iesus Chri$t, one in the trinity, being perfect (man) in soule and body, taking on man without sinne, being stille what he was, taking to him what he was not: touching his godhead equal with the father, (and) inferior to his father touching his manhood, hauing in one person the propertie of two natures. For (there are) in him two natures, God and man. And yet not two sonnes or two Gods, but the same (God and man) one person in both natures, who suffered griefe and death for our salvacion, not in the power of his godhead, but in the infirmitie of his manhood. He descended to them belowe to drawe out by force the Saints which were held there. And he rofe againe, the power of death being overcome. He was taken vp into the Heauens, from whence he shall come to judge the quicke and the dead. By whose death and blood we being made cleane, have obtained forgivnesse of (our) sinnes, and shall be raised vp againe by him in the last day, in the same fleth wherein we now live, (and) in that manner wherein the same (our) Lord did rise againe, (and) shal receive of him, some in reward of their well doing life euerlafting, and some for their sinnes the judgment of euerlafting punishment. This is the faith of the Catholique church, this confession we keepe and hold, which whosoever shall keepe stedfastly, he shall have euerlafting salvacion.
A declaration of the faith or preaching of the Evangelical and Apostolical truth, by the blessed martyr Irenæus, taken out of the second Chap. of his first book Contra Valentin.

The Church dispersed through the whole world even to the endes of the earth, hath of the Apostles & their Disciples received the believe, which is in one God the father almightie, which made Heauen and earth, the Sea, and all that in them is. And in one Iesus Christ the Sonne of God (who was incarnate for our saluation.) And in the holy ghost, who by the prophets preached the mysterie of the dispensation and the comming of the beloved Iesus Christ our Lord with his natuirtie of the virgine, and his passion, and resurrection from the dead, and his ascension in the flesh into the Heauens, and his comming againe out of the Heauens in the glorie of the father to restore all things, and to raise vp again flesh of mankind:

so that to Christ Iesus our Lord, both God, and Saviour, and King, according to the will of the inuincible father, every knee may bow, of things in Heauen, and things in earth, and things ynder the earth, and that every tongue may praise him, and that he may judge rightly in all things, and that he may call the spirites of naughtiness, with the angels which transgressed and became rebels, and wicked, vniuft, mischiefous, and blasphemous men into eternall fire: and that to the iust and holy ones, and such as haue kept his commandements and remained in the loue of him, partly from the beginning, and partly by repentance, he may grant life, bestow immortalitie, and give glorie everlasting. The church, although it be dispersed throughout the whole world, hauing obtained, as I haue saide, this confession and this faith, doth as it were dwelling togither in one house diligently keepe them, and likewise beleue them, even as if it had one soule & the same hart, and doth preach, teach, and agreeably deliuer these things, even as if it had all one mouth. For in the worlde the tongues are unlike, but the force of teaching is one and the same. Neither doe the Churches whose foundation is laid in Germanie beleue otherwise, or teach to the contrary: neither those in Spaine, nor those in Fraunce, nor those in the East, nor those in Egypt, nor those in Libya, nor those which are in the world (beside,) but euë as the Sunne (which is) the creature of God is one & the felse same in al the world, so also the preaching of the truth shineth every where, and giueth light to al men, which are willing to come to the knowledge of the truth. And neither shal he which among the chiefe overseers of the church is able to say much, speake contrarie to this. For no man is aboue his Master. Neither shall he which is able to say little, diminish this doctrine any whit at all. For seeing that faith is all one and the same, neither doth he which is able to say much of it, say more than should be saide: neither doth he which faith little, make it euë a whit the leffer. Read further in the fourth chapter of his thirde booke Contra Valentin, and you shall perceiue, that by the terme of Apostolical tradition, he meaneth the Creede of the Apostles.
A rule of faith after Tertullian taken out of his Booke De prescriptiobibus Hæreticorum.

The rule of faith is, that we out of hand profess openly what our beleefe is, which is that indeede, whereby we beleue, that there is one God onelie, and not any other beside the maker of the world, which by his word sent out first of all brought foorth all things of nothing. That word being called his Son, being seene after sundrie sorts of the Patriarchs, being alwaies heard in the Prophets, and lastly by the spirite and power of God the father being brought into the virgine Marie, being made fleshe in that wombe and borne of him, became Iesus Christ (which) afterward preached the new law & the new promise of the kingdom of heauen, wrought miracles, sat at the right hand of the father, was nailed to the crofe, rose againe the third day, was taken into the heauens, sitteth at the right hand of the Father, sent the power of the holy Ghost to govern the beleuuers in his owne stead, shall come with glorie to take the faints into the joy of eternal life & heauenlie promises, and to condemne the wicked to everlastinge fire, when both the parties are raised vp and haue their fleshe restored againe.

This rule, as it shall be prooued, being ordained by Christ, hath among vs no doubts at all, but those which hereuies bring in, and which make men become heretikes.

The Creede of the blessed Athanasius Bishop of Alexandria, taken out of his bookes.

Heuuer will be faine: before all things it is necessary that he hold the Catholike faith.
Which faith except everyone doe keep holy and undefiled: without doubt be shall perish everlastingly.
And the Catholike faith is this: that we worship one God in trinitie, and trinitie in unitie.

Neither confounding the persons: nor dividynge the substance.
For there is one person of the Father, another of the Sonne, and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glorie equal, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.
The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.
The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.
The Father eternall, the Sonne eternall: and the holy Ghost eternall.
And yet there are not three eternalls: but one eternall.
As also there be not three incomprehensible, nor three vncreated: but one vncreated, and one incomprehensible.
Of the soure generall Synodes or Councils.

So likewise, the Father is almighty, the Sonne is almighty: and the holy Ghost almighty.

And yet are they not three almighty: but one almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholike religion: to say there be three Gods or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers: one sonne, not three sonnes: one holy ghost, not three holy Ghostes.

And in this trinitie none is afore or after other: none is greater or lesse than other.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is afore said: the unitte in trinitie, and the trinitie in unitte is to be worshiped.

He therefore that will be saped, must thus thinke of the trinitie.

Furthermore it is necessarie to everlasting salvation: that he also beleue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleue and confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the father, begotten before the worlds: and man of the substance of his mother borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane fleshe subsisting.

Equal to the father as touching his godhead: and inferior to the father touching his manhood.

Who although be be God and man: yet be is not two, but one Christ.

One, not by the conversion of the godhead into fleshe: but by taking of the manhoode into God.

One altogether, not by confusion of substance: but by unitte of person.

For as the reasonable soule and fleshe is one man: so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose againe the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the father, God almighty: from whence be shall come to judge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall give account for their owne workes.

And they that have done good, shall goe into life everlasting: and they that have done euill, into everlasting fire.

This is the Catholike faith: which except a man beleue faithfully, he can not be saved.
Of theoure generall Synodes or Counsels.

The Creede of the blessed Damasus bishop of Rome, taken out of the second Tome of S. Hierome his works.

Whereunto is added a briefe account of the Creede of the late Pope Marcellus of Rome, and of the synod and decrees of the Synod of Triconoclia, as much as may be in soe briefe a space.

We beleue in one God the father almightie, & in one Iesus Christ our Lord the sonne of God, & in the holy Ghost. We worship & confesse God, not three Gods, but the father, the sonne, & the holy ghost one God: one God, not so as though he were alone, nor as one which is himselfe father to himselfe, & sonne himselfe also: but him to be the father which begot, and (him) to be the sonne which was begotten: but the holy ghost to be neither begotten, nor created, nor made, but proceeding from the father, and the sonne, coeternall, coequall, and working together with the father and the sonne: because it is written, By the word of the Lord the heavens were established, that is, by the sonne of God, and the breath of his mouth all the powers thereof. And in another place: Send forth thy breath & they shall be created, and thou shalt renew the face of the earth. And therefore under the name of the father, of the sonne, & of the holy ghost, we confesse one God, which is the name of the power, and not of the property. The proper name of the father, is the father: and the proper name of the sonne, is the sonne: & the proper name of the holy ghost, is the holy ghost. In this trinitie of perfections, we worship one God (in substance) because that which is of one father, is of one nature with the father, of one substance, and one power. The father begat the sonne, not by will or necessitie, but by nature.

The sonne in the last time came downe from the father to faue vs & to fullfill the scriptures, who (neuertheless) never ceased to be with the father. And he was conceiued by the holy ghost, & borne of the virgin, he tooke upon him flesh, & soule, & fadie: that is, he tooke on him very man, neither left he what he was, but began to be what he was not, so yet that in respect of his owne properties he is perfect God, & in respect of ours, he is very man. For he which was God is borne man, & he which is borne man, doth work miracles as God, and he that worketh miracles as God, doth dié as a man, and he that dieth as man, doth rise againe as God. Who in the same flesh wherein he was borne & suffred, & died, & rose againe, did attend to the father, & sitteth at his right hand, in the glory which he alwayes had, & yet still hath. By whose death & blood we beleue that we are cleansed: & that at the latter day we shall be raised vp againe by him in this flesh wherein we now liue. And we hope that we shall obtaine a reward for our good deeds: or else the paine of eternall punishment for our sinnes. Read this, beleue this, hold this, submit thy soule to this faith, & thou shalt obtaine life & a reward at Christ his hand. S. Peter Bishop of Alexandria taught & beleued the very fame with the blessed Athanarius and Damasus, as it may be gathered out of the 37. chapter of the 7. booke, and the 14. chapter of the 8. booke of the Tripartite historie.

The Imperiall decre of the Catholike faith, taken out of the Tripartite historie, lib. 9. cap. 7.

The noble Emperours Gratian, Valentinian, and Theodosius, to the people of the city of Constanitoupolis. We wil all people whom the royall authority of our Clemencie doth rule, to be of that religion, which the religion brought in by (Peter) him selfe doth at this time declare, that S. Peter the Apostle did teach to the Romans, & which it is evideint that bishop Damasus & Peter the bishop of Alexandria a man of Apostolical holines do followe: that is, that according to the discipline of the Apostles and doctrine of the Evangelists, in the equalitie of the majestie & in the holy trinitie, we beleue that there is (but) one godhead of the father, of the sonne, and of the holy Ghost. Those which keepe this lawe, we command to have the name of catholike Christians: But for the other whom we judge to bee mad and out of their wits, (we will) that they sustaineing the infamie of heretical doctrine, be punished first by Gods vengeance, and after that by punishment according to the motion of our minds, which wee by the will of God shall thinke beft of.

Given the third of the Calends of March at Thessalonica, Gratian the sone, Valentinian, and Theodosius.

Aug. Cos.
THE FIRST DECADE OF SERMONS, WRITTEN BY
Henric Bullinger.

Of the word of God, the cause of it, and how, and by whom it was revealed to the world.

The first Sermon.

Let the decrees of Christian faith with every way behome to live rightly, well, and holyly; and finally, al true and heavenly wisdom, have alwayes been set out of the testimonies to determine judgments of the words of God: neither can they, by those which are wise men indeed, or by the faithful alone, be drawn, taught, or last of all, soundly confirmed from elsewhere than out of the words of God. Therefore, whosoever is ignorant what the word of God is, he must to be as one blind, deaf, and without wit, in the Temple of the Lord, in the school of Christ, and lastly, in the reading of the very sacred Scriptures. But whereas some are nothing zealous, but very hardly drawn to the hearing of sermons in the church, that springeth out of no other fountain than this, which is, because they do neither rightly understand, or diligently enough weigh the discourse, and true force of the word of God. That nothing therefore may cause the zealous desirers of the truth, and the word of God to hate on this point: but rather that that estimatio of God's word, which is due unto it, may be laid up in all men's hearts, I will (by God's help) laie forth unto you (dearly beloved) these things which a godly man ought to think, and hold as concerning the word of God. And pray ye earnestly and continually to our bountiful God, that it may please him to give to me his whole and effectual power to speak, and to you the opening of your ears and minds, so that in all that I shall say, the Lord's name may be praised, and your soules be profited abundantly.

First I have to declare what the word of God is, Verbum in the scriptures, and according to the very properties of the Hebrew tongue is diversely taken. For it signifieth what thing is ever a man will, even as among the Germans, the woord Ding, is most largely used. In St. Luke, the Angel of God faith to the blessed virgine, With God shall no word be vnopossible, which is all one, as if he had saide, all things are possible to God, or to God is nothing vnopossible, Verbum also signifieth a word uttered by the mouth of man, sometime it is vno for a charge, sometime for a whole sentence, or speech, or prophetic: whereof in the scriptures there are manifold examples. But when Verbum is joined with any thing else, as in this place we call it Verbum Dei, then is it not vno for the same signification. For Verbum Dei, The word of God, both signifieth the vertue & power of God; it is also put for the Sonne of God, which is the second person in the most reverend Trinitie. For that saying of the holy Evangelist is evident
to all men, the word was made flesh. But in this treatise of ours, the word of God both properly signify the speech of God, and the revealing of God's will, first of all uttered in a lucid and expressive voice by the mouth of Christ, the Prophets and Apostles, and after that again recorded in writings, which are rightly called holy and divine Scriptures. The word doth show the mind of him, out of whom it cometh: therefore the words of God both make declaration of God. But God of himself naturally speaketh truth, he is true, go, pure, immortal, eternal, therefore it followeth, that the word of God also, which cometh out of the mouth of God is true, in all, without deceit and guile, without error, or evil affection, holy, pure, god, immortal, and everlast. For, in the Gospel, the Lord, Thy word is truth. And the Apostle Paule faith, The word of God is not tied. Again, the Scripture everie where crieth, The word of the Lord endureth for ever. And Salomon faith: Euerie word of God is purely clenched. Add yet thou nothing to his words, least peradventure he reproove thee, & thou be found a liar. David also faith: The sayings of the Lorde are pure sayings even as it were silver clenched in the fire, and seven times fined from the earth.

This you shall more fully perceive (very clearly) if I speak something more largely of the cause, or beginning and certainty of the word of God. The word of God is truth: but God is the only wellspring of truth: therefore God is the beginning and cause of the word of God. And hereinde God, since he hath not members like to mortal men, wanteth also a bodily mouth: yet nevertheless, because the mouth is the instrument of the voice, to God is a mouth attributed. For he spake to men in the voice of a man, that is, in a voice easily understood of men, and fashionned according to the speech usually spoken among men. This is evidently to be seen in the things wherein he dealt with the holy fathers, with thome, as with our parents Adam and Eve, Noe, and the rest of the fathers, he is read to have talked manie and oftentimes. In the mount Sina the Lord himself preached to the great congregation of Israel rehearsing to plainly, that they might understand those ten commandements, wherein is contained every point of godliness. For in the list of Deuterom, thus we read: These words (meaning the ten commandements) spake the Lord with a loud voice, from out of the mids of the fire, to the whole congregation. And in the fourth chapter: A voice of words you heard, but no similitude did you see beside the voice. God verily said oftentimes the means of Angels, by whose ministerte he talked with mortall men. And it is verie well known to all men, that the sone of God the father being incarnate, walked about in the earth, and being verie God and man, taught the people of Israel almost for the space of three yeeres. But in times past, and before that the sone of God was born in the world, God by little and little, made himself acquainted with the harts of the holy fathers, and after that with the minde of the holy prophets, and last of all, by their preaching and writings he taught the whole world. So also Christ our Lord sent the holy ghost, which is of the father and the sone into the apostles, by whose mouths words and writings, he was known.
known to all the world. And all these servants of God, as it were the elect bevels of God, having with sincere harts received the revelation of God, from God himself, first of all, in a lively expressed voice delivered to the world the oracles, and words of God which they before had learned, and afterward, when the world drew more to an end, some of them did put them in writing for a memorials to the posterity: and it is good to know how and by whom all this was done. For by this narration, the true cause, certain and dignific of the words of God doth plainly appere.

There are not extant to be seen the writings of anie man from the beginning of the world, until the time of Moses, which are come to our knowledge: although it be likely that that same ancient and first world was not altogether without all writings. For by S. Jude the apostle and brother of St. James, is cited the written prophesie of our holy father Enoch, which is read to have been the seventh from our father Adam. Furthermore, the writing of his oracles of Job, (some?) to have been set forth a great while before. But howsoever it is, all the Saints in the church of God, give to Moses the faithful servant of God, the first place among the holy writers.

From the beginning therefore of the world, God by his spiritue, and the ministrerie of angels, spake to the holy fathers; and they by word of mouth taught their children, and childers children, and all their posterity, that which they had learned at the mouth of God: when they berelie had heared it, not to the intent to kepe it close to themselves, but also to make their posterity partakers of the same. For God oftentimes witnessteth, that Hee will be the God of the fathers and of their seede for euermore. This is most plainly to be seen in the historie of Adam, Noe and Abraham, the first and great grandfathers. In the 19. of Genesis, verily we read, that the angel of God, yea and that more is, that even the Lord himselfe did say to Abraham, And shall I hide from Abraham what I mind to do? Since of Abraham shal come a great and mightie people, and all the nations of the earth shall bee blessed in him? And this I knowe, that he will command his children, and his posterity after him, to kepe the waie of the Lorde, and to doe justice, judgement, and the rest. Abraham therefore a faithfull and zealous worshipper of God, did not (even as also those old fathers of the first world did not) were negligent at all herein, but did diligently teach men the will and judgement of God: whereupon of Moses, yea and of God himselfe, he is called a prophet. That devout and linellie tradition of the fathers from hande to hande, was had in use continually, even from the beginning of the world, until the time of Moses. Moreover, God of his goodnesse did promise, that no age at anie time should be without most excellent lights, to be witnesses of the undoubted faith, and fathers of great authoritie. For the world before the deluge had in it nine most excellent, most holy and wise men, Adam, Seth, Enos, Enoch, Methusalem, Jared, Enoch, Methusalem, and Lamech. The chiefe of these, Adam and Methusalem doe begin, and make an end of all the 1656. yeares of the world, before the deluge. For Adam lived 930. yeares. He die therefore the 726. yeare before the flood. And Methusalem lived 969. yeares. He die in the very same yeare.
that the flood did overflow: and he lived together with Adam, 243. years, so that of Adam he might be abundantly enough instructed as concerning the beginning of things, as concerning God, the fall of man, and the fall of mankind, and all things else belonging to religion, even as he was taught of God himself. These two fathers with the rest above named, were able sufficiently to instruct the whole age in the true situation and right ways of the Lord. After the deluge, God gave to the world againe excellent men, and very great lights. The names of them are, Poet, Sem, Arpharad, Hale, Heber, Palce, Ken, Saruch, Pacho, Thare, Abraham, Isaac, and Jacob. These have we 13. most excellent Patriarches, among whom the first two, Poet, and Sem, are the chiefest next to whom Abraham, Isaac, and Jacob, were more than the rest. Poet lived 950. years in all. He was 600. years old, when the flood drowned the world. He therefore sawe and hearde all the holy Fathers of the first world before the deluge, who were only excepted Adam, Seth, and Enos. And also he lived many yeres together with the other, which had both seene and hearden, so that he could be ignorant in no point of those things which Adam had taught. Poet died (which is marvell to be told, and yet very true) in the 59. year of Abraham's age. Sem the sonne of Noah, lived many yeres with his father. For he lived in all 600. years. He was borne to Noah about 96. years before the deluge. He sawe and heard therefore, not only his father Poet, but his grandfather Lamech, but also his great grandfather Methusalem, with whom he lived those 96. years before the deluge. Of him he might be informed of all those things which Methusalem had heard and learned of Adam, and the other Patriarches. Sem dieth after the death of Abraham, in the 52. year of Jacob, which was 37. years after the death of Abraham, in the year 112. of Isaac his age: So that Jacob the Patriarch might very well learn all the true divinity of Sem himself, even as he had heard it of Methusalem, who was the third witness and teacher from Adam. Furthermore, Jacob the Patriarch delivered to his children that which he received of God, to teach to his posterity. In Mesopotamia there is borne to Jacob his sonne Levi, and to him againe is born Rahab, which both sawe and heard Jacob. For Rahab lived no small number of yeres with his grand father Jacob. For he is reheard in the roll of them, which went with Jacob downe into Egypt: But Jacob lived 17. years with his children in Egypt. This Rahab is the grand mother of Moses, the father of Amram, from whom Moses did perfectly know that certaine tradition by hand, as concerning the wills, commandments and judgements of God, even as Amram his father had learned the of his father Rahab, Rahab of Jacob, Jacob of Sem, Sem of Methusalem, and of Adam the first father of us all: so nowe that Moses is from Adam the seventh witness in the world. And from the beginning of the world to the birth of Moses, are fully complete 2368. years of the world. And whosoever shall diligently reckon the yeres, not in vaine set downe by Moses in Genesis and Exodus, he shall finde this account to be true and right. Now also, it behoveth us to know those chiefest principles of that lively tradi-
And fell, but Thee deliver...
and Satan the author of death, and Should bring the faithful sons of Adam out of bondage: yea, and that more is, should by adoption make them the sons of God, and heirs of life everlasting. The holy fathers therefore, taught to believe in God, and in his son the redeemer of the whole world, when in their very sacrifices they did present his death, as it were an unspotted sacrifice, where with he met to wipe away, and cleanse the sins of all the world. And therefore had they a most diligent eye to the book and incall descendent of the Messias.

For it is brought down, as it were by a line, from Adam to Jesse, and from Jesse by Sem even to Abrahem himselfe: and to him againe it was sayde, In thy seed shall all the nations of the earth be blessed; in which words the promise once made to Adam, as touching Christ the redeemer, and changer of God's curse into blessing, is renewed and repeated againe. The same line is brought downe from Abraham by Isaac unto Jacob, and Jacob being full of the spirit of God, pointed out his sonne Juda to be the rote of the blessed seed, as it is to be seene in 49 of Genesis. Lastly, in the tribe of Juda, the house of David was noted out of which that seede and branch of life should come. Moreover, the holy fathers taught, that God by a certaine league hath joined himselfe to mankind, and that he hath most freely bound himselfe to the faithfull, and the faithfull likewise to himselfe againe. Whereupon, they did teach to be faithfull to God, ward, to honour God, to hate false gods, to call upon the onely God, and to worship him devoutly. Furthermore, they taught, that the worshippe of God did consist in thinges spirituall, as faith, hope, charitie, obedience, upright dealing, holinesse, innocencie, patience, truth, judgement, and godlinesse. And therefore did they reprehende naughtiness, and sinne, falsehood, lacke of beliefe, separation, disobedience, impatientness, lying, hypocrisy, hatred, despitful tauntes, violence, wrong, unrighteous dealing, uncleanness, riotousnesse, surfting, wrongdome, unrighteousnes, and ungodlinesse. They taught, that God was a rewarder of good, but a punisher & revenger of guilt. They taught, that the soules of men were immortal, and that the bodies should rise again in the day of judgement, therefore they instructed by all, so to live in this temporall life, that we doe not lose the life eternall.

This is the summe of the word of God revealed to the fathers, by them delivered to their posteritie. This is the tradition of the holy fathers, which conrhythmdeth all religio. Finally this is the true, auncient, undoubted, authentically called, catholic faith of the fathers.

Besides this, the holy fathers taught their children, and childe ren, the account of the yeares from the beginning of the world, and also the true historicall course, as well profitable as necessarie, of things from the creation of the world, and unto their own times: least peraduenture their children should be ignorant of the beginning and succession of worldly thinges, and also of the judgements of God, and examples of them which liued, as well godly asungodly.

I could declare unto you at this evidently, and in verie god order, out of the first booke of Moses called Genesis if it were not that therby the Sermon should be drawn out somewhat longer than the use is.

But I suppose that there are fewe
of rather none at all hèrepeste which do not perceive that I have rehearsed this that I have saide, touching that tradi
tio of the ancient fathers, as it were 
word for word out of the boke of Ge
ness, so that now I may very wel go 
to vewe in the narration which I 
have begunne.

So then, whatsoever hitherto was of the fathers delivered to the word by word of mouth, & as it were from hand to hand, that was first of all put into writing by the holy man Moses, together with those things, which were done in all the time of Moses life, by the space of 120.years. And this ex-
imation might be greater through out all the world, among all men, and in all ages, and that none thould but know, that the writings of Moses were the very word of God it self. Mo-
ses was furnished and as it were con-
secrated, by God with signs, & won-
ders to bee marueiled at in deed, which the almighty by the hande, that is by the ministerie of Moses did being to passe: & verily, he wroght them not in any corner of the world, or place un-
known, but in Egypt, the most flour-
ishing and renowned kingdom of that age.

These miracles were greater and farre more by many, than that they can be here rehearsed in few wordes: nev-
ter is it needful to speake the, because you, delye beloved, are not vnskillful or ignozaat of them at al. After that al-
so, God by other meanes procured au-
thoritie to Moses. For many and often times, God had communication with Moses amongst the rest of his talke 
said he, Behold, I will come to thee in a thicke cloude, that the people maye 
heare me talking with thee, and may 
belieue thee for cuemore.

Neither was the Lord therewith content, but commanded Moses to call together all the people, firc hundred 
thousand men, I say, with their wives 
and children. They are called out to 
the mount Sina, where God appea-
red in a wonderful & terrible fashio,
and he himselfe preaching to the con-
gregation, doth rehearse unto them the 
ten commandements.

But the people being terrifed with 
the maeesty of God, both pray and bes-
che, that God himselfe would no more 
afterward preach to the congregation with his owne mouth, saying, that it were enough if he would see Moses as an interpreter to them, and by him 
speake to the Church. The most high 
God did like the offer, and after that, he spake to the people by Moses, what-
soever he would have done. And for 
because that the people was a disun-
ted people, & by keeping company with 
Idolaters in Egypt, was not a little 
corrupted, Moses now beganne to set 
downe in writing, those things which 
the holy fathers by tradition had taught & the thing also which the Lord had re-
vealed unto him. The cause why he 
wrote them was, least peraduenture, 
by oblivion, by continuance of time 
and obstinacie of a people so slowe to 
belieue, they might either perisse, or 
else be corrupted. The Lord also set 
Moses an example to follow. For what 
souer God hath spoken to the Church 
in Mount Sina, he same did he right-
ly say after, write with his owne finger 
in two tables of stone, as he had with 
his finger from the begining of the 
world written same in the hearts of 
the fathers. Afterward also in plaine 
words he commanded Moses to write 
whatsoever the Lord had revealed. 
Moses obeyed the Lordes command-
ment, & wrote them. The holy God 
which was wholly in the mysde
of Moses directed his hand as he writ. There was no ability wanting in Moses, that was necessary for a most absolute writer. He was abundantly instructed by his ancesitours. For he was borne of the holyest progeny of those fathers, whom God appointed to be witnesses of his will, commandments, and judgements, supposse Amram, Kahun, Jacob, Sen, Pethusals and Adam. He was able therefore, to write a true and certain history, from the beginning of the world, even unto his owne time. Whereunto he added those things, which were done among the people of God in his owne life time, whereof he was a very true witness, as one that saw and heard them.

Pea and that more is, whatsoever he did set faith in his bokes, that did he reade to his people, and amongst so many thousands, was there not one found, which gainsay that he rehearsed: to that the whole consent & witnesse bearing of the great congregation, did bring no small authentitie to the writings of Moses.

Moses therefore contained in the five bokes called the five books of Moses, an history from the beginning of the world, even unto his own death, by the space of 2488 yeres. In which he declared most largely, the Revelation of the word of God made unto men, and whatsoever the word of God both contain & teach. In which as we have the manifold Dracles of God himself, so have we most lightful testimonies, sentences, examples, decrees of the most excellent, ancient, holy, wise, and greatest men of the world, touching all things, which seem to appertain to true godliness, and the way how to live well and holy. These bokes therefore, found a ready prepared en-

trance of belief among all the posterity, as bokes which are authentically, and which of themselves have authority sufficient, and which without gainsaying, ought to be believed of all the world, Pea, and that more is, our Lord Jesus Christ the only begotten sonne of God, both referre the faithfull to the reading of Moses, Pea, and that in deed in the chiefest points of our salvation: The places are to be scene John 5. Luke 16. In the 5. of Pathew his faitheth, Do not thinke that I am come to destroy the lawe and the Prophets, for I am not come to destruoe them, but to fulfill them. For, verily I say vnto you, though heaven and earth doe passe, one jot or title of the lawe shall not passe till all bee fulfilled. Who soever therefore, shall vnde fo one of the laste of these commandements, and shall teach men so, he shall be called the least in the kingdom of heaven. There have verily some beene found, that have spoken against Moses the servant of God. But God hath imputed that gainsaying as done against his divine majestie, & punished it most sharplie.

The profees hereof are to be scene in God. 16. and Numerie the 12. And first of the people murmuring against Moses the above Moses siter, speaking against her brother. But to the people it was lade, Not against the ministers, but against the Lorde are your complaints. As for Marie, she was horribly stricken with a Leprousie. Theotectus was stricken blind: and Theotectus fell to be madde, because he had unrecurently touched the word of God. For although the word of God be revealed, spoken, and written by men, yet doth it not therefore cease to be that, which in deed it is, neverthothe therfore he beginne to be
be the word of men, because it is preached and heard of men, no more than the king his commandment, which is proclaimed by the Cryer, is said to be the commandment of the cryer. He despiseth God, with God all the holy Patriarches, whatsoever both cœtumne Poles, by whom God speaketh unto us, and at whose hand we have received those things, which the Patriarches for the beginning of the world, by tradition delivered to the posterity. There is no difference betweene the word of God, which is taught by the linely exprest of man, and that which is written by the penne of man, but so farre sooth as the linely voice and writing doe differ betweene them selves: the matter undoubtedly, the issue and meaning in the one and the other is all one. By this (dearly beloved) you have perceived the certaine histo

The proceeding of the word of God.

The Law.

The prophets.

be the word of men, because it is preached and heard of men, no more than the king his commandment, which is proclaimed by the Cryer, is said to be the commandment of the cryer. He despiseth God, with God all the holy Patriarches, whatsoever both cœtumne Poles, by whom God speaketh unto us, and at whose hand we have received those things, which the Patriarches for the beginning of the world, by tradition delivered to the posterity. There is no difference betweene the word of God, which is taught by the linely exprest of man, and that which is written by the penne of man, but so farre sooth as the linely voice and writing doe differ betweene them selves: the matter undoubtedly, the issue and meaning in the one and the other is all one. By this (dearly beloved) you have perceived the certaine histo
The worde of God.

in all and every point most fully and plainly expounded and polished, being moreover, to the places, times, and persons very fitly applied.

Furthermore, the doctrine, and writings of the Prophets have always been of great authority among all wise men throughout the whole world. For it is well perceived by many arguments, that they took not their beginning of prophets themselves as chief authors, but were inspired from God out of heaven by the holy spirit of God. For it is God, which dwelling by his spirit in the minds of the Prophets, speaketh to us by their mouths. And for that cause have they a most large testimonie at the hands of Christ, and his elect Apostles. What say ye to this moreover, that God by their ministry hath wrought miracles and wonders to be maruelled at, and those not a few: That at the least by mighty signs we might learn that it is God, by whose inspiration the prophets do teach, and write whatsoever they left for us to remember.

Furthermore, to many common weales, and congregations gathered together, governed by the Prophets according to the word of God, do the most evident testimonies of God his truth in the Prophets. Plato, Zeno, Aristotle, and other Philosophers of the Gentiles, are praised as excellent men. But which of them could ever yet gather a church to live according to their ordinances? And yet our Prophets have had the most excellent and renowned common weales, or congregations, yea and that more is, the most flourishing kingdoms in all the world under their authority. All the wise men in the whole world, I mean those which lived in his time, did reverence Solomon, a king and so great a Prophet, and came unto him from the very outmost ends of the world.

Daniel also had the preeminence among the wise men at Babylon, being then the most renowned Monarchie in all the world.

He was moreover in great estimation with Darius Sedus, the sonne of Attiages or Atticus, and also with Cyrus that most excellent king. And here it liketh me well to speake somewhat of that divine foreknowledge in our Prophets, and most assured foreknowing of things which were to come after many yeres passed. And now to lay nothing of others, did not Elias most truly foretell those things which were afterward fulfilled by the Jews in our Lord Christ: Not in vaine did he foretell to them of old time to be rather an Evangelist than a Prophet foretelling things to come. He did openly tell the name of king Cyrus one hundred and threescore yeres at the least, before that Cyrus was born.

Daniel also, was called of them in the old time, by the name of one which knewe much. For, he did foretell those things which are, and have been done in all the kingdoms of the world almost, and among the people of God, from his owne time untill the time of Christ, and further untill the last day of judgement, so plainly that he may seeme to have compiled an historie of those things, which were already gone and past. All these things I say, doe very evidently prove, that the doctrine, and writings of the Prophets are the very word of God: with which name and title, they are set forth in sundrie places of the Scriptures. Verily, Peter the Apostol saith, the prophetic came not in olde time by the wil of man: but holy men of God spake as they were moved by the
The holy Ghost.

And although God did largely, clearly, plainly and simpliciter, reveal His word to the world by the Patriarchs, by Moses, by the Priests and Prophets, yet did He in the last times of all, by His Son, set it forth most clearly, simply, and abundantly to all the world. For the very and only begotten Sonne of God the father, as the Prophets had foretold, descending from heaven both fulfill all what locator they foretold, and by the space almost of three yeares dothe teach all pointes of godlines. For faith John, No man at any time hath seen God, the onely begotten Sonne which is in the bofome of the father, he hath declared him. The Lord himselfe moreover, faith to his Disciples, Al things which I have heard of my Father have I made knowne to you. And againe he saith, I am the light of the worlde: whofoever doth follow me doeth not walke in darkenes, but shall haue the light of life. Our Lord also did teach, that to him which woulde enter into heaven and be saved, the heavenly regeneration was needesfull: because in the first byrth man is borne to death, in the second to life. But that that regeneration is made perfect in vs by the spirite of God, which instruets our hearts in faith, I lay in faith in Christ who dyed for our sines, & rose againe for our justificacion. He taught that by that faith they which belieue are justifie and that out of the same faith doe growe sundry fruities of charitie and innocencie, to the bringing forth whereof, he did most earnestly exhort them. He taught furthermore, that he was the fullfilling of all sines of the law and the Prophets, & did also appoyse and expound the doctrin of Moses and the Prophets. To doctrine he joyned diverse miracles and benefits, whereby he declared that he himselfe was that light of the worlde, and the mighty & bountifull redeemere of the worlde. And, to the intent that his doctrine & benefits mighte be knowne to all the worlde, he chose to himselfe witnesses, whom he called Apostles, because he purposed to sende them to Preache throughout the worlde. Those witnesses were simple men, innocents, just, tellers of trueth, without deceit or subtilties, and in all pointes holy and god: whose names it is veri profitable often to repeate in the Congregation. The names of the Apostles are these, Peter and Andrew, James and John, Philippe and Bartholomew, Thomas and Mathew, James the sonne of Alphe, and Judas his brother, whose surname was Thaddaues, Simon and Judas Iscariot, into whose roome (because he had betrayed the Lord) came Sainct Matthias. These had he by the space almost of three yeares, hearers of his heavenly doctrine, and beholders of his divine worke. These after his ascension into the Heavens, did he by the holy ghost sent downe from heaven, instruct with all kinde of facultyes. For, as they were in the Scriptures passing skillfull: so were they not unskillfull, or wanting eloquence in any tongue. And being once after this manner instructed, they departe out of the Citie of Jerusalem, and passe through the compass of the earth, preaching to all people and nations that which they had received to preach of the favour of the worlde, & the Lord Jesus Christ. And when for certaine yeares, they had preached by worde of mouth, then did they also set downe in writing that which they had preached. For some, verily, write an historie of the worde and doos of Christ, and
and some of the words and deeds of the Apostles. Other some sent many Epistles to divers Nations. In all which, to confirm the truth, they use the Scripture of the lawe and the prophets, even as we read, that the Lord oftentimes did. Moreover, to the twelve Apostles are joined two great lights of the world, John Baptist then whome there was never any more holy borne of women, and the chosen believer Paul, the great teacher of the Gentiles.

Neither is it to be merueyled at, that the forerunner and Apostles of Christ had always verie great dignity, and authoritie in the Church. For, even as they were the Embassadors of the eoncall King of all ages, and of the whole world, so being imbued with the spirite of God, they did nothing according to the judgement of their own minds, and the Lord by their ministrie wrought great miracles, therby to garnish the ministrie of them, and to commend their doctrine unto vs. And what may be thought of that, moreover, that by that word of God they did convent the whole world gathering together, and laying the foundations of notable churches, throughout the compass of the world; which being by mans counsel and words, they had never bene able to have brought to passe. Do this is further added, that they which once leaned to this doctrine, as a doctrine giving life, did not refuse to dye. Besides that howe many sooner had their belief in the doctrine of the Gospel, they were not afraid thorough water, fire, & swoopes to cut off this life, and to lay hand on the life to come. The faithful Saints could in no wise have done these things, unles the doctrine which they beloued had bene of God.

Although therefore, that the Apostles were men, yet their doctrine, first of all taught by a liuely expressed voice, and after that, let downe in writing with pen and paper, is the doctrine of God, and the very true word of God. For therefore the Apostle left this saying in writing, where he did receive the word of God which ye heard of vs, yee received it not as the words of men, but as it is indeede, the word of God, which effectually worketh in you that believe,

But nowe, the matter it selfe and place require that I gather also and plainlye reckon by those booke, where in is contained the very word of God, first of all declared of the Fathers, of Christ himselfe, and the Apostles by word of mouth, & after that also written into booke by the Prophetes and Apostles. And in the first place verily are set the five booke of Moses. Then followe the booke of Josue, of Judges, of Ruth, two booke of Samuel, two of Kings, two of Chronicles, of Esdras, Nehemias, and Esther one a piece. After these come Job, Dauid or the booke of Psalms, Proverbes, Ecclesiastes, and Cantica. With them are numbred the foure greater Prophetes Elia, Jeremias, Ezechiel, and Daniel; then the twelve lesser Prophetes, whose names are verie well known: With these booke the olde Testament ended. The newe Testament hath in the beginning the Evangelicall historie of Christ the Lorde, written by foure Authors, that is, by two Apostles, Mathew and Iohn; and by two Disciples, Marke and Luke: who compiled a wonderfull goodlye and profitable booke of the Acts of the Apostles, Paul to sundrie Churches and persons published 14 Epistles.

The other Apostles wrote 7, which are
The first Sermon.

are called both Canonical and Catholike. And the books of the new Testament are ended with the revelation of Jesus Christ, which he opened to the disciple whom he loved, John the Evangelist and Apostle, shewing unto him & so to the whole church, the ordinance of God touching the church, even until the day of judgement. Therefore in these few and mean, not unmeasurable: in these plain and simple, not base and unblemished books: is comprehended the full doctrine of godliness, which is the verie word of the true, living and eternal God.

Also the books of Moses and the Prophets through so many ages, perils and captivities, came sound and uncorrupt ed even until the time of Christ and his Apostles. For the Lord Jesus and the Apostles vied these books as true copies and authentic: which undoubtedly they neither would, nor could have done, if so be that either they had been corrupted, or altogether perished. The books also, which the Apostles of Christ have added, were throughout all perfections kept in the church safe and uncorrupted, and are come sound and incorrupt into our hands, upon whom the ends of the worlde are false. For by the vigilant care and unspieable goodness of God our Father, it is brought to passe, that no age at any time either hath or shall want so great a treasure.

Thus much hitherto have I declared unto you (bodily beloved) what the worlde of God is, what the beginning of it in the church was, and what proceeding, dignifie and certainie it had. The worlde of God is the speech of God, that is to say, the revealing of his god will to mankind, which from the beginning, one while by his owne mouth, and another while by the speech of Angels, he did open to these first, ancient, and most holy Fathers: who againe by tradition, did faithfully deliver it to their posterity. How are to be remembered those great lightes of the worlde, Adam, Seth, Methusalem, Noe, Sem, Abraham, Isaac, Iaacob, Amram, and his sonne Moses, who at Gods commandement, did in writing comprehended the history and traditions of the holy fathers, whereunto he joined the written lawe, and exposition of the lawe, together with a large and lightsome historie of his owne life time. After Moses, God gave to his Church most excellent men, Prophets and priests, who also by word of mouth and writings, did deliver to their posterity that which they had learned of the Lord. After them came the Ossie begotten sonne of God himselfe downe from heauen into the world, and fulfilled all, whatsoever was founde to be written of himselfe in the Lawe, and the Prophets. The same also taught a most absolute meaninge to live well and holily: he made the Apostles his witnesses. Which witnesses did afterwodes, first of all with a lively expressed voice, preach all things which the Lord had taught them, and then, to the intent that they should not be corrupted, or cleane taken out of mans remembrance, they did commit it to writing: so that nowe we have from the Fathers, the Prophets and Apostles, the word of God as it was preached and written. These things had their beginning of one & the same spirit of God, and doe tend to one end, that is, To teach vs men how to live well and holily. Ye that believe not these
The word of God.

these men, and namely the onely be
gotten Sonne of God, whom I pray
you will be believe: We have hre the
most holy, innocent, upright living,
molt praise worthy, most just, most
ancient, most wise, and most divine
men of the whole world and compasse
of the earth, and briefly, such men as
are by all means without comparison.

All the world can not shew vs the like
againe, although it should wholick a
thousand times be assembled in coun-
seles. The holy Emperor Constantine
gathered a general counsell out of all
the compasse of the earth, thither came
there together out of all the worlds,
three hundred and eighteeu most ex-
cellent Fathers. But they that are

of the wisest sort will saie, that there
are not so much as shadowes, to be
compared to them of whom we have
received the word of God. Let vs
therefore in all things believe the
word of God, delivered to vs by the
Scriptures. Let vs thinke that the
Loorde himselfe, which is the verie
living and eternall God, doth speake
to vs by the Scriptures. Let vs for
euermore praise the name and good-
nesse of him, who hath boughed safe to
faithfully, fully and plainly, to open
to vs miserable mostall men, all
the means howe to live well and ho-
lie.

To him be praise, honour, and glo-
rie, for euermore, Amen.

Of the word of God, to whom and to what end it was reveale,also
in what manner it is to be heard, and that it doth fully
reach the whole doctrine of holines.

The second Sermon.

Cerely beloved
in the last Ser-
mon you lear-
ned what the
word of God is,
from whence it
came, by whom
it was chieflie
revealed, what
proceedings it had, & of what dignitie
& certaintie it is. Now am I come a
second time, and by Gods saue and the help
of your prayers, I will declare unto
you (beloved) to whom and to what
ende the word of God is revealed. in
what manner it is to be hearde, & what
the force thereof is of the effect.

Our God is the God of al men and
nations, who according to the saying
of the Apostle, would have all men to
be saue, & to come to the knowledge
of the truth: and therefore hath he for
the benefit, life and saluation of all
men, reveale his word, that so in deed
there might be a rule and certaine
way, to lead men by the path of justice
into life everlasting. God verily in the
old time did shew himselfe to the Is-
raellites, his holy and peculiar people,
more familiarly than to other nati-
ons, as the Prophet saith: To Iacob
hath he declared hisstatutes, and his
judgements to Israel: he hath not
dealt so with any nation, neither
hath he shewed them his judgements:
and yet he hath not altogether been
carelesse of the Gentiles. For as to
the Piniuittes he sent Jonas, to Ca-
laus, Jeremiah, Daniel, and the other
Prophetes bestowed much labour in

To whom
the word of
God is re-
veale.
teaching and admonishing the Gentiles. And those most ancient fathers, 
Jesu Abrahaam, and the rest, did not onelie instruct the Jewish people 
which descended of them, but taught their other sons also, the judg-
mentes of God. Our Lord Jesus Christ vertile laiceng the whole 
world before his disciples, said; Teach all nations: Preach the Gospell to 
all creatures. And when as Saint 
Peter did not yet fully understand, 
that the Gentiles also did appertaine 
to the fellowshippes of the Church of 
Christ, and that to the Gentiles also 
did belong the preaching of the glad 
typings of salvation, purchased by 
Christ for the faithfull, the Lord did 
instrue him by a heavenly vision, by 
speaking to him out of heaven, and by 
the message which came from Coze-
lius, as you knowe (barely belonged) 
by the history of the Acts of the Apo-

dles. Let vs therefore thinke (my bre-
then) that the worde of God and the 
holie Scriptures, are revealed to all 
men, to all ages, kindes, degrees, and 
states throughout the wholebe. For 
the Apostle Paul also confirming the 
same, saith: Whatsoeuer things are 
written, are written for our learning, 
that through patience, and com-
fort of the Scriptures, wee may have 

hope.

Let none of vs therefore hereafter 
say, what need I to care what is writ-
ten to the Jewes in the olde Testa-
ment, or what the apostles have writ-
ten to the Romans, to the Corinthia-
ans, and to other nations: I am a 
Christian. The Propheyes to the men 
of their time, and the apostles to these 
that lived in the same age with them, 
did both preach and write. For if we 
thinke wrightlie of the matter, we 
shall see that the Scriptures of the 

ole and newe Testamentes, ought 
therefore to be receivd of vs, even be-
cause we are Christians. For Christ 
our Saviour, and master, did referre 
vs to the written bookes of Poles and 
the Prophete. Saint Paul he the very 
elect instrument of Christ, both ap-
ply to vs the Sacraments and exam-
les of the old Fathers, that is to say, 
Circumcision in Baptisme, Coloss. 2. 
and the Paschall lambe in the supper 
or Sacrament 1. Cor. 5. In the tenth 
Chapter of the same Epistle he appli-
ceth sundry examples of the fathers to 
us. And in the fourth to the Romanes 
where he reasoneth of faith, which 
insisteth without the help of works, 
and the lawe, he bringeth in the ex-
ample of Abraham. And therewithall 
abdeneth, Neuertheless it is not writ-
ten for Abraham alone, that faith 
was reckoned vnto him for righte-
ousnesse, but also for vs to whom it 
shall be reckoned if we beleue, &c.

By that meanes say some, we shall 
againe be wrapped in the lawe, we 
shall be inforced to be circumcised, 
to sacrifice flesh and blood of beastes, 
to admit against the priestshood of Aaron, 
together with the temple, and the o-
ther ceremonies.

There shall againe be allowed the 
bill of diuorcement, or putting away 
of a mans wife, together with suffe-
rance to marrie manie wives. To 
these I answer, that in the old Testa-
ment we must consider, that some 
things there are, which are for ever 
to be observed, and some things which 
are ceremoniall and suffered onely till 
time of amendment. That time of a-
menment is the time of Christ, who 
fulfilled the lawe, and toke away the 
curse of the lawe.

The same Christ changed Circu-
cumcision into Baptisme. He with 

The writings 
of the olde 
testament 
are also gi-
uen to Chri-
stians.
his owne onlie sacrifice made an end of all sacrifices, so that now in stead of all sacrifices, there is left to vs that onlie sacrifice of Christ, where- in also we leare to offer our owne be- rie bodies and prayers together with god deedes, as spirituall sacrifices bine to god: Christ changed the priesthood of Aaron for his owne, and the priest- hood of all Christians. The temple of God are we in whom God by his spi- rite both dwell. All ceremonies did Christ make void, who also in the sixtieth of Matthew did abrogate the bill of diuorcement, together with the marriage of manie wives. But although these ceremonies, and some externall actions were abrogated and cleanse taken away by Christ, that we shoul not be bound unto them; yet not- withstanding, the Scripture which was published touching them, was not taken away or else made void by Christ. For there must for ever bee in the church of Christ a certaine tes- timoniall, whereby we may learne what manner of worshipping and si- gures of Christ they of the old time had. Those worshipping and figures of Christ must we at this day inter- pret to the church specially, and out of them we must no lesse than out of the writings of the newe Testament preach Christ, forgiveness of sins, and repentance. So then to all Christi- ans are the writings of the old Te- stament given by God; in like manner as the Apostles witt to all Churches those things which bore the name or title of some particular congrega- tions.

And to this end is the word of God revealed to men, that it may teach them what, and what manner one God is towards men, that he woulde have them to be saved, and that by faith in

Chrift: what Christ is, and by what means salvation commeth: what be- cometh the true worshipping of God, what they ought to doe, and what to assure. Neither is it sufficient to know the will of God, unlesse we do the same and be saved. And so that saule faide
Hopes, Heare Israel the statutes and judgements which I teach you, that ye may doe them and line. And the Loze in the Gospell confirming the same, crieth: Blessed are they which heare the word of God and keepe it.

And here is to bee praised the ex- ceeding great goodness of God, which would have nothing hid fro vs, which maketh any wht to live rightely, well and holy. The wise and learned of this world doe for the most part heare enemie or grudge, that other shoulde attaine into the true wisdomone. But our Lord doth gently, and of his owne accezoe offer to us, the whole know- ledge of heauenlie things, and is de- screous that we go fooward therein, yet, and that more is, he doth further our labour, and bring it to an end. For Whofounder hath, saith the Lord him- selfe in the Gospell, to him shall be giuen, that he may have the more ab- undance. And euerie one that af- keth receive, and he that seeketh findeth, and to him that knocketh it shall be opened. Whereupon S. James the Apostle faith: If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, that is, willingly, not with grudging, nei- ther caiteth anie man in the teeth, & it shall be giuen him. Where, by the way we se our dutie, which is in rea- ding and hearing the word of God, to pray earnestly and zealously, that we may come to that ende, for the which the worde of God was giuen and re- vealed unto vs. But as touching that matter,
matter, we will say somewhat more, when we come to declare in what manner of sorte, the words of God ought to be heard.

So true, because I have layde, that the words of God is revealed, to the intent that it may fully instruct us in the ways of God and our salvation, I will in these words declare unto you (barely beloved) that in the words of God delivered to us by the Prophets, and Apostles, is abundantly contained the whole effect of godliness, and what things sooner are available to the leading of our lives rightly, well, and holy. For verily, it must needs be, that that doctrine is full and in all points perfect, to which nothing ought eyther to be added, or else to be taken away. But such a doctrine is the doctrine taught in the words of God, as witnesseth Moses Deut. 4. & 12. And Salomon Proverbs. 30. What is herefore that doth not confess that all points of true pietie, are taught us in the sacred Scriptures. Furthmore, no man can deny that to be a most absolute doctrine, by which a man is so fully made perfect, that in this world he may be taken for a just man, and in the world to come, be called for ever to the company of God. But he that beleueth the word of God uttered to the world by the Prophets and Apostles, and liueth thereafter, is called a just man, and heir of life everlasting. That doctrine therefore is an absolute doctrine. For Paul also declaring more largely & fully the same matter, faith: All Scripture giuen by inspiration of God, is profitable to doctrine, correction, instruction which is in righteousness, that the man of God may be perfect, instructed to all good works.

Pe have (brethren) an evident testimony of the fulnesse of the word of God. Pe have a doctrin absolutely perfect in all points. Pe have a most perfect effect of the word of God, because by this doctrine the man of God, that is, the godly one devout worshipper of God, is perfect being instructed, not to a certaine few good works, but unto all and every good worke, wherein therefore canst thou finde anye want? I do not thinke that any one is such a lot, as to interpret these words of Paul, to be spoken only touching the old Testament: seeing it is more manifest that day light, that Paul applied them to his scholer Timothy, who preached the Gospel, and was a Minifier of the newe Testament. If so be then, that the doctrine of the old Testament be of it selfe full, by how much more shall it be the fuller, if the Volume of the new Testament be added thereunto? I am not so ignorant, but that I know that the Loode Jesus both did & spake many things which were not written by the Apostles. But it followeth not therefore that the doctrine of the word of God, taught by the Apostles, is not absolutely perfect. For John the Apostle and Evangelist dooth freely confess, that the Lorde did many other things also, which were not written in his booke: But immediately hee add eth this and faith: But these are written, that ye might beleue, that Jesus is Christ the sonne of God, and that in beleueing ye might haue life through his name. He affirmeth by this doctrine, which hee contained in writing, that faith is fully taught, and that through faith there is granted by God everlasting life.

But the end of absolute doctrine is to be happy and perfectly blessed. Since this, that cometh to man by
The written doctrine of the Gospel, undoubtedly that doctrine of the Gospel, is most absolutely perfect.

I know, that the Lord in the Gospel said, I have many things to tell you; but at this time you can not hear them. But thereby I know that he immediately added this saying, But when the Spirit of truth shall come he shall lead you into all truth. I know furthermore, that the Spirit of truth did come upon his disciples, and therefore I believe, that they according to the true promise of Christ were led into all truth, so that it is most assuredly certain, that nothing was wanting in them.

But some there are, which when they cannot deny this, do turn themselves and say, that the Apostles in deed knew all things, but yet taught them not but by word of mouth only, not setting downe in writings all those things, which do appertaine to true godlinesse. As though it were likely that Christ his most faithfull Apostles, would by spite, have kept backe any thing from their posteritie. As though in deed, he had lyed which said, These things are written, that in believing ye might have life everlasting. John therefore did let paue nothing which belonged to our full instructing in the faith. Luke did omit nothing. Neither did the rest of the Apostles and disciples of our Lord Jesus Christ suffer any thing to over-flop them. Paul also wrote four and twenty Epistles: but yet the most of them contained one and the selfe same matter.

Whereby we may very well conclude, that in them is wholly comprehended the absolute doctrine of godliness. For he would not have repeated one and the selfe same thing so often, to so many sundrie men, if there had yet bene anything else necessarie, more fullie to be taught for the obtaining of salvation. Those things undoubtedly would bee have taught, and not have rehearsed one and the same thing so many times. Verily in the third chapter of his epistle to the Ephesians he both affirme, that in the two first Chapters of the same his epistle, bee did declare his knowledge in the Gospel of Christ.

God (saith he) by revelation shewed the mystery vnto me as I wrote before in fewe worde, whereby when ye read ye may understand my knowledge in the mystery of Christ. And this spake he touching that one and only Epistle, yeas, that touching the two first Chapters of that one Epistle. Whereunto when the most large and lughtsome Letters of Epistles of Saint Paul himselfe, and also of the other Apostles are added, who I pray you unless bee bee altogether without sense, but once thinke that the apostles have lefte in writing to vs their posterity, a doctrine not absolutely perfect.

As for those which do earnestly afirme, that all points of godlinesse were taught by the Apostles to the posterity by word of mouth, and not by writing, their purpose is to set to sale their own, that is, mens ordinances in stead of the word of God.

But against this posson (my brethren) take this unto you for a medicine to expell it. Conferre the things which these fellowes set to sale, under the colour of the Apostles Traditions, taught by word of mouth, and not by writing, with the manifest writings of the Apostles, and if in any place you shall perceive those traditions, to disagree with the Scriptures, the gather by and by, that it is the fogged
The second Sermon.

... forged invention of men, and not the Apostles tradition. For they, which had one and the same Spirit of truth, left not unto us one thing in writing, and taught an other thing by wo(r)ds of mouth.

Furthermore, we must diligently search, whether those traditions do set forwarde the glory of God, rather than of men, or the saetic of the faithfull, rather than the private advantaige of the Priests. And we must take heed of mennes traditions, especially since the Lo(y)e saith, In vaine doe they worship me, teaching doctrines the preceptes of men: So that nowe, the surest way is to cleare to the word of the Lo(y)e lefte to vs in the Scriptures, which teacheth abundantly all things that belong to true godly-ness.

I remaineth now fo me to tell, in what manner of sort this perfect doctrine of godlines & saluation, I meanes, the very word of god ought to be heard of the faithfull, to the intent it may be heard with some fruitie to profite them abundantly. I will in few wo(r)ds con-taine it. Let the word of God be heard with great reuerence, which of right is due to God himselfe and godly things. Let it be heard very attentively: with continuall prayers betweene and car-ness requrests. Let it be heard soberly to our profit, that by it wee may become the better, that God by vs may be gloriied, and not that we goe curiously about to search out the hidden counsell of God; or desire to be counted skilfull and expert in many matters.

Let true faith, the glorie of God, and our saluation be appointed as the measure and certaine ende of our hearing and reading. For in Exo-dus Moses the holy seruaunt of God is commaundd to sanctifie the peo-ple, and make them in a readinesse to heare the sacred Sermon which God himselfe did minde to make the next day after. Moses therefore commeth and demeaneth of the whole people due obedience to be shewed, as well to God, as to his Miniflers. Then commandeth he them to wash their gar-ments, to absteine from their wiuces. After that hee appointeth certaine li-mites, beyond which it was not lawfully vpon paine of death for them to passe.

By this we plainly learne, that the Lord doth require such to be his Disci-plies to heare him, as do specially thew obedience and reuerence to him in all things. For he being God speakeoth to vs men, all we men owe unto God ho-nour and feare.

A man, unless he become lowly, humble, and obedient to God, is altogeth-er godly. Then is it required at the handes of those which are made hear-ers of the word of God, that they lay apart worldely affairs, which are sig-nified by the garments: to tread under base all stillinesse and uncleanness of soule and bodie: to refraine for a season even from those pleasures which are lawfull unto vs.

The holy Choyse both love the mindees that are purely cleane which yet notwithstanding are not cleansed but by the Spirite of God. Hadst(full it is, to have a sincere beleefe in God, and a readie good will and desire to live according to that which is com-maundd in the word of God. Moreo-ver we must be wise to sobriety. Duer curious questions must bee set aside. Let things profitable to saluation on-ly be learned.

Last of all let especially heed be taken...
The word of God.

in hearing and learning. For faith Solomon, If thou wilt seeke after wise-

word! and knowing an outward. For faith The searcher out of

dome as after gold, thou shalt obtaine it. Again he faith: The searcher out of

Gods majestie shall be overwhelmed by his wonderful glorie. And again

thee, neither goe about to search out things about thy strength: but what

god hath comanded thee, that thinke thou always on: and bee not ouer

curious to knowe his infinite workes, for it is not expedient for thee to see

his hidden secrets, with thine eyes. Whereupon the Apostle Paul faith,

Let no man thinke arrogantly of himselfe, but so thinke that hee may be

modest and sober, according as God to euery one hath giuen the measure

of faith. And hereof belongeth that which the same Apostle faith, Knowledge puffeth vp, and charitie dooth edifie.

But chiefly we must beware of those plagues, which choake the seede of the

world of God, and quenche it without any fruit at all in the heartes of the

hearers. Those plagues and diseases hath the Lord rehearted, reckoned vp

in the Parable of the Sower, For first of all, wanton and vaine cogitations,

which alwaies lie wide open to the inspirations of Satan, talk of naughtie

men, are plagues to the word of God. Also voluptuous and dainty lovers of

this world, who cannot abide to suffer any affliction for Christ and his Gospel,

do without any fruit at all heare Gods worde, although they same to

give care unto it very joyfully.

Furthermore, the care of this world, and the deceit of riches, are moste

pestilent diseases in the hearers of the word of God. For they do not onely

hinder the seede that it cannot bring forth the fruit in their hearts, but also

they dothre vp and egge men warde to gaine-say the worde of God, and to afflicte the earnest desires of

Gods worde. Wherefore therefore we must take heed diligently, leaft being in-

fected with these diseases, we become vaine and unhankfull hearers of the

word of God.

We muste praye continually, that the bountifull and liberall Lord will touchsafe to bestowe on vs his

spirit, that be the seede of Gods worde may be quickened in our heartes, and

that we as holy and right hearers of his worde may heare fruit jointly to the glory of God, and the

counterlasting salvation of our owne soules.

For what will it avangle to heare the word of God without faith, and

without the holy Spirite of God to worke in oure heartes? The Apostle Paul faith, Hee which

watereth is nothing, nor hee which planteth, but it is God which giueth

increase. We haue neve therefore of Gods watering, that the word of God

may growe to a perfect age, may receive increase, yea, and may come also

to the bringing forth of ripe fruit within our minde. The same Apost.\n
le Paulus faith, To vs also is the worde of God declared, even as vs to

our fathers. But it auayled them nothing to heare the worde, because

it was not joyned with Faythe in them that heard it: For they dyed in the desart. And immediately after

he saith: Let vs therefore doe our best to enter into that rest, so that no

man die in the same example of vn-

beleeue. If therefore that the worde of God doo found in our cares, and

therewithall the Spirite of God doo shewe forth his power in our hearts,

and that we in faith doo truely receive the
The Second Sermon.

the wotde of God, then hath the word of God a mightie force and wonderfull effect in vs. For it dwineth away the mistle barrenesse of errore, it openeth our eies, it commuteth and enlighteth our mindes, and instructeth vs most fully and absolutely in truth and godliness. For the Prophet David in his Psalmes beareth witness, faith: The lawe of the Lorde is perfect Confirming the soule, the testimonie of God is true and giueth wisdomome vnto the simple: The commandement of the Lord is pure, and giueth light vnto the eies. Furthermore the wordes of God doth seed, strenthen, conforme and comfort our soules, it doth rege- nerate, cleanse, make joisfull, and ispene vs to God, yea and obtaineth al things for vs at Gods handes, setting vs in a most happy state, in to much that no goods or treasure of the whole world are to be compared with the wordes of God. And thus much doe we attribute to the wordes of God, not without the testimonie of Gods wordes. For the Lord by his Prophet Amos doth threaten hunger & thirst, not to eate breahe and to drinke water, but to heare the wordes of God. For in the old and new testamentes it is saide, that man doth not line by breahe onelie, but by every worde that proceedeth out of the mouth of God. And the Apostle Paul faith, that all things in the Scriptures are written for our learning, that by patience and comfort of the scriptures we might have hope. Also Peter faith ye are borne anewe, not of corruptible seede, but of incorruptible, by the word of God which liueth and lasteth for euer. And this is the wordes which by the gospell was preached vnto you. The Lord also in the gospell beareth wittnesse to the same, and faith: Nowe are ye cleane by the worde which I haue spoken vnto you. Againie in the gospell, he cryeth, crying: If anie man loueth me, hee will keepe my saying, and my father will loue him, and wee will come into him and make our dwelling place in him. Jeremie faith also, Thy worde became my comfort. And the Prophet Dauid faith, The statues of the Lorde are right, and rejoiceth the heart. Whereunto addeth that saying of the Lordes in the gospell, If yee remaine in me, and my wordes remaine in you, ask what yee will, and it shall be done for you. In an other place also the Prophet crieth, saying: If yee be willing and will hearken, yee shall eate the good of the land, but if yee will not heare my worde, the sword shall deuoure you. Moreover Moses doth very often and largelie reckon by the good things that shall happen to them which obey the wordes of God, Leviticus 26, Deutero. 28. Wherefore David durst boldly preferre the wordes of God before all the pleasures and treasures of this world. The saire of the Lorde is cleane and endureth for euer, the judgementes of the Lorde are true and righteous altogether: more to be desired are they than gold, yea, than much fine gold: sweeter also than honie, and the dropping honie combes. For by them thy servaunt is plainlye taught, and in Keeping of them there is a great advantage. Therefore is the lawe of thy mouth more precious vnto mee, than thousandes of siluer and golde. Vnlesse thy delight had beene in thy lawe, I had perished in my miserie. To this nowe both appertaine that parable in the gospell of him which bought the precious pearle; and of him also which sold all that he had, and bought the grounde wherein he knewe that treasure was hidde. For he, that precious pearle, and that
Of the Apostles, teach our fathers the whole summe of godlinessse and saluation, but did provide also, that it by the means of the same Apostles, shoulde be set down in writing. And that both manifestly appeareth, that it was done for the posterities sake, that is, for vs, and our successors, to the intent that none of vs nor ours should be seduced, nor that false traditions should be poynted into anie of our mouthes in stead of the true word. We must all therefore beware, we must all watch and sticke fast unto the word of God, which is left to vs in the scriptures by the Prophets and Apostles. Finally, let our care be whole bent, with faith & practise to heare whatsoever the Lord declareth unto vs: Let vs cast out and tread under foot whatsoever by our flesh, the word of the devil, is objected to be a leg to godlinessse. We know what the deceases & plagues of y seed of God's worde sowed in the hearts of the faithfull are. We know how great the power of God's worde is in them which heare it devoutly. Let vs therefore beleeve our Lord God to pouze into our minde his holie spirite, by whose vertue the seed of God's worde may be quickened in our hearts, to the bringing forth of much fruite, to the salvation of our soules, and the glozie of God our father, to whom be glozie for ever.
Of the sense and right exposition of the word of God, and by what manner of means it may be expounded.

The third Sermon.

Early beloved brethren, I do under...}

some readie waies howe to interprete the Scriptures. The handling of these pointes shall take away the impediments which dye men from the reading of the word of God, and shall cause the reading and hearing of the word of God to be both wholesome & fruitfull.

And first of all, that God's will is to have his word understood of mankind, we may thereby gather especially, because 

God's will is to have his word understood of mankind.
The word of God requireth an exposition.

The exposition of God's Word.

Roode. But immediately he adveth, which the unlearned, and those that are unperfect or unstable, pervert, as they doe the other Scriptures also unto their own destruction. Whereby we gather, that the scripture is difficult to obscure to the unlearned, unskilfull, unexercised, and malicious or corrupted wills, and not to the zealous and godlie readers or hearers thereof. Therefore, when Saint Paul FAITH, If as yet our Gospell be hidde from them it is hidde which perish, in whome the Prince of this world hath blinded the understanding of the unbelieuers, that to them there should not shine the light of the gospell of the glorie of Christ, who is the image of God. He doeth not lay the blame of this difficultie in the word of God, but upon the unprofitable hearers. Whereouer we are therefore, that do desire rightly to understand the word of God, our care must be, that Satan possesse not our minde, but close by our eies. For, our Saviour also in the gospell saide, This is damnation, because the light came into the world, and men loved darkenesse rather than light. Besides that, the holy Prophets of God, and the Apostles, did not call the wordes of God the scriptures darkenesse, obscureenesse, or mithineesse, but a certaine brightness and lightsomnesse. David saith, Thy word is a lantern unto my feet, and a light vnto my pathes. And what I pray you is more evident than that which in making doubtfull and obscure thinges manifest, no man doth referre to darkenesse and uncertainties? Things uncertaine, doubtfull and obscure are made manifest by those thinges that are more certaine, sure and evident. But as often as anie question or controversy doth happen in matters of faith, doe not all men agree that it ought to bee ended and determined by the Scriptures? It must therefore needs be that the Scriptures are evident, plaine, and most assuredly certain. But though the scripture be manifest, and the wordes of God be evident, yet notwithstanding, it refuseth not a godly or holie exposition, but rather an holy exposition doth give a setting out to the wordes of God, a briningeth forth much fruitie in the godlie hearer. And fo because many do deny, that the scriptures ought to have any exposition, I will shew by examples (which can not be gainesayde) that they ought altogether to bee expounded. For, God himselfe, having often communication with Moses by the space of sotie daies, and as many yeres, did by Moses expound to the Church the wordes of the lawe, which he spake in mount Sina to the whole congregation of Israel, writing them in two tables, which Moses left to vs, the Deuteronomie and certaine other bookees as commentaries upon Gods commandements. After that immediately followed the Prophets, who interpreting the lawe of Moses did apply it to the times, places, and men of their age, and left to vs that follow, their sermons as plaine expostions of Gods law. In the eight Chapter of Pehemias we read these wordes. Esdras the Priest brought in the Lawe, the booke of Moses, and Roode vpon a turret made of woode, that is in the holie pulpit. And Esdras opened the booke before the congregation of men and women, and whatsoever else had any understanding. And the Leuites roode with him, so that hee reade out of the booke. and the Leuites instructed the people in the lawe, & the people stood in their place, and
and they read in the booke of the lawe distinctly, expounding the sense and causing them to understande the reading. Thus much in the booke of Nehemias. Parke heare by the way (my brethern) that the lawfull and holy ministers of the Church of God, did not onely reade the woordes of God, but did also expound it.

This manner of reading and expounding the Scriptures on wolves of God, our Lord Jesus Christ did neither abrogate no2 contente, when comming in the flesh, he did as a true Prophet and heavenly matter instruct the people of his Church, in the doctrine of the newe Testament. For entering into the Synagogue at Nazareth, he goode by to reade: and there was delivered to him the boke of the prophet Elya. So hee opened the boke, and reade a certaine notable place out of the li. Chapter. Then shutting the booke, hee gave it to the Minister againe, and expounded that which he had read, declaring how that in himselfe nowe that prophesie was fulfilled.

Whatseover after that hee was risen from death hee estuned himselfe in company to the two Disciples, which went to Emmaus, with whom he talked of sundrie matters: but at length beginning at Moses and all the prophets, he expounded to them what so ever was written of himselfe throughout all the Scriptures. The Apostles following this example of the Loze, did themselves also expound the word of God.

For Peter in the second Chapter of the Acts of the Apostles, both expounde the ps. Psalm of Chrift his resurrection from the dead. And Philip also doeth plainly expounde to the noble man of Ethiope the prophesy of Clas, whereby he bringeth him to the faith of Chrift, and fellowship of the Church. Whosoever doth not every where interpret the holy Scripture, hee hath neyther read noe scene the daues no2 writings of Paulie. Thus haue I, I hope, both plainly & substantially thewed, that y word of God ought to be expounded.

And for those which cry out against the exposition of the Scriptures, and woulde not haue the ministers of the woorde and Churches, to declare the scriptures in open and solemnne audience, nether to apply them to the places, times, states, persons, their fetch is to seeketh somewhat else than the honour due unto God. They leade their lines farre otherwise, than is comely for godly men. Their talke is wicked, vnicelie, & dishonest. Their deeds are mischicous, and haynous offences. And this woulde they to doe without punishment, and therefore desire to haue the exposition of the Scriptures to be taken cleane away: for if a man doe read the woorde of the Scripture onely, not applying it to the states, places, times and persons, it seme that he hath not greatly touched their ungodly and wicked life. Therefore, when they cry that Sermons and expostitions of the scriptures, ought to be taken away from among men, and that the Scriptures ought to be reade simple without anie addition, they minde nothing else but to cast behinds them the law of God, to treade under fote all discipline and rebuking of sinne, and to offende freilie without punishment: which saet of men the righteous Loze wil in his appointed time punish, so much the more grieviously, as they doe more boldly rebell against their God.

In the mean season, all the minsters
The exposition of God's word.

The scriptures are not to be corrupted with foreign expositions. The scriptures are not to be corrupted with foreign expositions.

The explication of the Church must beware, that they follow not herein their own affections anie whit at all, or else corrupt the Scriptures by their wrong interpretations, and so by that means set forth to the Church their own inventions, and not the Word of God. Some such like offence it saith that the teachers of the ancient people in old time did commit, because the Lord in Ezekiel accosteth them saying: Seemeth it a small thing to you to have eaten up the good pasture, but that ye must also tread the residue of your pasture under your feete? and to drink the clearer water, but that ye must trouble the rest with your feete? Thus must these things be saine to eare the thing that is troden downe with your feete, and to drinke that which yee with your feete have defiled. A foze offence is this, which the Lord according to his justice punisheth most harpelin. We therefore the interpreters of God's holy word, and faithfull ministers of the Church of Christ, must have a diligent regard to kepe the Scriptures sound and perfect, and to teach the people of Christ the worde of God sincerely, made plaine I mean, and not corrupted or darkened by foolish and wrong expositions of our owne invention.

And nowe (dearely beloved) the place and time require us to lay somwhat unto you, touching the interpretation of the holy Scriptures, or the exposition of the word of God. Wherein I will not speake anie thing particularly, of the skillfull knowledge of tongues, or the liberal sciences, which are things requisite in a good interpreter, but will briefly touch the generalities alone. And first of all ye must understand, that some things in the Scriptures of God are to plainly set forth, that they have need of no interpretation, neither will admit any exposition. Which if any man goe about with his owne expositions to make more manifest, he may seeme to do as wittily, as he which with flaggot light and torches, would helpe the lunne at his rising to glie more light unto the world. As for those things which are so set downe, that they seeme to require our helpe to expound them, they must not be interpreted after our owne fantasies, but according to the minde and meaning of him, by whom the Scriptures were revealed. For Saint Peter saith. The prophese came not in old time by the will of man: but holy men of God spake as they were moved bie the holie Ghost. Therefore the true and proper sense of Gods word must bee takene out of the Scriptures themselves, and not be forceably thrust upon the Scriptures as we our selves butt. And therefore withall ye must marke a few certaine rules which I meane briefly to touche and to shewe unto you, in those fewe worbes which I have yet to speake.

First since the Apostle Paul would have the exposition of the Scriptures to agree sily, and in euery point proportionallly with our faith: as it is to bee scene in the twelph to the Romans: And because againe in the latter epistle to the Corinthians he faith, Seeing then that we have the same spirit of faith (according as it is written, I beleued and therefore have I spoken) we also beleued and therefore doe we speake: Let it therefore he taken for a point of Catholicke religion, not to bring in, or admit anie thing in our expositions, which others have alledged against the receied articles of our faith, conteyned in the Apostles Crede, and other colléctions of the a}
cienfathers. For sayth the Apostle; In defence of the truth we can saie somewhat, but against the truth we are able to say nothing. When there­foze in the Gospel after St. John wee read sayings of the Lord, The father is greater than I, we must thinke that it is against the articles of our faith to make or admit any equalitie in the Godhead betwixt the Father and the Sonne: and therefore that the Lord's meaning was otherwise than the very wordes at the first blush do seeme to impose. Againe, when we read this sayings of the apostle, It can not be that they which were once illuminat, if they fal away should be returned againe into repentance: Let vs not belieue that repentance is to be denied to the that fall. For the Catholike Faith is this, that in every place, at every reason, so long as we live on this earth a full pardon of all finnes is promised to all men which turne to the Lord. In like manner when we read that the Lord take brede, and lappe of the brede, This is my bodie, let vs presently remember that the articles of our faith doe attribute to our Lord the vritable body of a man, which ascended into heaven, and sitteth at the right hande of the Father, from whence it shall come to judge the vrique and the dead, and let vs thinke that the Lord speaking of the Sacrament, would have vs to expound the wordes of the Sacrament Sacramentally, and not Transubstantially. Also in reading that sayings of the Apostle, Flesh and bloud can not inherite the Kingdome of God, let vs not by and by upon these wordes take it simply as the wordes do seeme to signifie, but thinke to the Article of our faith, I believe the resurrection of the bodie, let vs understande that by flesh and bloud are made affectionis & infirmities, not the nature & substance of our bodies.

Furtheirmore, we read in the gospel, that the Lord both gather a sum of the lawe and the Prophets, saying: Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy minde, this is the chief, and great commandement. And the second is like unto it, Thou shalt love thy neighbour as thy selfe. In these two commandements hangeth the whole lawe and the Prophets, Matth. 22. Upon these wordes of the Lord, that holy man Aurelius Augustinus in the 36. Chapter of his first boke De doctrina Christi, faith: Whosoever doth feeme to himself to understand the holy scriptures, or any part thereof, so that that understandings he doeth not worke these two points of charite towards God, & his neighbour, he yet doth not understand the scriptures perfectly. But whosoever shall take out of them such an opinion as is profitable to the working of this charite, and yet shall not say ye selle same thing which shalbe proued that he did meane whom he readeth in that place, that shal doth not erre to his owne destruction, nor doth altogether by lying deceu other men. Thus much witt Augustine. We must therefore by all means possible, take hede that our interpretations doe not tende to the overthrow of charite, but to the furtherance and commendation of it to all men. The Lord sayth, Strive not with the wicked. But if we affirme that he make this to the Magistrates also, the shall charite towards our neighbours, the safest of them that are in jeopardy, and desse of the oppressed, be broken and gleaned taker away. For thighs & unruly persons, robbers and naughtie fellows, will oppresse the widowe, the fatherleffe, and
The exposition of God's worde.

and the peace, so that all iniquity shall reign and have the upper hand. But in a matter so manifestly known, I suppose it is not needful to give many examples.

Moreover, it is requisite in expounding the Scriptures, and searching out the true sense of God's words, that we mark upon what occasion every thing is spoken, what goes before, what follows after, at what season, in what order, and of what person any thing is spoken. By the occasion, and the sentences going before and coming after, are examples and parallels for the most part expounded. Also, unless a man do always mark the manner of speaking throughout the whole Scriptures, and that verily diligently too, he cannot choose in his expositions but erre verily much out of the right way.

Saint Paul observing the circumstance of the time, did thereby conclude that Abraham was justified neither by Circumcision, nor yet by the Law. The places are to be scene in the fourth to the Romans, and the thirde to the Galatians: Again, when it is sayde to Peter, Put vp thy sworde into thy sheath, He that taketh the sword shall perish with the sword: Wee must consider that Peter bare the personage of an Apostle, and not of a Magistrate. Foz of the Magistrate wee read, that to him is given the sword to reuengement. But it would be over tedious and to troublesome, to rehearse more examples of every particular place.

There is also beside these, another manner of interpreting the word of God, that is, by conferring together the places which are like of unlike, and by expounding the darker by the more evident, and the fewer by the more in number. Whereas therefore the Lord saitheth, The father is greater than I, we must consider that the same Lord in another place saitheth, My father and I are all one. And whereas James the Apostle saitheth, That Abraham and we are justifie by workes, there are many places in Saint Paul to be set against that one. And this manner of interpreting did Peter the Apostle allowe, where he faileth: We have a right sure worde of prophesie, Whereunto if ye attend, as unto a light that shineth in a darke place, yee doe well, vs to the day dawne, and the day starre arise in your hearts.

That ancient writer Tertullian affirmeth, that they are heretiques, and not men of the right faith, which drawe some odde thinges out of the Scriptures to their owne purpose, not hauing anie respect to the rest. But doe by that meanes picke out vs to themselves a certaine fewe testimonies which they would haue altogether to be beleued, the whole Scripture in the meane seafon gaineslaying it, because in deede the fewer places must bee understoode according to the meaning of the more in number.

And finally, the most effectuall rule of all, whereby to expounde the word of God, is an heart that loueth God and his glozie, not puffed up with pride, not defors of base glozie, not corrupted with heresies and euill affections: but which both continually pray to God for his holy spirit, that as by it the scripture was revealed and inspired, so also by the same spirit, it may bee expounded to the glozie of God and safegarde of the faithfull.

Let the minde of the interpreter be set on fire with zeal to acquaine
The third Sermon.

verse and with hatred of wickedness even to the suppressing thereof. Let not your heart of such an exposition cal to counsel that subtle sophistry the devil, leaft peradventure nowe also he do corrupt the sense of God's words, as heretofore he did in Paradise. Let him not abide to heare mans wildome argue directly against the words of God. This if the god and faithfull exposition of God's word that do, then although in some points he do not (as the powerbe faith) hit the very head of the nape, in the darker sense of the Scripture; yet not withstanding, that error ought not to be condene for an heresie in the author, noz judged hurtfull unto the hearer. And wholesoe shall bring the darker, and more proper meaning of Scripture to light, he shall not by and by condemn the imperfect exposition of that other: no more than he which is anthor of the imperfect exposition, shall reiect the more proper sense of the better exposition, but by acknowledging it shall receive it with thanks gining.

Thus much hitherto have I saide touching the sense and exposition of God's word: which as God revealed it to men, so also hee would have them in any case to understand it. Wherefore there is no cause for any man by reason of a few difficulties, to despair to attaine to the true understanding of the Scriptures. The Scripture both admit a godly and religious interpretation. The word of God is a rule for all men and ages to leade their lives by: Therefore ought it by interpretation to be applied to all ages and men of all sorts. For even our God himselfe did by Poets in many words expounde and applye to his people the lawe, which he gave & published in mount Sina. Furthermore, it was a Solempne vse among the anient Prophets, first to read, and then by expositions to applye Gods lawe to the people. Our Lord Jesus Christ him selfe expounde the Scriptures. The same did the Apostles also. The word of God therefore ought to be expounde: as for those which would not have it expounde their meaning is, because they would some strauly, without controlling or punishment. But whereas the Scripture doth admit an exposition, it doth not yet admit any exposition whatsoever, for that which sauoureth of mans imagination it utterly reiecteth. For as by the spirit of god the Scripture was revealed, so by the same spirit it is requisite to expound it. There are therefore certaine rules, to expound the word of God religiously, by the very word of God it selfe: that is, so to expound it, that the exposition disagree not with the articles of our faith, noz be contrarie to charitie towards God and our neighbour: but that it be thorouhly surveyed, and grounded upon which went before and followeth after, by diligent weighing of all the circumstances, and laying together of the places. And chiefly is it requisite, that the heart of the interpreter be godly bent, willing to plant vertue, and plucke up vices by the rootes, and finally always ready evermore to pray to the Lord, that he will vouchsafe to illuminate our minds, that God's name may in all things be glorified. For his is the glory, honour, and dominion, for ever and ever. Amen.
true faith, from whence it commeth, that it is an assured beleefe of the minde, whose onely stay is upon God and his word

The fourth Sermon.

In my last sermon I declared unto you, how that the perfect exposition of God's word doth differ nothing from the rule of true faith, and the love of God and our neighbour. For undoubtedly, that sense of Scripture is corrupted, which both square from faith, and the two points of charity. I have now therefore next to treat of true faith and charity towards God and our neighbour, to the intent that no man may finde lacke of any thing herein. And first therefore by God's helpe, and the good means of your prayers, I will speake of true faith.

This word Faith is belëfe, is diversly used in the common talk of men: For it is taken for any kind of Religion or honour done to God. As we say the Christian faith, the Jewish faith, and the Turkish faith. Faith is belëfe also, is taken for a conceived opinion of any thing that is told us, as when we heare any thing rehearsed unto us out of the Indian or Ethiopian Prophacie, we by and by say that wee beleue it, and yet notwithstanding wee put no confidence in it, nor hope to have any commoditie thereby at all. This is that faith, wherewith Saint James sayeth that the Deuil beleue eth & trembleth.

Last of all, faith is commonly put for an assured and undoubted confidence in God and his woord. Among the He- bernes faith takest her name of truth, certaintie and assured constance. The Latines call that faith, when that is done which is said. Whereasupon one faith, I demaunde of thee whether thou beleuere or no? Thou answerest, I beleue: Doe then that which thou saiest, and it is faith. Therefore in this treatise of ours, Faith is an undoubted beleefe, most firmly grounded in the minde. This faith, which is a settled and undoubted perswation, is diversly defined by perfecter Dis- uines. S. Paul faith, Faith is the sub- stance of thinges hoped for, the eui- dence of thinges not seene. The sub- stance of hypostasis is the foundation, of the vnmoveable prop, which is sverely leaned upon God and his woord, is diversly defined by perfecter Di- vines. S. Paul faith, Faith is an vnmoveable foundation, and a most assured confidence of gods promisses, that is, of life everlasting and all his good benettis. Moreover Paul himselfe, making an exposition of that which he had spoken, immediately after, faith: Faith is the argument of thinges not seene. An argument of pree is an evident demonstration, whereby we manifestly proue y, which otherwise should be doubtfull, so that in him whom we undertooke to instruct, there may remaine no doubt at all.
The fourth Sermon.

But now touching the mysteries of God revealed in God's Word, in themselves or in their own nature they can not be seen with bodily eyes: and therefore are called things not seen. But this faith by giving light to the mind, both in heart perceive them, even as they are set forth in the Word of God. Faith therefore according to the definition of Paul, is in the mind a most evident saying, and in the heart a most certaine perceiving of things invisible, that is, of things eternal, of God I say, and all those things which he in his Word setteth forth unto us concerning spiritual things. To this definition of Paul's they had an eye, which defined Faith in this sorte.

Faith is a grounded persuasion of heavenly things, in the meditation whereof we ought so to occupy ourselues for the assured truths sake of God's word, that we may beleue that in minde we doe see those things as well as with our eyes we do behold things sensibly perceived, and easy to be seen. This description doth not greatly differ from this definition of an other godly and learned man who faith: Faith is a steadfast persuasion of the mind, whereby we do fully decreed with our selues that God's truth is so sure, that he can neither will nor choose but performe that which he in his word hath promised to fulfill. Again, Faith is a steadfast assurance of conscience, which dooth imbrace Christ in the same sort, wherein he is offered unto vs by the Gospel. Another there is which after the same manner almost defineth faith in this sorte: Faith is a gift inspired by God into the mind of man, whereby without any doubting at all he doth beleue that to bee most true. What so euer God hath either taught or promised in the booke of both the Testaments. The very same author of this definition therefore both extend faith to three terms of time, to the past, the time present, and the time to come: For he teacheth to believe that the world was made by God, and whatsoever the holy Scriptures doe declare to have beene done in the olde world; also that Christ dying for vs, is the only salvation of them which believe, and that by the same God at this day also, the world and Church are governed; and that in Christ the faithfull are saved: last of all, that that shall most assuredly light upon the ungodly and godly, whatsoever the holy Scriptures doe either threaten or promise.

But of all these definitions therefore being diligently considered, we may according to the Scriptures make this description of Faith. Faith is a gift of God, powred into man from heauen, whereby he is taught with an undoubted persuasion, wholie to leane to God and his word, in which word God doth freely promise life and all good things in Christ, and wherein all truth necessarie to be beleued, is plainly declared. Which description of faith, I will by God's helpe in this that followeth unfold into parts, and by attention of places out of the Scriptures, will both confirme and make manifest unto you, bee as hitherto ye have done, so still give diligent care, and in your hearts pray earnestly to God.

Fist of al, the cause or beginning of faith commeth not of any man, nor any strength of man, but of God himselfe, who by his holy spirite, inspireth faith into our hearts. For in the Gospels the Lord saith, No man commeth to me, vnlesse my father draw him.

And againe, Flesh and bloude (faith
True Faith.

(faith the Lord to Peter, confessing Christ in true faith) hath not revealed this to thee, but my father which is in heaven. Whereunto the Apostle Paul alludeth when he saith, We are not able of our selves to think any thing as of our selves, but all our abilities are of God. And in another place, To you it is given for Christ, not only to believe in him, but also to suffer for his sake. Faith therefore is poured into our hearts by God, who is the wellspring and cause of all godliness.

And yet we have to consider here, that God in giving a inspiring faith, doth not use his absolute power, or miracles in working, but a certaine ordinary means agreeable to mans capacity; although he can in vowe give faith without those means, to whom, when, and how it pleaseth him. But we read, that the Lord hath vled this ordinary means, even from the first creation of all things. Whom he meanteth to bestowe knowledge and faith on: to them he sendeth teachers, by the word of God to preach true faith unto them. Not because it lieth in mans power, will, or ministerie, to give faith, no, because the outward word spoken by mans mouth, is able of it selfe to bring faith: but the voice of man, and the preaching of Gods word, do teach us what true faith is, or what God doth will and command us to believe. For God himselfe alone by sending his holy spirite into the hearts and minds of men, doth open our hearts, persuade our minds, and cause us with all our heart to believe that, which we by his word and teaching have learned to believe.

The Lord could by miracle from heaven, without any preaching at all, have bestowed faith in Christ upon Cornelius the Centurion at Cæsarea: but yet by an Angel he doth send him to the preaching of Peter. And while Peter preacheth, God by his holy spirite worketh in the heart of Cornelius, causing him to believe his preaching. Verilie S. Paulus faith, How shall they believe in him of whom they have not heard? How shall they hear without a preacher? And how shall they preach if they bee not sent? So then faith commeth by hearing, and hearing by the word of God. In another place also, Who is Paulus faith he, or what is Apollonius, but Ministers, by whom ye have believed, according as God hath giuen to euery one? I haue planted, Apollonius watered, but God hath giuen increasse. So then hee that planteth is nothing, nor hee that watereth, but God that giueth increasse. With this doctrine of Saint Peter and Saint Paulus both that agree which Augustine writeth in the Preface of his boke of Christian doctrine, where he faileth: That which wee have to learne at mans hande, let euery one learne at mans hand without disdain. And let vs not goe about to tempt him in whome wee believe, neither being deceived let vs thinke some to goe to Church, to heare or learne out of bookes, looking still when we shall bee rapt vp into the third heaven.

Let vs take hate of such like temptations of pride, and let vs rather hate this in our minde, that even the Apostle Paulus himselfe, although he were cast prostrate, and instructed by the calling of God from heauen, was neere theelike sent to a man to be taught the will of God: and that Cornelius, although God had heard his prayers, was committ to Peter to be instructed, by whom he should not only receave the Sacraments: but should also heare what
what he ought to believe, what to hope for: and what to love: all which things notwithstanding might have been done by the Angel, &c. The same Augustine also in his Epistle to the Circen-

fers faith: Even he worketh conversion and bringeth it to passe, who by his ministers doth warne vs outwardly with the signes of thinges, but inwardly doth by himselfe teach vs with the verie thinges themselves. Also in his treatise upon the 26. of John: what doe men (faith he) when they preach outwardly? What doe I knowe while I speake? I drive into your ears a noife of worde: but vnliefe he which is with in doe reveale it, what say I, or what speake I? he that is without doth husband the tree, but hee within is the creator of it.&c. This said he.

But, even as the Lordde his desire is, to have vs belaue his worde, (fo the Prophet crieth out and faith: To day if ye will hear his voice, harden not your harts:) So in like maner, he both require of vs al which heare his word, that we be not slacke in praying. For in hearing the worde of God, we must pray for the gift of faith, that the Lord may open our harts, couer our soules, breake and breate downe the hardnesse of our minde, and increase the measure of faith bestowed vpon vs. Of this order of prayer, there are many examples in the holy scriptures. Whene the Lordde in the Gospel sayde to one, Canst thou beleue? to him that beleueth all thinges are possible: He made answere saying: I beleue Lord, helpe thou mine vnbeliue. The Apostles also cry to the Lordde and say: O Lordde increase our faith. Moreover, this prayer, wherein we desire to have faith plowded into vs, is of the grace and gift of God, and not of our owne righteouseth, which before God is none at all. This therefore is leste vnto vs, for a thing most cerne and undoubtedtrue, that true faith is the meere gift of God, which is by the holy ghost from heauen, bestowed vpon our minde, and is declared vnto vs in the worde of trueth, by teachers sent of God, and is obtained by earnest prayers which cannot be tyred. Whereby we learne that we ought often and attentively to heare the worde of God, and never cease to pray to God for the obtaining of true faith.

But that this faith inspired from heauen, and learned out of the worde of trueth, doeth put into mans minde an undoubted perswa
dion of the minde.
ion into the minde and heart of man: and so, that Faith is an undoubted confidence of things believed, whereof the heart is made witness, that is, that true Faith doeth not flye too and fro from place to place in the heart of man, but that being deeply rooted in Christ, it sticketh in the part which is enlightened.

First, saith the Apostle, Abraham contrarie to hope, beleued in hope: that is to say, there he had a constant hope, where notwithstanding hee had nothing to hope after, if all things had bene weighed according to the manner of this world. But Hope is a most firm and undoubted looking after those things which we beleue: So that we see that the Apostle did make faith manifest by hope, and by the certainty of hope, did declare the assured constancy of faith. After that faith he, Abraham fainted not in faith, nor flackered at the promise of God thorough vnbelieve, but was strong in faith.

There are two kinds of flackerings in mankinde: The one is that which being overcome by euill temptations, doth bend to desperation, and the despising of Gods promises. Such was the flackerings of those ten spies of the holy lande, of whom mention is made in the thirteenth and fourtie and chapter of Numbers.

The other flackerings, is rather to be called a weak infinitie of faith, which also is tempted it selfe: that nowe I may not make rehearssé to you, how that in vs all by the spot of originall sin, is naturally grafted a certain kind of vnbelieve, and that mans minde is at no time so inlightened, or confirmed, but that cloudie mystes of ignorance and doubtinges do sometimes arise: yet notwithstanding, faith yet-
is an argument to shew that he had the upper hand: He saimed not, nor waxed weake in faith. It followseth in the Apostle, Abraham gave GOD the glory, to witte, in believing that GOD wisteth well to mankinde, and that he is a true GOD and almightie.

For he giveth GOD his glory, which attributeth to GOD the properties of GOD, doth not gainsay the word and promise of GOD. For John the Apostle saith: He that believeth not in GOD, maketh GOD a lyar, Abraham therefore believeth in GOD, and in believ- ing gave GOD the glory. The Apostle Paul goeth forwarde and faitheth, hee was throughly persuaded, or certified, that hee which had promised was able also to performe, Paul be- led the Greeke woorde ανομοφαθες, which is all one as if you should saie, being certified. For, the Apostle saith: Whereupon ανομοφαθες is an assured faith givien un- to vs which is made by wape of ar- gument, or by the thing itselfse. And they call that ανομοφαθες, which we call a certification, as when a thing by peruation is so beate into our minds, that after that we never doubt anie more.

Therefore faith did certify Abraham, and with undoubted persuasions did bring him to the point never to doubt, but that GOD was able to performance what he had promised, in faith therefore he stuck unmoveable to the promise of GOD, being assuredly certified that hee should obtaine whatsoever GOD had promised.

It is certaine therefore and plain- ly declared by the woordes of the Apo- stle, that true faith is an undoubted persuasion in the minds of the believ-
God could make bread of stones, but we must not therefore believe that stones are bread, neither are they bread therefore, because God can doe all things. This ye shall understand better and more fully, whereas a little hereafter I shall shew unto you, that true faith praeyeth not nor wavereth wandying to and fro, but cleaeth close and sticketh fast to God and his Word.

In the meane season because we have shewed out of Paules words by the example of Abraham, that faith is a substance and undoubted persuasion in the heart. And because many doe stily stand in it, that man is not surely certaine of his salvation, I will adde a fewe examples out of the Gospel, whereby they may plainly perceiue that faith is a more sure ground, and fester opinion touching God and our salvation. And first verily the Centurion, of whom mention is made in the Gospel, had conceiued a steadfast hope that his servaunt should be healed of the Lord. Fo2 he understandeth howe greate and mightie things he promised to them that believe. He gathered also by the woorkes of Christ, that it was an eafe matter for him to restore his servaunt to health againe. Therefore he commeth to the Lord, and among other talkes sayeth. It is no reason that thou shouldest come vnder my roofe, yea doe but faie the worde and my servaunt shall be made whole. These woorkes doe testifie, that in the heart and minde of the Centurion, there was a sure persuasion of most assured health, which by a certeyne comparison, he doeth make manifest and more fully expresse. For I my selfe am a man vnder the authoritie of another, and vnderme I have fouliours, and I say to one, goe, and he goeth; and to an other, come, and he commeth: and to my servaunt doe this, and he doeth it. When the Lord perceiued this certification of his mind, by his words most full of faith, he crieth out, that in all Israel he hath not found so great faith.

The same againe in the Gospel, speake notably of y womans faith which was sorely plagued with the bloddy fure. And that faith was an undoubt perswanation in her heart, once illuminated, we may thereby understand, because the (being first in devie Sirred by the woorkes & woorkes of the Lord) thought he took this within her selfe, if I doe but touch his garment, I shalbe whole. And therefore spedd ing through the thicke of the throng, cometh to the Lord.

But why heape I together many examples, doth not the onely faith of the Chananitish 22 Syrophennist woman, declare more plainly than that it can be denied, how that faith is a most assured persuasion of things believed? For being over passed, and as it were contemned of the Lord, she wavereth not in faith, but following him, she hearing also that the Lord was sent to the lost througe of the house of Israel, she goeth on to worship him. Moreover, being put backe, as it were touched with the soule reproch of a dogge, she goeth forwade yet humbly to call her selfe prostrate before the Lord, requesting to obtaine the thing that she desired. She would not have persuered so stilly if faith had not bene a certification in her believing mind and heart. Wherefore, the Lord moved with that faith of hers, cryed: Woman, great is thy faith, bee it done to thee even as thou wilt.

It is manifest therefore, by all these testimonies of the holy Scripture, that faith is a steadfast & undoubted persuasion in
The fourth Sermon.

This being now brought to an end, let us see what it is whereupon man's faith doth lean, and also how we may clearly perceive, that faith is not a bare and unstable opinion (as a little before we were about to saye) of any thing whatsoever conceived in the minde of man, but that it is tyed up and contained within bounds, and as it were certaine conditions. In the definition therefore of faith, we sayd that faith bendeth to Godward, and leaneth on his word. God therefore and the word of God, is the object of foundation of true faith. The thing whereon a man may lean safely, surely, and without all manner doubting, must needs be steadfast and altogether unmoveable, which doth give health, which both preserve, and which both fill by o2 multifier all fulnes unto us.

For this both faith lacke and request. But this is not else where than in God. On God alone therefore doth true faith bend on and lean. God is everlaste, chiefly good, wise, just, mighty and true of word. And that doeth he testify by his workes and word.

Wherefore in the Prophets he is called a strong and unmoveable Rocke, a castel, a wall, a tower, an invincible forrest, a treasure, a well that never will be daunten. This everlasting GOD can do all things, knoweth all things, is present in all places, loveth mankind exceedingly, both provide for all men, and also governeth all things. Faith therefore, which is a confidence of God's good will and of his aide in all necessaries, of the true valuation of mankind, bendeth on god alone, cannot lean to any other creature, in whom the things are not that faith requireth.

And even as God is true of word, so can not lye, so is his word true and receiveth no man. In the word of God is exprested the will and minde of God: So the word of God therefore hath faith an eye, layeth her ground upon God's word, touching which word the Lord in the Gospel saith: Heauen and earth shall passe, but my word shall not passe. The word of God here is compared with the most excellent elements. Ayse and Water are stable and unmoveable: but Heauen, although it turne and move, both keep yet awonderfull and most stedfast course in moving, and stedfast are all things therein. The Earth is most stable and unmoveable. Therefore if it be easier for these things to be loosed, which cannot be undone, than for the word of God to passe: it followeth that God's word in all points is most stable, unmoveable, and not possible to be loosed. If (faith the Lord in Jeremiy) yee can vndoe the league that I haue taken with the day, or the covenent that I haue made with the night, so that it neyther be day nor night at the appointed time, then may my covenent be of none effect which I haue made with Dauid. But not the whole world laying all their strengthes together, is able to make it day when it is once night, nor cause the day to breake one hour sooner than the course of heauen both commannde. Therefore not all this world with all the power and pompe thereof, shall be able once to weaken or breake, to change or abolish so much as one tittle in the word of God, and the truth of gods word. Faith therefore, which receiteth upon a thing most firme and sure, cannot choose but bee an undoubted certification. And since God's word is the foundation of faith, faith can not
not wander to and fro, and be ane to en-eric words whatsoever. For every o- pinion conceived without the words of God, or against God's words, cannot be called true faith. And so that cause St. Paul the Apostle of Christ would not ground the true or Christian faith upon any carnall poppis or opinions of men, but upon the truth and power of God. With his words will I con- clude this place. Faith (faith he) com- meth of hearing, and hearing by the worde of God. By the worde of God, he faith, and not by the word of man.

Againe to the Corinthians: My preaching (faith he) was not in enti- ting wordes of manes wifedome, but in the shewing foorth of the spirite, and of power, that your faith shoulde not be in the wifedome of man, but in the power of God. Whereby also we learne, that sone there are, which ag- ainst all reason require faith at our handes, that is, they would have us to beleue that, which they are not able to thewe out of Gods worde, or that which is cleane contrarie to the word of GOD. So the better declaring of this that I have faide, anayleth that short abjuration of Gods worde and of faith, which we in the definition of faith have closely knit by together.

There are there rehearsed two chief- points of faith, and of the worde. And first of all that God in Christ doth fre- ly promise life and every good thing.

For God, who is the obiect or marke and foundation of faith, being of his owne proper nature everlasting ever- lasting, is good, both of himself from be- fore all beginning, beget the son like to himselfe in all points, who because he is of the same substance with the father, is himselfe also by nature life and all goodnesse. And to the end he might communicate to vs, his Sonnes and
With these woorde of the Gospell, agrieved that laying of S. Paul, in Christ are laide vp all the treasures of wisdome and knowledge. Because in him dweller all fulnesse of the Godhead bodily, and yee in him are fulfilled. But that these great benefices of God are freely bestowed upo the faithfull, Paul that Wellow of election declareth in these woorde. Blessed be God, who hath chosen vs in Christ before the foundations of the world were laid, and hath predestinatad vs into the adoption of children through Iesus Christ into himselfe, according to the good pleasure of his will, to the praysse of the glorie of his grace, wherein he hath made vs accepted in the beloved, through whom wee haue redemption in his bloud,&c. And againe. All haue sinned and haue neede of Gods glorie, but are justified freely through his grace, by the redemption which is in Christ: And so forward. True faith therefore both believe that life and every good thing both freely come to it from God through Christ: which is the chief Article of our faith, as in the Articles of the beliefe is more largely laid fasth.

The second principal point of Gods woorde and faith is, that in the word of God, there is set downe all trueth necessary to be beleued: and that true faith doth beleue all that is declared in the Scriptures. For, it feltheth us that God is, what manner one hee is, what Gods workes are, what his judgments, his will, his commandements, his promises, & what his threateninges are, finally whatsoever is profitable are necessarie to bee beleued, that doth Gods word wholly set downe vs, & that doeth true faith receyue, beleuing all thinges that are written in the Lawe and the Prophete, in the Gospell and writings of the Apostles. But, whatsoever cannot not be fetched or proved out of these woordes or whatsoever is contrarie unto them, that do the faithfull not beleue at all. For, the very nature of true faith is, not to beleue that which squareth from the woorde of God. Whosoever therefore beleueth not the fables and opinions of vs, he alone beleueth as he should: for he dependeth onely upon the woorde of God, and upon God himselfe, the only containe of all trueth. The matter, the argument, and the whole sum of faith, is briefly set out unto vs in the Articles of the Christian faith: whereof I will speake at another time. I haue this hour declared unto you (merely beleued, and recounting brevity in the Lord) the definition of faith, which to the end that I may surely taaken in every ones minde, and that all may understand what faith is, I repeate it here againe, and therewithall conclude this Sermon. Faith is a gift of God, powred into man from Heauen, whereby hee is taught with an undoubted periwation wholly to leane to God & his worde, in which worde, God in Christ doth freely promisse life and every good thing, & wherein all trueth necessarie to be beleued is plainly declared. Let vs all pray to God our father through his onely begotten Sonne our Lord Jesus Christ, that hee will bountfale from Heauen, to belowe true faith upon vs all, that we by it knowing him aright, may at the last obtaine life everlasting.

Amen.
That there is one only true Faith, and what
the vertue thereof is.

§ The fifth Sermon.

Being cut off with the
courtneesi of tyme, & de-
tained by the excellencie
of the matter, I could not in my last Sermon
make an end of all that I had determi-
ned to speake touching faith; now there-
fore, by the grace of the holy spirite, I
will add the rest of the argument
which seemeth yet to be behinde. Pray
to the Lord, that that which by mans
voice is brought to our eares, may by the
finger of God be written in our hearts.

True faith is ignozaunt of all di-
vision, for there is faith the Apostle, one
Lord, one Faith, one Baptisme, God & Father of all. For, there remaineth
from the beginning of the world even unto the end thereof, one and the same
faith in all the elect of God. God is one & the same for ever, the only Wel of al
goodnes, that can not ever be drawn
dry. The truth of God, from the begin-
ning of the world, is one & the same, set
forth to me in the word of God. There-
fore the object and foundation of faith,
that is God & the word of God, remain
for ever one and the same name.

In one and the selfsame faith with
hath all the elect ever since the first
creation of the world believed, that unto us through Christ all good things
are freely giuen, and that all trueth neces-
sarie to bee believed is declared in the
word of the Lord: wherefore, the faith-
ful of Gold was, have alwaies settled
their faith on God and his worde: so
that now without all doubt, there can
not be any more than one true faith.

I know very well, that in the world
there are sodew manie and sundry
faithes, that is to say, religions. For
there is the Indian faith, the Jewish
faith, the faith of the Pheometistes, &
the faith of the Gregories, and yet not
withstanding there is but one true chris-
rian faith, the abdigation whereof
is contained in the articles of our be-
liefe, and is taught at the ful in the sa-
cred Scriptures of both the Testa-
ments. I know also that there are sun-
dry beliefs of men, resting upon sun-
dry thinges, and believing that which
is contrarie to true faith: but yet ne-
evertheless there remaineth but one
true believe in God & his word, (which
is) an undoubted persuation and con-
dence of thinges most true, and assuredly
certaine.

This confidence both groweth with
increase in the minds of the faithful, &
contrary decreaseth againe and de-
cessely faileth. And for that cause the As-
polltes beholde the Lord saying: Lord
increase our faith. And Paul the Apo-
istle both in his writings every where
writeth to the faithful the increas of the
spirit & faith. David also, before him
prayed, saying: O God create a clean
heart within mee, and take not thy
holy spirite from mee. For hee had
terne bow that from Saul, whose he
succeeded in the kingsome, the god spirite
of God was departed, and that in
stead thereof the wicked spirit had en-
tered into his mind which tormenteth
him verie pitifully. Veruntodo belon-
geth that saying in the gospel, To eu-
erie one that hath shalbe giuen, and
from him that hath not shalbe taken
away that which he hath not, or that
he maketh no account of; and shalbe
 giuen to him that hath. Neither was
it in vain, that the Lord said to Peter,
I have prayed for thee Peter, that
thy faith faile not. For Paul spea-
ked
keth of some in his time that made shipwrecke of their owne faith, and overthrow the faith of other. And to what ende I pray you, doe we daily hear the word of God, and make our humble petitions to the Lo</p>
true faith which beloth on God alone and is directed by the word of God, is formal enough; sufficiently in faith. Verily the same of faith is ingrean in the heart of the faithfull, by the holy Ghost. And although it be small and doth not grow up to the highest degree, yet notwithstanding, it is true faith having force in it as it were a graine of mustardseed.

The thefe that was crucified with our Lord, beloved in the Lord Jesus, and was saved, although the force of faith was strong in him but a very small season, and brought not forth any great store of fruit of God's workes: finally, that faith of the thefe was not any whit divers to contrarie from the faith of Saint Peter and Saint Paul, but was altogether very same with theirs, although their faith brought forth somewhat more abundantly the fruit of God's workes. Peter and Paul were frankly and freely justified, although they had many good workes: freely was the thief justified, although his good works were very few or none at all. Let vs hold therefore, that true faith is one alone, which notwithstanding increasing is augmented, and again, may decrease & be extingquished. There remaineth now for me to declare, the vertue & effect of true faith. This faith the holy Apostle Paul done very excellently well, yea and that most absolutely so. But although in the eleventh chapter to the Hebrewes he had faide very much, he is compelled notwithstanding to confesse that he cannot reckon by all: therefore at this time I mean to rehearse a few vertues of faith, leaving the rest (barenly belone) to bee sought out & considered of your selues.

True faith before all things bringeth with it true knowledge and maketh vs wise indeed. For by faith we knowe God, and judge aright of the judgements and workes of God, of virtues and vices. The wisedome that it bringeth with it, is without doubt true wisedome. Many men hope that they can attaine to true wisedome by the studie of Philosophie: but they are deceived as farre as heaven is broad. For Philosophie both fally judge, and faultily teach many things touching God, the workes of GOD, the chiefe goodnesse, the ende of good and evil, and touching thinges to be desired and eschewed. But the verie same thinges are rightly and truly taught in the word of God, and understood and perceiued by faith. Faith therefore is the true wisedome, and maketh vs wise in deed. For Jeremie also faith. Beholde they haue cast away the worde of the Lord, what wisedome therefor can there be left in them? The wisedome of Salomon, is worshipfully thought of throughout the whole compass of the world. And yet we read that the Lord in the Goipell after S. Paul, uttered this sentence against the Jews. The Queene of the South shall rise in judgement with this generation and shall condemn it, because shee came from the endes of the world to heare the wisedome of Salomon: & beholde there is one in this place greater than Salomon. Christ is preferred before Salomon, and the wisedome of Christ before the wisedome of Salomon. But it is well knowne that the wisedome of Christ the sonne of God can not be attained to without faith. Faith therefore bringeth with it the most excellent wisedome. But herein, this wisedome of ours deserueth a singular payre, because they that desire it are not sent to forren nations, with great cost & labour to learne it, as to the priest of Egypt.
Egypt, the Gymnosophists of India, the Philosophers of Greece, or to the Rabines of the Jewes. God hath dispersed the worde of God throughout the whole world, so that now the word of faith is in the hearts of all the faith full. For Paule the Apostle faith. Thus faith the sufficient that is of faith, saye not in thy heart who shall descend into heaven? that is, to fetch Christ downe from aboue. Or who shall descend into the deepe? that is to bring Christ from the dead againe. But what faith he? The worde is nigh vnto thee even in thy heart: this same is the worde of faith which we preach, for if thou confess with thy mouth the Lorde Jesus, and doest beleue with thy heart that God hath raised him from the dead thou shalt be saue. Faith therefore doth not only make vs wise but happier also, the Lord himselfe bearing witnes the rẹunto & saying to his disciples. Happie are the eyes that see the things that ye see. For I say vnto you that manie prophets and kinges have desired to see the things that ye see: & to heare the things that ye heare, & heard the not. We shall therefore finde in faith, a most certaine determination of most notable question stirrerd in, since the beginning of the world, of learned & most excellent wits, which is by what meanes a man may live, be happy, attaine to the chiefe goodnes, be joyned to the chiefe goodnes, & to be justifiéd. There have been, yea & yet are, blinde opinions touching this matter, contrario the one to the other. But we do briefly & truly affirm, that by true faith a man doth live, is happy, attaine thory chief goodnes, is conjoin'd to the chief goodnes, & also justifiéd: so that God dwelleth in vs, & we in him, & that by faith we are both happy and blest. What I pray you could have bene spake more excellently worthy: v: binely, touching true faith: so faith quianeth vs, make thy happy, joyneth vs to the chiefe godnes, so y he in vs & we in him may live, & faith doth also fully justifie vs. But now it is best to heare the testimonies out of the scriptures. Faith maketh vs happy. For to S. Pet. confessing y love Jesus by true faith it is sayde. Happie art thou Simon the son of Jonas. Flesh and blood hath not revealeth this to thee, but my father which is in heauen. S. Paule so: the proofe of faith bringeth in that sentence of Dauid. Happie are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is the man to whom the Lord shall impute no sinne. Faith quickneth or maketh a liue. For the iust liueth by faith. This doth Paule very often in his writings alledge out of the prophets. The same Paul also faith: The life which now I liue in flesh, I liuie by faith in the sonne of God, who loved mee and gave him selfe for me. Faith joineth us to Peter: all and chiefe goodnes, & to maketh vs to enjoy y chiefe goodnes, y God may dwell in vs & we in God. For the Lord Jesus himselfe in the gospel faith. He which eateth my flesh, & drinketh my bloud dwelleth in me, & I in him. As the lyuing father sent me, so also I liue by the father, & he that eateth me shall liuie by me. But to eate & drink y Lord is to be liue in y Lord, y he hath given himselfe to death for vs. Whereupon John y Apostle faith. We haue seene & do wittes, that the father hath sent the son the fauoure of the worlde. Whosoever shall confesse that Jesus is the sonne of God, God dwelleth in him and he in God. Wherefore also Paul said: I liue now, not I, but Christ liueth in me.

Faith maketh happy.

Faith quickneth.

Faith iuostlieth to god.

How man may attaine to the chief goodnesse.
end of this hour, I mean to deferre it till the next Sermon that shall be. At this present (dearely beloued) ye must remember, that there is but one true faith that is the Christian faith. For although there be said to be many faiths, that is religions, yet notwithstanding there is only but one true and undoubted faith. And that both increase and againe decrease in some men. As for those in whom it is right-ly and godly observed, in them it thereth forth fundzie vertues. For it bringeth with it true wisdome, finally, it quickneth and maketh vs blessed and happy in deed. To God the father the authour of all goodnesse, and of our felicitie, be alpraise and glorie through Jesus Christ our Lord, soe ever and ever. Amen.

That the faithfull are justified by faith without the lawe and works.

§ The sixt Sermon.

Being ready here (dearely beloued) to speake unto you of faith, which without worke doth justifie them that belieue, I call upon the Father, which is in heauen, through his only begotten Sonne Jesus Christ our Lord, beseeching him to open my mouth and lippes to the setting forth of his payle, and to illumine your heartes, that ye acknowledging the great benefite of God may become thankesfull for it and holy in deed.

And first of all, I will speake certaine things chiefly necessarie to this argument or treatise, touching this terme of justificacion. The terme of justifying, very vulval and common among the Hebrews, and of a large significacion, is not at this day so well understood of all men, as it ought to be. To justifie, is as much to save as to quote from judgement, and from the pronounced and uttered sentence of condemnation. It significeth to remit offences, to cleanse, to sanctifie, and to give utterance of life everlasting. For it is a lawe terme belonging to courts where judgement is exercised. Imagine therefore, that man is set before the judgement seate of God, and that there he is pleaded gullie, to wit, that he is accused and convinced of heinous offences, and therefore lued to punishment to the sentence of condemmation. Imagine also that the Son of God maketh intercession, and commeth in as a means, desiring that upon him may be layde the whole fault and punishment due unto vs men, that he by his death may cleanse them and take them away, setting us free from death and giving us life everlasting. Imagine two, that God the most high and just judge, receiveth the offer, & translates the punishment together with the fault from vs unto the necke of his Sonne, making therewithall a statute that whosoever belieueth that Sonne of God suffered for the sinnes of the world, break the power of death, and delivered vs from damnation, should be cleansed from his sinnes, and made heir of life everlasting. Who therefor can be so dull of understanding, but may perceive that mankind is justifiied by faith?

But
The Sixth Sermon.

But that there may be no cause of doubt or darkness left in the mind of any man, that which I have already spoken generally, by the parable and similitude fetched from our common lawe, I will here particularly bring into certain parts confirming and manifestly proving every one of them severally, out of the holy Scriptures, so that even to the stoutest wits the power of faith and worke of justification, may be most evident.

And first I will shew unto you that this term of justification, is taken in this present treatise for: the absolution and remission of sinnes, for sanctification and adoption into the number of the sinnes of God. In the rri. of the Acts, the Apostle Paul saith: Be it knowne vnato you men and brethren, that through this Lord Jesus Christ is preached unto you the forgiveness of sinnes, and by him, all that believe the forgiveness of sinnes. And he that believeth in Christ is justified from all things, from which they could not be justified by the lawe of Moses. So, in Christ it is preached unto us the forgiveness of sinnes, and he that believest that Christ preached, and forgivest sinnes, is also justifie. It followeth therefore, that justification is the remission of sins. In the fift Chapter to the Romains saith the same Apostle: Being justified by the blood of Christ, we shall be saved from wrath through him. But the blood of Christ washeeth away sinnes. Justification therefore is the washing away of forgiveness of sinnes. And againe, in the second Chapter saith hee: no more plainly, judgement entered by one offence unto condemnation, but the gift of many sinnes unto justification. He maketh justification the contrary to condemnation: therefore, justification is the absolution and deliverie from condemnation. What say ye to this moreover, that he doeth plainly call justification a gift, that is, the forgiveness of sinnes. Hereunto also belong those wordes of his, Even as by the sinne of one, condemnation came on all men: so by the righteousnesse of one, good came upon all men to the justification of life. Here againe is the justification of life made the contrary of condemnation unto death set as a prince upon our heads, because of the transgression: justification of life therefore is an absolution from sinnes, a deliverie from death, a quickening or, translating from death to life. For in the fourth to the Romains, v. same Apostle expoundeth justification by sanctification, and justification by the remission of sinnes. For intreating of faith, whereby we are justified, of which God imputeth to vs for righteousnesse without worke, he saith, Even as David also doeth expound the blessednesse of that man to whom the Lord imputeth righteousnesse without worke, saying: Blessed are ye whose iniquities are forgiven, and whose sins are covered.

What could he more plainly spoken than this? For he both evidently expound justification by sanctification, and justification by remission of sinnes. Furthermore, what else is sanctification but the adoption whereby wee are received into the grace and number of the sinnes of God? What is he therefore that seeth not that in this treatise of Saint Paulus, justification is taken for adoption especially, since in the very same fourth chapter to the Romains: he goeth about to prove, that an inheritance is due to faith, whereby also he doeth attribute justification. By all this it is made manifest, that the question of justification containeth nothing else.
but the manner and reason of sanctification, that is to say, whereby and how men have their sins forgiven, and are received into the grace and number of the sinner of God, and being justified are made heirs of the kingdom of God.

And now, let us try whether that which we have saith be taught in the scriptures, that Christ before the judgment seat of God, when sentence of condemnation was to be pronounced against us for our offences, take our sinner upon his own necke, and purged them by the sacrifice of his death upon the cross, and that God also laid upon Christ our fault and punishment, so that Christ alone is the only satisfaction and purging of the faithfull. This both Apostle Paul teach most expressly, where he saith: Who shall lay any thing to the charge of God elect? It is God that justifieth. Who shall condemn? It is Christ that dyed yeare it is hee which is rayled vp, and is at the right hand of the father making intercession for us. And as we have not, Christ redeemed vs from the curse of the law, while he was made the curse for vs. For it is written, cursed be every one that hangeth on the tree, that upon the Gentiles might come the blessing of Abrahams through Jesus Christ, &c. This did the Apostle teach out of the writings of Moses. And Moses in his books both often times make mention, that the sins are laid up the heads of the beasts which were sacrificed. But those sacrifices bare the type of the death and sacrifice of Christ. Claims also in his 53 chapter faith expressly, He verily hath taken on him our infirmities, & borne our paines. He was wounded for our iniquities, and smitten for our sinner. For the paine of our punishment was laid upon him, and with his stripes are we healed. Wee all went astray like sheepe, euery one turned his owne way, but the Lord hath throwne vs upon him all our sinner. And immediately after, He hath taken away the sinner of the multitude, and made intercession for the transgressours. Thus those words I thinke, nothing can be brought more to the matter, or more fit for our present purpose. To this also S. Peter when he saith, The Lord himself bare our sinner in his body vpon the cross, that we being dead to sin may live to righteousness, by the signe of wholesome stripes we are made whole. Hereunto alluded Saint John the forerunner of the Lord, whehe saith: Behold the Lambe of God that taketh away the sinner of the world. Moreover the Apostle Paul beareth witness hereunto, saying: Him that knewe not sinner, he made sinne for vs, that we through him might be made the righteousness of God. Also in his Epistle to the Colossians he saitheth, It pleased the father that in Christ all fulnesse shoulde dwell, and by him to reconcile al things vnto himselfe, having set peace through the bloud of his cross by him, both things in earth and things in heaven. These I suppose, are testimonies sufficiently evident, to prove that upon Christ are laid our sinner, with the curse or condemnation due unto our offences, and that Christ by his bloud hath cleansed our sinner, and by his death hath vanquished death, and the devil the author of death, fetched away the punishment due unto vs.

Yet because there be some, and those not a fewe, who deny that Christ by his death hath taken from vs sinners both fault and punishment, and that he became the only satisfaction of

The paine & of sin are taken away by Christ.
of the whole world, I will therefore nowe allege certaine other testimonies and repeat somewhat of that that I have before recited, thereby to make it manifest, that Christ the only satisfaction of the world, hath made satisfaction both for our fault and punishment. Claiaias verily witnessed, that both the fault of our offence & the punishment were taken away, when he faith: Hee bare our iniquities, and was wounded for our iniquities: finally the discipline of peace, that is, discipline of chastising or punishment bringing peace, or the penalty of our correction, that is, the punishment due to vs for our offences, was laid on his neck. Darke also what followeth: and with the blewnesse of his stripes are we healed.

This doth evidently teach, that by the paine of Christ our punishment is taken away. For looke what pain, penalty, punishment, or correction was due to vs, & the same was laide on the Lord himselfe; and for that cause was the Lord wounded and received stripes. And with them he healed vs. But he had not yet healed vs at all, if wee should yet looke for wounds, stripes and strokes, that is to say, punishment for our iniquities.

The death of Christ therefore is a full satisfaction for our iniquities. But what I pray you should do Christi a-naple vs, if yet we should be punished for our offences. Therefore when we say, that he did bear all our iniquities in his bodye upon the Cross, what else do wee mean I pray you, but that the Lord by death, that was not due unto him, tooke from vs Gods vengeance, that it might not light on vs to our punishment? Paul, as often as hee maketh mention of our redemption made by Christ, is wont to name it satisfaction, by which vs he understandeth not, as the common sort do, redemption barely and simply, but the verie price and satisfaction of redemption. Wherefore also he witnesseth that Christ himselfe did give himselfe to be the satisfaction, for vs: that is to say, the price wherewith captives are redeemed from their enemies in the warre. For that which we do commonly call ransomes, the Greekes do name ἀνάπηρος. So then that is δικαίωμα when man for man and life for life is redeemed. But upon them that are thus ransomed & set at libertie, there is no punishment afterwarde laid, by reason of the translation thereof from one to another. Furthermore, this is the newe covenant: God in his Christ hath made with vs that he will not remember our iniquities.

But how could he choose but remem-ber our iniquities, if hee ceased not to punish them? So then, this remaineth not to be doubted of, that Christ our Lord is the full portion, satisfaction, oblation and sacrifice for the sinnes. I say for the punishment & the fault of all the world, yea and by himself alone: for in none other is any satisfaction neither is there any other name given unto men whereby they must be saved.

I deny not, but that because of discipline, chastisement, exercise, divers sorts of punishments are laide upon mens neckes, that they are diversely affected & vexed, because of their offences. But those afflictions, how soever they be patiently suffered of the faithful, full do yet wash sinnes away, nor make satisfaction for misdeames.

S. Peter saith: Marueyle not that ye are triued by fire, which thing is done for your tryall, as if any newe thing should happen unto you; yea
yea, rather rejoyce herein that ye are partakers of the afflictions of Christ, that in the revelation also of his glorie ye may rejoyce and be glad. This I say, is the ende and use of afflictions.

And by this means the glory of Christ indureth pure and uncorrupted.

It remaineth now for me to prove out of the holy Scriptures, that God the father hath ordained that he whatsoever doth believe in the onely begotten sonne of God, shall be made partaker of Christ his righteousness, that is, that be justified by him, be abolisd from his sinnes, and be made heire of life everlasting. Glaisas therefore faith, In the acknowledging of him, or in his knowledge shall my righteous servaunt justifie the multitude, whose sinnes he himselfe shall beare. But what else is the acknowledging or knowledge of Christ, but true faith?

Wherefore, the Lord Jesus himselfe in the Gospell after Saint John, faith: And as Moses lifte vp the Serpent in the wilderness, even so must the sonne of man be lift vp, that whosoever believe in him, should not perish but have life everlasting. There was none other remedy in his destart, against the enemones bytings of the Serpents, but the contemplation of beholing of the Serpent lift vp by and hanged afoft. No plasier did cure them that were posioned, no oblation made to god, not praier it selfe offered to God, not any worde, not any way else: the onely beholing of the serpent made the poison harmless, that then had crept into all their lims. In like manner, nothing at all doth save vs from death but one ly faith in Christ.

For by faith we behold and see Christ lifted vp upon the stake of the Cross, as it is to be seene in the firte chapter of John. It followeth in the words of our fauour, God so loved the world, that he gaue his only begotten sonne: that whosoever believe in him should not perish, but have life everlasting. For God sent not his sonne into the world to condemne the world, but that the world through him might be saued. He that believe in him is not condemned: but he that believe not, is condemned already, because he believe not in the name of the onely begotten sonne of God. By these words noowe the thirde time is faith beaten into our heads, by which we are made partakers of the sonne of God, of his life, salvation, redemption, and all god things beside. In the first Chapter of the Gospell after John, our Lord doth say, This is the will of the father which sent mee, that every one that seeth the sonne, and believe in him should have life everlasting, and I will raise him vp at the last day.

Nothing can be allegd to make more for our present argument than these wordes of his. For he saith plainly, that the will of God the father is, that we should believe in the sonne, and by this believe have our salvation.

Whereupon John the Evangelist and Apostile in his Canonical Epistle doth burst forth into these wordes: He that believe not God, maketh him a lyer, because he believe not the record that God gaue of his sonne, And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his sonne. He that hath the sonne, hath life: and he that hath not the sonne of God, hath not life. Dearely beloved, note this. The eternall and unchangeable will of god is, that he will give eternal life unto the world. But he will give the life through Christ, who is naturally life self, and can give life. The very same God also will that
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that we obtaine and have life in vs,
and that wee have it no other wayes
than by faith. For the Apostle Paul
taught, that Christ doth dwell in our
hearts by faith. Moreover, the Lorde
himself also wittneseth so: He that
catcheth me shall live by mee. But we
knowe (dearely beloved) that to eate
Christ is to beleue in him. And there-
fore we knit vp this place with these
words of Saint Peter. To this
Christ doe all the Propheteles bear
teswite, that whosoever beleueth in
him, shall receive forgiuenes of sinnes
through his name. We have in these
a most ample testimonie of the whole
sacred Scriptures. By these I have
evidently enough declared, that God
hath appointed, that whosoever doth
beleue in Christ, being clended from
his sinnes, shall be made heire of life euerla-
ing. This will I make more evident
yet, by declaring how that faith alone
that is, that faith for it selue, and not
for any worke of ours doth justifie
the saull. For it selue I saie, not
in respect that it is in vs a qualitie of
the minde, or our owne worke in our
selues, but in respect that faith is
the gift of Gods grace, havin in it a
promise of righetounes and life: and
in respect, that naturally of it selue, it
is a certaine and undoubted perwta-
ision resting upon GOD, and beleuuing
that GOD being pacified by Christ,
hath though Christe bestowed life
and all good things on vs. Therefore
faith for Christ, and by the grace and
promise of God doth justifie: and so
faith, that is that, which we beleue
and wherein our confidence is setled,
God I say himselfe by the grace of god
doeth justifie vs through our redemp-
tion in Christ: so that nowe, our owne
worakes or merites have no place lefte
to them at al, I mean, in justification,

For otherwise good workeis have their
place in the faithful, as we in place co-
enient do meane to thew. For Paul
\$ teacher of the Gentils, doth in the way
of opposition compare Christ with A-
dam, and theweth, that of Adam and so
of our owne nature and strength, we
have nothing but sinne, the wyzath
of God, and death.

And this doth hee shewe under the
name of Adam to the intent that no
man should take for righetounes and
life in the selue. And againe, on the
other side he declareth, y we by Christ
have righetounes, the grace of God,
life and the forgiuenesse of all our sins.
In this opposition, hee doth earnestly
urge and often repeate this worde, Of
one, to no other ende verily, but y we
shuld understand, that faith alone doth
justifie.

To the Galatians hee doth berie
evidently bee this kinde of argument.
To the lait will and testament of a
man, if it once be poued, no bodie doth
add to take any thing away. Reaon
therefore doth rightly require that no
man put too, or take away any thing
from the testament of God. But this
is the testament which God confirmed
that his will is to bestowe the blessing
upon Abrahams seede, not in many, or
by manie, but through one. For he
faith not, And to the seede, as though
he spake of manie, but as speaking of
one he faith, And to thy seede, that is
Christ. Therefore it is a detestable
thing to augment or diminish any thing
in this testament of God: Christ alone
is the onely faviour still: men can nei-
ther lanne themselues nor other.

Againe, in the same Epistle to the
Galatians he faith: We knowe that
man is not justifie by the worke of
the lawe, but by faith in Iesus Christ:
in so much as no feathe shall be justifi-
ed by the workes of the lawe. This is 
nowe the thirde time that Paul faith 
that men are not iustified by the works 
of the lawe. In the which clause pee 
comprehensive all maner of works of 
what cost soever. So then, no kinde 
of workes doe iustifie. But what is it 
then that iustifieth: Faith in Christ, 
and that verily alone. For what else 
can these wordes import? We knowe 
that man is not iustified but by faith 
in Christ. For the force of these two 
speeches is all one, Faith alone docth 
iustifie: And, it is certaine that we are 
not iustified but by faith in Iesus 
Christ. He addeth the example of the 
Apostles, And we have beleued in Ie-
sus Christ, that we might be iustified 
by faith in Iesus Christ: and not by 
the workes of the lawe. In like man-
ner also Peter argueth by an example 
in the Acts of the Apostles, and faith: 
Wee beleue that through the grace 
of our Lorde Iesus Christ wee shall be 
saued, even as they Acts 15.

Moreover, in the very same chapter 
to the Gala, he faith: I despise not the 
grace of God: for if righteousness 
come of the lawe, then Christ is dead 
in vaine. For if we in our felues had 
had any thing whereby we might be 
saued, what neede the lonne of God to 
take our flesh, to suffer and to die? But 
for, because the lonne of God being in-
carnate, did suffer and die, and died not 
in vaine: therefore in our flesh there 
was nothing that could obtaine salua-
tion for mankinde. Wherefore the on-
ye lonne of God is our savour for ey-
er: and by true faith maketh vs par-
takers of his salvation.

Paul in the very beginning of his 
Epistle to the Rom, doth proue that all 
men are sinners, that in men there re-
maineth no strength for them to be 
saued by, and that the lawe of God it 
self, both digge by the knowledge of of-
fences, that is, both apply them, bring 
them to light, and make them mani-
sel, but doth not take them away, but 
them out, or utterly extinguish them: 
and that therefore, GOD for his own 
goodnes sake, to the end that the worke 
that he faithe made, would not altogether 
perish, doth iustifie the faithfull 
freely by faith in Iesus Christ. I will 
rehearse a seuer of the Apostles owne 
words. The righteousnesse of God 
(fauor he) is declared without the law, 
being witnessed notwithstanding by 
the lawe and the Prophets, the right-
eousnesse of God, I saye, commeth by 
faith in Iesus Christ unto all, & vppon 
all them that beleue. For there is no 
difference. For all haue sinned & haue 
neede of the glorie of God: but are ius-
tified freely by his grace through the 
redemption that is in Christ Iesus, who 
God hath set forth to be a propitiation 
through faith in his bloud. These 
words of the Apostle, I suppose, are most 
manifest to them that beleue. He pluc-
keth iustification from our owne me-
rites & strength, and attributed it to 
grace, whereby the lonne of God is giv

to the world, unto the punishment of 
the Crosse, that all they bleue that 
they are redeemed by the bloud of the 
lonne of God, may be iustified. Againe 
the Apostle immediately after, addeth: 
Therefore we holde that man is iustifi-
ed by faith without the workes of the 
law. Upon the necke of this againe, he 
argueth this. Is he the God of the Ie-
ues only? Is he not also of the gentiles? 
Yes euin of the gentiles also. For it is 
one God that shall iustifie Circumci-
sion by faith, and uncircumcision 
through faith. To be God, is nothing 
else but to be life & salvation. But God 
is the God of the Gentiles also, & not of 
the Iewes alone: therefore God is the 
life
life and salvation of the Gentiles. This life and salvation has both communicate to us, not by the law or through circumcision: but by faith in Christ. Therefore faith alone doth justify. This may be proved by the example of Cornelius the Centurio, who as soon as S. Peter had preached unto him, & he once believed, was by faith justified when as yet he had not received circumcision, or the law, when as yet he had not fulfilled, no merited righteousness by any works he did: for he was freely justified in faith through Jesus Christ. For Peter concluded his Sermon to him in these words. To this Christ do all the Prophets give witness, that through his name whosoever believeth in him shall receive remission of sins. After all this, the Apostle Paul bringeth forth in that notable and singular example of our father Abraham, teaching by what means our father Abraham was justified. For this being once truly declared, it can not chose but be plain manifest to every one, by what means God will is to justify all men. For the fomes can not be justified any other way than the father before them was justified. Abraham therefore was not justified by circumcision or receiving of the sacrament. For it is said that he was justified before he was circumcised. Afterward was added the signe of circumcision, as the scale of the righteousness of faith, that is the signe of healing, that all the law of Abraham is justified by faith. The same our father Abraham was not justified by the law. For the law was 420 yeres added to the promise, not to take away sinne or to loose justification, but to make sin appeare, to make us altogether empty, when we are once made empty, to send and as it were compell us to fly to Christ. Again, Abraham was not justified by his works, and yet in that most excellent Patriarch are found to be good works, yea and those too good works of true faith, which are both notable and many in number, such and so many as you shall scarcely finde in any other.

Nevertheless yet the Apostle faith, What shall we say then that Abraham our father as pertaining to the flesh, who I say is our father touching the flesh, did merit or finde, for both those significations hath the Greeke word yapcma. For, if Abraham were justified by works, then had he to boast but not before God. For God is onely just & he that onely justifieth. All men are corrupt yea so? Abraham is a sinner & every man staved in new of the glory of God. For which cause also the Prophet did plainlyForbidden to boast in any thing but in the mercy of God. Wherefore, Abraham boasted not against God: he acknowledged himselfe to be a sinner, and that he was to be justified freely, and not for his owne merits sake. The Apostle goeth fast and faith. For what faith the Scripture. Abraham believeth in God, and it was reckoned vnto him for righteousness. Two things are here affirmed. First that Abraham believeth in God, Secondly that that was imputed to him for righteousness. By this it followeth that Abraham was justified by faith, and not by works. And that both the apostle prono after this manner. To him that by works doth merit righteousness, righteousness is not imputed. But to Abraham is righteousness imputed: therefore hee merited not righteousness by works.

Agayne, To him verily that worketh not, but believeth, his
faith is counted for righteousness. But Abraham beleued in God, therefore his faith was reckoned for righteousness.

In the same chapter, the same Apostle bringeth forth other arguments, altogether as strong as these, to prove that faith justifieth without works. If they (faith he) which are of the law be heires, then is faith but vaine, & the promise made of none effect.

They are of the law which seek to be justifieth by the works of the law. But faith resteth upon the mercy of God. Where place then hall grace and the mercy of God have left unto them, if we by works doe merit justifiacion? What shall I neede to believe that by the blood of Christ I might be justifieth, if God by my works be at one with me againe, who so my sins was angrie with me? Finally salvation and righteousness are promised of God. But then the promise endeth, when our own merits begin to come in place. For the Apostle to the Galathians sayeth: If inheritance bee of the law, then is it not now of the promise. But God gave the inheritance to Abraham by promise: therefore that the promise might remayne stable, faith justifieth and not merits.

Agayne, in the fourth Chapter to the Romaines he sayeth: Therefore by faith is the inheritance giuen, that it might bee by grace, that the promise might be sure to all the seede, not to that onely that is of the law, but to that also that is of the faith of Abraham. He rehearseth here two causes, for which he attributeth justifiacion to faith, & not to works.

The first is, that justifiacion may bee offered gift, and that the grace of God may bee praied. The latter is, that the promise and saluation may remaine fixed, and that it may come upon the Gentiles also. But it should not be giuen to the Gentiles, if it were due onely to the lawe & Circumcision, because the Gentiles lacke them both. Finally, he hope of our saluation ought to bee stedfastly established. But it should never bee surely grounded, or falsely preferred, if it were attributed to our owne works or merits. For in them is aways something wanting. But in God, and in the merit of the sonne of God can nothing bee lacking. Therefore our saluation is surely confirmed, not to be doubted of, & assuredly certaine, if that we seek for it by faith in the sonne of God, who is our righteousness and saluation.

To all these I will yet adde an other testimonie out of Sainct Paul, which is indeed, both most evident and easie to be perceived. In his Epistle to the Ephesians he faith: By grace are ye saved through faith, and that not of your selles, it is the gift of God, not of works, least any man should boast him selfe. For wee are the workmanship of God, created in Christ Jesus into good works, which God hath before ordained that we should walke in them.

Hope then this I will not saie, neither will I at large expounde the words of Paul. For these testimonies are more cleare than the none dave, & doe most evidently testifie, that wee are justifieth by faith, and not by anie works.

But (reverend brethren in the Lord) good works are come into no jeopardy to bee little set by, because of this doctrine, which teacheth faith alone both justifieth. Thus did the Apostles of Christ teach, why then should we not teach so too?
As for them that thinke this doctrine, whereby we do constantly affirm, that faith alone without workes doeth instruct, to be contrarie to religion, let them blame the Apostles of Christ, for not finding fault with vs. Whereas we say, that the faithfull are justified by faith alone, or else by faith without workes, we doe not say, as many thinke we doe, that faith is past alone, or merely destitute of good workes. For whereas our faith is, there also it deceased it selfe by good workes: because the righteous can not but work righteousnesse. But before he doeth work righteousnesse, that is to say, good workes, he must of necessity be righteous: therefore the righteous doth not attain to righteousnesse that goeth before by workes that follow after. Wherefore that righteousnesse is attributed to grace. For the faithfull are freely by grace instructed in faith, according to that saying: The just shall live by his faith, and after that they are instructed they beginne to bring forth the workes of righteousnesse. Therefore, in this discours I mean not to overthrow good workes, which have their due place and dignite in the Church among the faithfull, before the face of God: but my mind is, by all the meanes I may, to prove that the grace of God, and increase of the sonne of God is overthrowne and troden under foote, when we joine our merits and workes to the merite of Christ, and to faith: by which we take holde on Christs. For what can bee more manifest than this saying, of the blessed Apostle? If wee be saued by grace, then not nowe workes. For then grace is no more grace. But if we be saued by workes, then is it nowe no grace, for the worke is no more worke. Rom. xi. Wherefore these two, grace and merite of worke, cannot stand togethers. Therefore least we should overthrow the grace of God, and wickedly deny the fruit of Christs his passion, we doe attribute justitication unto faith onely, because that faith attributeth it to the mere grace of God in the death of the Sonne of God.

And yet for, all this, we acknowledg that we are created according to the doctrine of Paul, unto good workes, to those good workes I saie, which God hath before ordainide, which hee in his worke hath appointed, and both require vs to walke in the same. In which although we walke and are become rich in good workes, yet notwithstanding, we do not attribute to them our justitication: but according to the doctrine of the Gospell, we humble our selues under the hande of him that faareth: So ye also, when ye haue done all things that are commaundede you, yet saie, we are vnprofitable seruants: we haue done no more than we ought to doe. So then, as often as the godly doth reade, that our owne workes doe justitie vs, that our owne workes are called righteousnesse, that unto our owne workes is given a rewarde and life everlasting, he doth not by and by swell with pride, nor yet forget the merite of Christ, but setting a godlie and apte interpretation bypon such like places, he doth consider that all things are of the grace of God, and that so great things are attributed to the workes of men, because they are reciued into grace, and are nowe become the sonnes of God for Christ his sake: so that at the last, all things may be turned bypon Christ himselfe, for whose sake the godly knowe, that they and all theirts are in favour, and accepted of God the father.
In this that I have said which is a little indeed in respect of the largenes of the matter, but sufficiently long enough in respect of one hours space appointed me to speake in, I have declared unto you (dearely beloved,) the great effect of faith, that is to say, that it satisfieth the faithfull, where by the way I have rather briefly touched than at large discoursed upon whole works of Justification both profitable and necessarie for all men to know. Nowe therefore I passe over this, and come to the rest.

True faith is the wellspring and roote of all vertues, and god workes, and first of all it satisfieth the minde and desire of man, and maketh it quiet and joyfull.

For the Lorde in the Cospell faith: I am the bread of life: he that commeth to me, shall not hunger: and he that beleeueth in me, shall not thirst at any time. For what can he desire more, which doth alreadie feele that by true faith hee posteth the very summe of God, in whom are all the heauenly treasures, and in whom is all fulness and grace? Our consciences are made cleare and quiet, so soone as we perceive, that by true faith Christ the summe of God, is al together ours, that he hath appeased the father in our behalf, that he doth nowe stande in the presence of the father, and maketh intercession to him for vs. And for that cause faith Paul: Being justified by faith wee haue peace with God through our Lorde Iesus Christ. Though the same Christ also by faith wee haue a free passage unto the father. Wherefore we pray to the father in his Sonnes name, and at his hande wee obtaine all things that are available to our behaui. Verie well therefore saide the Apostle John. And this is the confidence that we haue in him, that if we aske anie thing according to his will hee heareth vs. And if we knowe that hee heareth vs whatsoever wee aske, we knowe also that we haue the petitiones that we requested at his hands.

They that want faith, doe neither pray to God, nor yet receiue of him the things that are for their welfare. Moreover, faith maketh vs acceptable to God, and doth command vs to haue an eie to the well being of Gods good gifts. Faith causeth vs not to layn in tribulations: yea also by faith wee overcome the world, the flesh, the diuell, and all adversitities.

As the Apostle John saide, For all that is borne of God, overcometh the worlde: And this is the victorie that vanquisheth the worlde even your faith. Who is hee that overcometh the worlde, but hee that beleeueth, that Iesus is the sonne of God?

Paul faith, Some were racked, not caring by faith to be set at libertie, that they might obtaine a better resurrection. Other some were tried with mockes and stripes, with fetters and imprisonments, were stoned, were hewed in pieces, were slaine with the edge of the sword: they wandred in sheepes skinnes and goates skinnes, comfortlesse, oppressed, afflicted of whom the worlde was not worthie, wandring in deserts and mountaines, and in the dennes and caues of the earth. For the Lorde him selue in the Cospell layde: This speake I vnto you, that yee might haue peace in me. In the world yee haue affliction, but be of good confidence, I haue overcome the worlde.

Faith therefore both shall be, and is
is the force and strength of patience. Patience is the prophe, uplifting and preservation of hope. Of faith springeth charitie. Charitie is the fulfilling of the lawe, which containeth in it the summe of all good woorke. But while we have a true faith in God, there is no charitie in vs. Euerie one that loueth him that begat, saith John the Apostle, loueth him also that is borne of him. The houre is past a good while since, and no man is able in many houres, so substantially as it requireth, to declare the whole effect of faith.

We have heard (necely beloved) that true faith is the justification of the Church; faithfull of God, that it is I say the forgiveness of all sines, a receiving into the grace of God, a taking by adoption into the number of the Sonnes of God, an assured and blessed sanctification, and finally the wellingup of all good woorkes. Let vs therefore in true faith pray to God the father in the name of our Lord Jesus Christ, that he will vouchsafe to印 our harts with this true faith, that in this present woorde being joined to him in faith we may serve him as we ought, and after our departure out of this life, we may for ever live with him in whom we believe. To him be praise and glory for ever. Amen.

Of the first Articles of the Christian faith contained in the Apostles Creed.

The Seventh Sermon.

In my last sermons I entreated of true faith and its effects thereof, and among the rest in one place I sayde, that the Articles of the Christian faith are as it were a briefe Summarie of true faith; now therefore I thinke it to be not beside the purpose, and part of my discours, to laye before you those twelve Articles of our belief. For they are the substance and matter of true faith, wherein faith is exercised: which because it is the ground of things hoped for, here is plainly and briefly declared in these Articles what things those are that are to bee hoped for. But let no man at this present looke for at my hand the busie and full discourse of the Articles of our faith: I will but briefly go through them touching onelye the most necessary points. They are in another place handled more at large by several partes. Praye with me to ye Lord, that he will vouchsafe to show to vs his waies, to guide and preserve vs in them, to the glory of his owne name, and the everlasting salvation of our soules.

First I have to say somewhat touching the common name whereby the Articles of our faith, are usually called the Symbol or Creed of the Apostles. A Symbol is as much to say as a conferring together, or els a badge. The articles are called a conferring together, because by the laying together of the Apostles doctrine they were
were made and written to be a rule of an abridgement of the faith preached by the Apostles, and received of the Catholicke or Universal Church. But what he was that first did thus dispose and write these articles, it is not known: nor left in writing of the holy Scriptures. Some there are that do attribute it to the Apostles themselves, and therefore do call it by the name of the Apostles' Creed.

Saint Cyprian the martyr, in his exposition of the Apostles' Creed, layeth: Our ancestor's tours have a saying, that after the Lord's ascension, when by the coming of the holye Ghost the fiery tongues sate vpon every one of the Apostles, so that they spake both divers and sundry languages, whereby there was no forreine nation nor barbaroustongue to which they seemed not sufficiently prepared: to passe by the way they had a commandement from the Lord, to goe unto all nations to preach the worde of GOD. When therefore they were in a readiness to departe, they laide downe among themselues a platforme of preaching for them all to followe, leaft peraduenture being feuered one from another, they should preach divers things to them that were converted to the faith of Christ. Wherefore beeing there altogether and replenished with the holye Ghost, they gathered one euery ones several sentence, and made that Breuariarie (as I said) to be a patterne for all their preachings to be framed by, appointing it for a rule to be giuen to them that should beleue. This saith Cyprian. But whether they were of the Apostles owne making: or no, or else that other the Apostles discipiles made them, yet this is very well knowne, that the very doctrine of the Apostles is purely contained and taught in the. These twelve Articles are called also a badge, because by that signe as it were by a badge, true Christians are discerned from false.

Ponde I will declare what order I will use in expounding them unto you. This whole breuariarie or abridge ment of faith may be divided into four parts: so that the three first parts may make manifest the mysteries of the three persons in one godhead: and that the fourth may lay forth the fruits of faith, that is to say, what good things we look for by faith, what good things God bestoweth on them that put their trust in him. And yet this not withstanding, I will proceed herein, even orderly to, as the twelve Articles are placed, or set downe.

The first Article of Christian faith is this, I beleue in God the Father almightie maker of heauen and earth. And this first Article of the Creed containeth two especiall points: For first we say generally, I beleue in God. Then we descende particularly to the distinction of the persons and adde, The Father almightie. For God is one in substance, and three in persons. Wherefore understanding the onitie of the substaunce, we say plainly, I beleue in God. And againe, keeping and not confounding the persons we adde. In the father almightie, in Jesus Christ his only sonne: And in the holy Ghost. Let us therfore beleue that God is one, not many, and pure in substance, but three in persons, the Father, the Sonne, and the holy Ghost. For in the lawe it is written, Hearken Israel, The Lord our God is one Lord.

And againe in the Gospel we read that the Lord saith: Baptize them in the name of the father, of the sonne, and
The seventh Sermon.

and of the holy Ghost.

By the way this is singularly to be marked of us, that when we pray we say, Our father which art in Heaven, give us this day our daily bread: but that when we make confession of our belief, we say not we believe, but I believe.

For faith is required of every one of us; for every particular man to have, without dissimulation in his heart, and without double meaning to profess it with his mouth. It was not enough for Abraham to have faith for all his seed. Neither will it answer thee any thing, for an other to believe, if thou thyself art without faith. For the Lord requireth faith of every particular man for himself. Wherefore so oft as we confess our faith, every one of us by himselfe doth say, I believe. But what it is to believe I have declared already in my fourth Sermon. It followeth in the Confession, I believe in God. God is the object and foundation of our faith, as he is that is the everlasting and chief goodnes, never weare, but alway ready at our need. We therefore believe in God, y is to say, we put our whole hope, all our safetie, and our felues wholly into his hands, as unto him that is able to preserve and deliver on vs all things that are requisite for our behoife.

Now it followeth that that God in whom we rest, and unto whose tuition we do all commit our selues, is The Father Almighty. Our God is therefore called father, because from before all beginning he begate the somne like to himselfe. For the Scripture calleth GOD, the father of our Lorde Iesus Christ. He, saith the Apostle, is the brightnesse of the glory of GOD, and the lively Image of the substance of the father: to whom he saide, Thou art my sonne this day haue I begotten thee. And again, I will be his father and he shall bee my sonne. Also God is called father in respect of the likeness that he hath with our earthly father, to witte because of our Creation, the favour, love, good will and carefullnesse, wherewith he is affected towards vs. For God hath created vs, God loueth vs: God regardeth our affaires and is careful for vs, and that more exceedingly, than any earthly father is. For saith David, Even as the father pitieth his children, so doth the Lord pitieth them that fear him, for he knoweth our estate, remembering that we are but dust. Esaia also in his 49. Chapter faith, Can a woman forget her owne infant, and not piti and bee faire over the sonne of her owne wombe? But admit shee doe forget, yet will not I forget thee. In this is declared Gods good wil to vs varde: and we confessing that GOD is our father, doe also profess that God to vs is both gentle, liberall and mercifull, who wilth vs all things that are available to our health, and purposeth nothing to vs varde, but that which is good and wholesome; and last of all that at his hande we receuie, what god so euer we haue, either bodily or ghostly.

God is called Almighty, because by his might he can doe all things, because he is Lord of all things, and hath all things subject to his commanndement. For the same cause also is he called the Lorde of Hostes. Heauen, Earth, and whatsoever is therein, Starres, all Elements, Sun, Angels, duels, all living Creatures, all things created, are in the power of the most high and everlasting God. Whatsoever he comanndeth that they doe,
nothing is able to withstande his will. What he will, that, much of necessity he done: and also these things he doeth even as his owne will and pleasure is, and as his justice and mans salvation do require.

First wee confessed that God doeth will as well, and none wee acknowledge, that whatsoever he will that he is able to bring to passe. For wee saye that God is Almighty, that is, that there is nothing, but he can do it, which is profitable and necessary for us men, as he that is Lord of all, and our strong helper.

But that God is our good father, liberall, gentle, mercifull, strong, Almighty, Lord of all, and our defender and deliverer, it is to be scene by his wonderfull works. For he is the maker of heaven and earth. And in the making of heaven and earth, he hath declared the great love that he beareth to mankind. For when as yet they were not, neither were able with desperate and god turns to provoke God to doe them any good, then God first of his owne mere and natural goodness, made heaven and earth, a most excellent and beautiful Palace, and gave it them to dwell in, putting under mans dominion all the creatures of this whole world. But how great power he showed in the making of all these things, it is evident by this, that Hee spake the woorde and they were made, he commanded and they were created. Which if thou bring into partes and severally examine, what he made in those fire days, in what order, with what beauty, to how great commoditie of mankind, and finally howe almost with no labour at all he brought them all forth, as it is at large written by Moses in the first of Genesis, thou shalt be compelled to bee amazed at the god will and power of God. And yet by the way we must thinke the Creator of all things to be such an one, as by his sonne, that is, by his eternall wisedome, hath created all things both visible and invisible, yea and that of nothing too: and doeth moreover at this very present time, nourish, rule and preserve all things by his everlastinge spirit, without which every thing would presently fall to ruine and come to nought. Wee doe herein therefore confess also the providence of our eternall God, and his exceeding wise government.

And thus in this first part I have declared unto you that which is proper to the father. For he is a father, yea hee is the father of our Lord Jesus Christ, and our father also, being Lord of all things, maker of heaven and earth, governour and preserver of all things, by whom all things are, and in whom all things consist. Who from before all beginning begot the eternall sonne, equal with the father, being of one substanace, power and glory with the father, by whom also he made the world: From both them proceeded the holy GHOST, as David witnesseth and faith: By the word of the Lord the heavens were made, and by the breath of his mouth at the hoist thereof.

Nowow followeth the second part, wherein are contained all the mysteries of Jesus Christ, our Lord and sonne of God. For the second article of the Christian faith is thus worded: And in Jesus Christ his only sonne our Lorde. This article also comprehendeth two things. The first is, that wee believe in the sonne of God: the second what the sonne of God is. For wee confess that wee believe, that is, that wee put our whole hope and confidence of life and salvation, as well in
in the Sonne as in the Father. And therefore we say plainly, I believe in Jesus Christ, even as before we said, I believe in God, &c. For the Lord Jesus himself in the 14. Chapter of John, saith: Let not your heart be troubled: ye believe in God, believe also in me. And againe, This is the worke of God, that ye believe in him whom hee hath sent. And againe, This is eternal life, to know thee the true God onely, and him whome thou hast sent Christ Jesus.

Moreover in the Gospels after S. John we reade that the Lord speaking to the blinde whose eyes hee opened, saide: Doest thou believe in the Sonne of God? And that the blinde having received his sight answered: Who is the Lord that I may believe in him? Whereunto the Lord replied, Thou hast seen him, and hee it is that talketh with thee. And that then againe the blinde faide, I believe Lorde, and therewithall he worshippes him.

Therefore let vs also believe 2 worships, let us believe that Jesus is the verie Sonne of God the Father, being of one power with the Father, although in person hee differ from the Father. Which David testifying, saith: The Lord saide to my Lord, sit thou at my right hande, &c.

But if we declare at large, who that Sonne of God is in whom we believe, then must we note these things especially. The first is that he is called the Onely Sonne. If he be the Sonne, yea and that too the Sonne of God, then is his nature and substance a divine nature and substance, a substantial and essential.

For in this sanctification, saith the Apostle call him: The brightness of the glory of the Father, and the liuely image of his substance. Very well therefore doe the holy fathers saye, that the Sonne is of the same substance and being, with the father.

Whereunto belongeth that, that he is called the onely Sonne, and in another place the onely begotten and first begotten Sonne. For we also are called sonsnes, not by participation of nature, or likeness of substance, or naturally, but by adoption.

And therefore the Iewes were not offended because he called himselfe the Sonne of God, in that sense that all the faithful are called, and are the sons of God, but because they did perceive that he did more extoll himselfe in saying that he is the natural Sonne of God, equall to God, and God himselfe.

For thus we read in the fifth of John. Therefore the Iewes sought the more to kill Iesus, not onely because hee had broken the Sabboth, but saide also that God was his Father, and made himselfe equall with God.

Again, where the Lord in the tenth chapter saide: I and my Father are one, then the Iewes toeke vp stones to stone him withall: But Iesus answering, Manie good works have I done vnto you, for which of them doe ye stone mee? To which the Iewes replied: For thy good works faire we stone thee not, but for thy blasphemie, & because thou being a man makest thy selfe God.

These are most evident testimonies of the natural Godhead of Christ, which whosoever believeth not, his hath not the Father. For hee that honoureth the Sonne, honoureth the Father: and hee that is without the Sonne hath not the Father: and unless the Sonne were GOD by Nature, hee coulde not be the Saviour of the world.
Now the second thing that is to be marked is that the name of the only begotten sonne of God is opened, and he is called Iesu Christ. The name is expressly set downe, y we may knowe who it is in whom we beleue, lest peradventure we might be deceived in the person. It is Iesu: which name was given unto him by gods appointment from heaven, even as also it was pre-figured in Duke Ioseue, and in Iesu the high priest. The Angel in the Gospel after S. Mathewe instructing Ioseph saith: Marie shall bring forth a sonne, and thou shalt call his name Iesu, for he shall save his people from their sinnes.

So then this sonne of God Iesu is the saviour of the worlde, who forgivable sinnes and setteth us free from all the power of our adversaries the diuell. Which verily he could not doe, unlese he were verie God. He is also called Christ, which is all one as if you say, Anointed. The Iews call him Mesias, Which worlde is a title proper to a kingdome or priestwode. For they of olde were wont to annoint their kings and priests: they were annointed with externall or signaturie ointment or Dyle. But very Christ was annointed with the verie true ointment, that is, with the fulnes of the holy ghost: as is to be seen in the first third Chapters after S. John. Dost properly therefore is this name Christ attributed to our Lord. For first, he is both kinge and priest of the people of God. Then the holy Ghost is powred fully by all meanes and abundantly into Iesu, from whom as it were by a lively fountaine it oweth into all the members of Christ. For this is that Aaron, upon whose head the Dyle was powred, which rame downe to his beard, and the nethermost skirtes of his garment. For of his fulnes we have all received.

The last thing that is to be noted nowe in this second Article is, whom we call the son of God our Lord. The sonne of God verily is for two causes properly called our Lord. First in respect of the mystery of our redemption. For Christ is the Lord of all the elect, whom he hath delivered from the power and dominion of Satan, sinne and death, and hath made them a people of his owne getting for himselfe. This similitude is taken of Lordes, which with their money buy slaves for their be, or else which in warres reserve capturues, who they might have slaves, or which deliver men condemned from present death. So then by this, Lordes are as it were deliverers, redemers or savours. Hereunto verily alludeth Paul the where he saith: Ye are bought with a price, become not (therefore) the seruants of men. And S. Peter saith: Ye are redeemed not with golde and silver, but with the precious blood of the unspotted Lambe. Whereover Christ is called Lord in respect of his Divine power and nature, by which all things are in subiectio to the sonne of God. And for because this worlde Lord is of a very ample signification, as that which conteyneth both the divine nature and majestie, we see that the Apostles in their writinges doe it verie willingly. Paul to the Corinthianis saith: Although there be many Lords, yet have we but one Lord Iesus Christ, by whom all things are, and we by him.

Now the third Article of Christian faith is this, Which was conceived by the holy Ghost: borne of the Virgin Marie.

In the seconde Article wee have confessed that wee beleue in Iesus Christ
Christ, the Son of God, our Lord: wherein we have as it were in a shadow concealed, that we believe assuredly, that God the Father hath for us and our salvation, given to the world his Son, to be a Saviour and Redeemer. For hitherto belong those names, Jesus and Lord.

Therefore in this third Article I have to declare the manner and order how he came into the world: to wit, by incarnation. This article containeth two things. The conception of Christ and his Patiuitie. Of both which I will orderly speak, after that I have briefly declared unto you the causes of the Lord's Incarnation.

Men were in a miserable taking, and all mankinde should utterly have perished for sinne, which we have all drawne from the first man Adam. For the reward of sinne is death. And so that cause were that were to be cast into hell, could not enter into heaven, unless the Sonne of God had descended into vs, and becoming God with vs, and with himselfe drawn into heaven. Therefore the chief cause of his incarnation is to be a Mediator between God and man, and by intercession to interpose of his being into one, them that were loosed. For where a Mediator is, there also must none be disciples and parties. The parties are God and men. The cause of disciples is sinne. Therefore the office of the Mediator, is to bring to agreement the parties disagreeing: which being cannot be done, unless that sinne the cause of this variance be taken away. But sinne is neither cleaned nor taken away, except that bloud be shed and death doe follow. This witnesseth Paul in his 9. Chapter to the Hebrewes. The Mediator ought therefore to take on him our flesh and blood, that he might both die and shed his blood.

Furthermore it is needfull that this Advocate or Mediator be indifferently common to both the parties, whom he hath to reconcile: wherefore our Lord Christ ought to be very God and very man. If hee had beene God alone, the should he have beene terrible to men, and have destroyed them in little flède. If he had beene mere man, then could he not have had access to God which is a consuming fire: wherefore our Lord Jesus Christ being both God and man, was a fit Mediator for both the parties. Which thing the Apostle witnessing, saith: One God, and one Mediator of God and men, the man Christ Jesus who gave himselfe the price of redemption for all. The same Apostle in the 2. and 9. Chapter to the Hebrewes, speaketh many things belonging to this place. And in the second Chapter, rehearsing an other cause of Christ's incarnation, he saith: It became him in all things to be made like unto his brethren that he might be mercifull and a faithfull high priest in things concerning God, for to purge the peoples sinnes, For in that he himselfe was tempted he is able to succour them that are tempted. An other cause wherefore our Lord was incarnate, was, that he might instruct vs men in all godlines, and righteousness, finally that he might be the light of the world, and an example of holy life. For Paul saith. The grace of God that bringeth salvation hath appeared vnto vs, teaching vs to renounce vs ungodliness, and to live holy. To conclude, he therefore became one with vs by the participation of nature, that is to saye, it pleased him to be incarnate for this cause, that he might
might ioyn vs again to God, who for
sin were separated from God, and re-
ceive us into the fellowship of himself,
and all other his goodness beside.

The next is so to declare the man-
er of his incarnation. This article of
faith standeth on two members. The
first is, He was conceived by the holy
Ghost. All we men, Christ excepted,
are conceived by the seed of man which
of it selfe is uncleane, and therefore we
are borne sinners, and, Paul saith: We
are borne the sonnes of wrath. But
the body of Christ, I saye, our Lorde
was not conceived in the Virgin Ma-
ry by Joseph, nor by any seed of man,
but by the holy Ghost: not that the ho-
ly Ghost was in place of the seed. For
nothing is begotten of the spirit, but
what is spirituall. Neyther hath our
Lorde a phantastical, but a very true
body, and of the same substance with
us. So then our Lorde was con-
cieved in the wombe of the Virgin by
the holy Ghost. For the holy Ghost by
his eternall power did bring to passe
that, the virginity of the mother being
un corrupted, she, I say, being made
with childe, conceived of her owne,
and gave a pure and very humane bod-
die to the sonne of God. As is decla-
red at large by the Angel Gabriel in
the first Chapter of Saint Luke. Of
which place I meane to speake else-
where more largely, I doe now passe
it over untouced.

God him selfe streight waies after
the beginning of the world did foretell,
that such should be the manner of that
conception. For he sayde not, the seede
of the man shall tread downe the Ser-
pents head, but the seede of the wo-
man. Whereas the Lorde by the Pro-
phetes saith: I will raise vp seede to
Davido. But Dosses law for the raising
up of seede to the brother departed is
well knowne. For if the brother dyed
without issue of children, his brother
remaining alive, was compellcd to mar-
rie the deceased brothers wife, and of
her to beget children, which were cal-
ded xcounted not by the name of him
that was living, but of the dead bro-
ther. Wherefore when there was not
to be found a man of Davids line, that
was sufficiently mete to beget on the
Virgin his sonne of God, the savour of
the world. God himselfe spake by seed
to Davido, and by his holy spirité ma-
keth the Virgin with childe: who al-
though she were not with childe by a
man of Davids line, yet because she
was a daughter of Davids stock, and
because, God to working, she of her owne
substance, gave substance to the sonne
of God, this her childe Christ both is
& is called the sonne of Davido. What
both that argue likewise, that Davido
in the 110. Psalm, faith: In the migh-
tie power of holinesse the deawe of
thy birth is to thee of the wombe of
the morning. & the deawe of thy
birth is to thee of the wombe of the
morning in the mighty power of ho-
liness. That is to say, By a certaine
mighty power of holinesse, & maran-
ious meanses shalt thou be borne. For
thy birth shall be like unto the ingen-
dering of the dewe which commeth of
the pure morning as it were a childe
borne of the wombe. For as in the
day time the sonne draweth out of the
earth a vapour, which by reason of the
smallnesse of the heate which draweth
it upwarde, is by the colonells of the
temperate night of eveninges, directed
downe againe, and resolued into water.
So God that is the sonne of rightcoun-
nesse, toke blood of the earth, that is,
of the bodie of the untouched Virgine
Marie, and by a wonderfull meanses,
did holily and purely bring to passe,
that
The causes why this conception of the sonne of God, in the wombe of the holy Virgin is most pure, are these. He that is conceived in the wombe of a virgin is GOD: but God is a confirming fire which cannot take oz suffer any uncleanness in it selfe. In another cause is this, God came to cleanse our uncleanesse, that is, the uncleanness of vs men, he himselfe verily ought to be exempt from all original spots, and in all points most holy, to the end that being the onely unspotted Sacrifice offered up, the sinnes of all the world, he might cleanse take away all the sinnes of the world. For, that which is itselfe defiled, cannot cleanse the thing that is defiled, but rather the spot of filthines doth double his uncleanesse by the comming to of that other unclean thing.

The second member of this thirde Article is, He was borne of the Virgine Marie. The Lord was borne of Marie his mother, and yet the a virgine still. He is therefore very man which is borne of woman.

Pozerover his birth is pure. For hee was borne of the Virgin, so that together she was a mother, and yet a Virgine too. For Elias saith Beholde a Virgine shall conceive and bring forth a sonne. A Virgine faith he, shall do both, conceive and bring forth, so that neuerthelesse she may remaine a virgine still.

The birth thereof of the sonne of God is most pure. Also his birth is a true birth verily and in daie. For hee taketh flesh of the substance and wombe of the Virgine. In which signification also our Lord Jesus Christ is called the sonne of David.

He could not be called Davids sonne, unless he had taken verie humane substance of Marie a maid or daughter of the stocke of David.

Which that the Apostle John might most properly signifie and expresse, he saith: The worde was made fleshe. And the Apostle Paul faith, He doth no where take on him the Angelles, but the seede of Abraham. And in the same place againe he affirmeth: That the Lord was made like to his brethren in all things like sp usept. To the Philippians he faith: When hee was equall with God, hee made himselfe of noreputation, taking on him the forme of a seruantaunt, and made in the likenes of men, and founde in figure as a man. Again the Apostle John bareth witness of faith, Every spirite that confesseth that Iesus Christ is come in the fleshe, is of God, and euery spirite which confesseth not that Iesus Christ is come in the flesh, is not of God. Luke in his 2. Chap. hath at large set forth the manner of his Patiuitie. And I doe meanes elsewhere to speake of it at the full. Let vs therefore confess that Iesus Christ was conceived by the holy ghost, and borne of the virgin Marie.

The fourth article of Christian faith is this: He suffered under Pontius Pilate, was crucified, dead & buried, hee descended into hell. In this fourth article is declared the end, the chiefest commodity of the Lord his incarnation. For he became man that he might suffer & die, and by dying & suffering might redeem vs from eternall death & the torment of hell, and make vs (being once cleansed) heirs of life everlasting. For this is the end of the Lord his death, as I will by & by shew you, and as Paul doth at large declare in the 9. Chapter to the Hebrewes.

This
This article also is divided into his parts. First we confess that our Lord suffered in very deed, not phantastically to the appearance only, and that he suffered verily the calamities and miseries of this worlde, and after that again the torments of the slaughtermen, and death it selfe in most bitter panges. He suffered therefore both in soule and bodie, peace and that too in many fashions. For Elias saith: He is a man of sorowes, and hath felt calamities, Hee beareth our infirmities, and hath carried our sorowes. For the Lord himselfe also in the Gospell saith: My soule is heavy even vnto the death. But verily he suffered all this for vs. For in him was neither sinne, nor any cause else why hee should suffer.

Secondarily in this article is noted the time, and Pontius Pilate the judge, under whom the Lord dyed, and redeemed the world from sinne, death, the diuell and hell. Hee suffered therefore in the Monarchie of the Romanes, under the Emperor Tiberius, when as now according to the Prophecies of Jacob father of Israell, the Jewishes people obeyed forreigne kings, because there were no more kings of Captaines of the stock of Iuda, to have the rule over them. For he foretold that then the Messiah should come.

What may be thought of that moreover that the Lord himselfe ofter this once in the Gospell did foretell that he should be delivered into the hands of Gentiles, and by them bee put to death.

In the third part of this article, wee doe expressly declare the manner of his death, for we abide: he was crucified and died on the Crosse. But the death of the Crosse as it was most reproachfull, so also was it most bitter to Charpe to be suffered, yet take he that kind of death upon him, that he might make satisfaction for the worlde: and fulfill that, which from the beginning was prefigured, that he should be hanged on the tree. Isaac was laid on the pile of wood to bee offered vp in sacrifice. Dotes also stooke the Serpent on the stake of wood, and lift it vp to be beheld. And the Lord himselfe said: I, when I shall be lifted vp from the earth will draw all men vnto me. Finally he dyed on the Crosse givign vp his Ghost to God. For he dyed verily and in deed, as you shall straightway perceive.

Where I have brieflye to declare unto you, what the fruit of Christ his death is. First we were accursed because of sinne: he therefore take our curfe upon himselfe, being lift vp upon the Crosse, to the ende he might take our curse away, and that we might bee blessed in him. Then also his heritage bequeathed to us by will, could not come vnto vs, unleasse he which bequeathed it did dye. But God bequeathed it: who, that he might die, became man and dyed according to his humane nature, to the end that we might receive the heritage of life.

In an other place againe Paul saith: Him that knewe not sinne, did God make sinne for vs, that wee by him might be made the righteousness of God. Our Lord therefore became man, by the sacrifice of himselfe to make satisfaction for vs, on whom as it were upon a Coate for sinne offering, when all the sinnes of the whole worlde were gathered together and laid, he by his death tooke away and purged them all: so that nowe the onely sacrifice of Christ hath satisfied for the sins of the whole worlde. And this verily is the greatest commodity of Christ his death taught every where by the
The Seventh Sermon.

The death of Christ both teaches us patience, and the mortification of our flesh: yea Christ by the participation of himselfe both by his spirit and workes in us that sinne may not raigne in us. Touching which thing, the apostle Paul doth teach us many things in the first chapter to the Romans. The Lord in the Gospel saith: If anie man will follow mee, let him deny himselfe, and take vp his Crosse and follow me. These and a fewe more are the fruiter of the Lord his passion, to the death of Christ.

Fourthlie, in this article is added: He was buried. For our Lord died verily and in seede upon the cross. The true truth of his death was proved by the Souldier, which thrust him through the side. After that he was taken downe from the cross, and laid in a Sepulchre. In the Gospel are expressed the names of them that buried him, Joseph and Nicodemus. There is also shewed the manner how they buried him. The fruit of this his burial, the favour himselfe hath taught in these two words, Verily verily I say unto you, vnde the seede of corne cast into the earth doth die, it remaineth alone. But if it die, it bringeth forth much fruit. Whereupon the Apostle exhorteth vs to be buried with Christ in his death, that we may rise againe in the newnesse of life, yea that wee may live and raigne with him for evermore. If therefore our bodies also be buried at anie time, let vs not therefore bee troubled in minde. For the faithful are buried, that they may rise with Christ again.

The first part of this fourth article some do put generally by it selfe, for the first article of our faith. I say my part doe no cause while it shoulde be plucked from that that goeth before, no while it should make by it selfe a particular article of our faith. The words are these: Hee descended into hell. Touching this there are sundrie opinions among the expositors of the holy Scriptures. Augustine in his booke De fide et symbolo deoth neither place these words in the rule of believe, no yet expound them. Cyprian faith thus: it is to be knowne verily, that in the Creed of the Latine Church this is not added: Hee descended into hell, nor yet is this clause receiv'd in the Churches of the East: but yet the sense of that clause seemeth to bee all one with that, where it is said: He was buried. This faith he.

So then Cyprians opinion seemeth to be that, To descend into hell is nothing else but to be laide in the grave, according to that saying of Jacob: Yee will bring my gray haires with sorrow to hell, or the grave.

But there are some that thinke this assertion to be without lawfull proue. For it is not likelee that they woulde waappe a thing once alreadie plainly spoken immediately after in a darker kind of speach. Nay rather to often as two sentences are joyned together that signifie both one thing, the latter is always an expostion of the first. But in these two speachses, Yee was buried, and, He descended into hell, the first is the plainer, and the latter the more intricate. Augustine in his 99. Epistle to Euodius, turneth himselwe pitifully in this matter. To Dardanus de Deipresentia, hee writeth that the Lord went into hell, but that he felt no torment. Wee shall more agreeably to the truth seeme to understand this article, if wee shall thinke that the vertue of Christ his death,
did now even to them that were dead, and profited them no; that is to say, that all the Patriarches and holy men that died before the coming of Christ, were for the death of Christ preserved from death everlasting. As Saint Peter also makeeth mention, That the Lord went in the spirit, and preached unto the spirits that were in prison, For verily they by the death of Christ were made to know the sentence of condemnation unjustly pronounced against them, because when they lived, they believed not with Noe, and them that were with him, in the Saviour that was to come. O2 else otherwise by the lower parts o2 by hell, we understand not the place of punishment appointed for the wicked, but the faithful that are departed, even as also by the higher parts we understand them that are yet remaining alive. Wherefore the soul of Christ descended into hell, that is to say, it was carried into Abrahams bosom, where in all the faithful already departed, were gathered together. Wherefore when he saith to the thiefs that was crucified with him: This day shalt thou be with me in Paradise, he promised him the fellowship of life and of the blessed soules.

Touching Abrahams bosome, our Lord spake at large in the sixteenth chapter of the Gospel after S. Luke. For whereas the Lord is said to have descended, that commeth to passe by the manner of speaking. For otherwise it is evident by Luke, that Abrahams bosome is a place honoured a great way from hell, and placed by aloof.

But to enquire o2 reason over curiously of these things, is rather the point of a curious soul, than of a godly minded man. Wee confesse in this article, that the soules are immovable, and that they immediately after the bodily death, do passe to life, and that all the Saints from the beginning of the world being sanctified by faith through Christ, doe in Christ and by Christ, receive the inheritance of life everlasting.

I would add to these the fifth Article, but that the house is now already spent. Wee will therefore deferre it unto the next Sermon. And now let us altogether pray to God our Father which is in heaven, that he will vouchsafe us his spirit to inspire us with that true and quickening faith, which is in the Father and the Sonne, in the Father as the maker of all things, in the Sonne as the Saviour of the whole world, who therefore came downe from heaven, and was incarnate in the wombe of the most holy virgine Marie, to the ende he might be the mediour between God and men, and reconcile o2 make them at one againe between themselves and that he might have wherewithall to make an oblation to appease Gods injustice, and to purge our sinnes: which he bare on his bosome, yea, which he tooke away, and made all the faithful heirs of life everlasting.

Let vs nowe give praise to the grace of God, and thanks to the Sonne of God. To whom alone all honour and glory is due for ever and ever. Amen.
The eighth Sermon.

Of the latter articles of Christian faith, contained in the Apostles Creed.

The fifth Article of our belief is: The third day he rose againe from the dead. And this Article verily of our belief is in a manner the chief of all the rest. Neither are the Apostles to hastily occupied in declaring and confirming the other, as they are in this one. For it had not bene enough, if our Lord had died onely, but that he had also risen from the dead. For if he had not risen from the dead, but had remained still in death, who should have persuaded vs men, that sinne was purged by the death of Christ, that death was vanquished, Satan overcome, and Hell broken open by the faithfull by the death of Christ? Ye verily we haue foolish fellows that would not cease to blaspheme the verie God, to make a mocke of our hope, and to say: Lush, who did ever returne from the dead, to tell vs whether there be a life in an other worlde after this? No, and what kind of life it is?

Because therefore we cannot finde that anie man did ever returne from the dead, that is to bee doubted of which these bablers do fable touching the life of the worlde to come.

That the Lord therefore might declare to the whole worlde, that after this life there is an other, and that the soule dieth not with the bodie, but remaineth alioke, hee returned the third day alioke againe to his Disciples: and at that instant they saw, that sinne was purged, death disarmed, the diuell vanquished, and hell destroyed.

For the sting of death is sinne, the reward of sinne is death. The disuelt hath the power of death, and shall not in hell for sinnes. Now therefore, in that Christ riseth alioke againe from the dead. Death could have no dominion over him, and because Death by suffering the Lord to passe, is broken, It must neueres followe, that the Diuell, and Hell, are vanquished by Christ. And fastly, that Sinne, the strength and power of them all is purely purged.

It is evident therefore, that the resurrection of our Lord Jesus Christ both as it were, certifie and by seal assurance of our Saluation and Redemption, to that now we can not anie longer doubt of it. Wee confesse therefore in this Article, that our Lord Jesus Christ is risen againe, and that hee is risen againe
for our behoofe, that is to saie, that he hath wipte away our sinnes, and that for he hath conquered death, & devill and hell, according to the sayings of the Apostle.

God hath saied vs, and hath called vs with an holy calling, not according to our workes, but according to his owne purpose and sauour, which was giuen vnto vs through Iefus Chrift before all beginning, but is declared openly now by the appearing of our Sauior Iefus Chrift who hath verily put out death, and brought soure life, light, and immortallitie by the Gospell.

There are manie moze like this in the 4. of his epistle to the Romans, and in the 15. of his first to the Cephthians. For the Lord also in the Gospell after S. John faith, I am the resurrection and the life: hee that beleeueth in mee, although he be dead shall live: and euerie one that liueth and beleeueth in me, shall not die for euer.

Nowe also let vs thorougly consider euerie woze of this article severally by it selfe. We confesse the Lord, his resurrection. But a resurrection is to rise againe. That riseth which falleth. The bodie of Chrift fell, therefore the bodie of Chrift riseth, yea it riseth againe, that is to say, the bodie same bodie of Chrift, which before it fell did both live and stirre, both nowe rise againe, it both I say both live and stirre againe. For truely sayde Tertullian of the resurrection of S. Neth, that this woze Resurrec is not properly spoken of any thing, saue of S. which first fell. For nothing can rise againe but that fell. For by rising againe, because it fell, we saie the resurrection is made. Because this allable Res, is never added, but when a thing is done againe. Wherefore the women in the Gospell, when they went to annoint the bodie of the Lord, which hanged upon the crosse, did heare the Angell of the Lord say, Whie secke ye the liuing among the dead? He is not here, but is risen, &c.

This hisstorie of the Lordes resurrection is set forth in 19. after Luke, and the 18. after Parke. Peter the Apostle, also in the second of the acts, affirming the Lordes resurrection by the testimonie of David, doth expressly thewe, that the Lord is veriie risen againe.

After this we say againe, that he is risen out of oze from the dead. Which member doth expresse the truth, both of his death and resurrection. For the bodie of Neth dieth 20. is destrouied: but being dead is raised up againe: this body therefore, oze death is raised up againe: as though hee that maketh confession of his beliefe should say, Our Lord died even in the verie same condition of nature that other mostall men doe die in, but he carpied not, nor yet slanke among the dead. For the verie same mostall death which hee had taken unto him, and by dying had laid aside, hee nowe taketh againe immortahtie. As David had soetold before saying, Because thou shalt not leue my soule in hel, nor suffer thy holy one to see corruption.

For Chrift is the first begotten of them that rise againe, in whom as in the head there ought to be declared in what for the resurrection of al Chrift his members, halfe in the day of judgement.

And we confesse that this resurrection was made the third day, I mean the third daie after his death. For upon the day of preparation hee is taken downe from the crosse, and caried into a sepulchre, where his bodie resteth He was crucified, dead, taken down and laid in his grame upon good Friday, where his body lay all Saturday, that is Easter even.
refeth the whole Sab both day, and about the beginning of the first day of sabbaths, which I say, is the first day of the weke, and among vs at this day is called Sunday, in the morning he arose againe from the dead. Wherfore as therfore in the twelfth chapter of the Gospel after Saint Patthowe we reade that the Lord saide: As Ionas was three daies and three nightes, in the belly of the Whale: So shall the sonne of man bee in the heart of the earth three daies and three nightes: Yet notwithstanding in the sixtenth, and twentie chapters expounding himselfe, as having spoken that by Synecdoche, he saith: If I must goe to Hierusalem, and suffer mane of things of the Scribes and Elders, and be killed, and raised vp againe the third day.

The first article of our faith is: He ascended into Heauen, and sitteth at the right hand of God the father almightie. That bodie which is of the same substance with our bodies, taken out of the Virgine Marie, and taken verily of the substance of the Virgine, which hong upon the crosse, and died, and was buried, and rose againe, the verie same bodie, I say, ascended into the heauens, and sitteth at the right hand of God the father. For, after that by the space of fortie dayes our Lord had abundantly enow instructed his Disciples touching the truth of his resurrection, & the kings dome of God, he was taken vp into heauen.

By that ascension of his, he declareth to the whole compass of the earth, that he is Lord of all things, & that to him are subject all things that are in heauen and in earth, that he is our strength, the power of faithfull, and he of whom they haue to boaste againe the gates of He. For he ascending into heauen hath lead Captivitie captive, and by spoiling his enemies hath enriched his people, on whom he daily heareth his spirituall gifts. For he sitteth above, that by powring his virtue from thence into vs, he may quicken vs with the spirituall life, and decke vs with sumptuous gifts and graces, and lastly, defend the Church against all evils. For God is our Saviour, King, and Bishop.

Whereupon when as once the Capernuates were offended, because the Lord had called him selfe the bread of life, that came downe from Heauen, to give life unto the World, he saith: Doth this offend you? What therefore if you shall see the sonne of man ascend thither where he was before? As if he shoulde say, then verily ye will gather by my quickening, resurrection, and glorious ascension into the heauens, that I am the bread of Life brought downe from heauen, and now againe taken vp into the heauens, there to remayne the saviour, life, and Lord of heauen and earth.

The force of Christ his ascension in to heauen.

The force of Christ his ascension in to heauen.
The Apostles' Creed.

rie humanitie that hee took of vs; which is in deed a line and unreasonnable testimonie, that all mankinde shall at the last be translated into heauen also. For the members must needs bee made comformable to the head.

Christ our head is risen againe from the dead: therefore Wee his members shall also rise againe. And even as a cloude tooke away the Lord from the sight of his Disciples: So shall we that beleue be carried in the cloudes to meete the Lord, and shall whole in soule and bodie bee, and for ever dwell in heauen with our head and Lord Christ Jesus.

And this doth John evidently teach him that readeth his fourteenth chapter, where the Lord saith: I go to prepare a place for you, and will come againe to you, and take you unto my selfe, that wheresoeuer I am, ye may also be.

Paul the Apostle also witnesseth, and saith: Wee that live and shall be remaining in the comimg of the Lorde, shall be carried in the cloudes together with them that are raised vp from the dead to meete the Lord in the aire. We confesse therefore in this article, that Jesus Christ being taken vp into Heauen is Loze of all things, the King and Bishopp, the deliverer and soueraigne of all the faith, fall in the whole worlde. Wee confesse, that in Christ, and for Christ we beleue the life everlastinge, which we shall have in this bodie at the end of the worlde, and in soule so long as wee are once departed out of this worlde.

But nowe by the way wee must weigh the verie worde of this article. He ascended, we saie. Who ascended? I pray you? Hee that was boone of the virgaine Marie, that was crucified, dead and buried, that rose againe from the dead: Yee (I say) ascended verily both bodie and soule. But whither ascended hee? Into Heaven; Heaven in the Scriptures is not taken alwayes in one signification.

First it is put for the firmament, and that large compasse that is over our heads, wherein the birds toile to and fro, and in which the Starres are placed that are called the furniture and hoast of Heaven. For faith Dauid: God is cloathed with light as with a garment, he spreadeth soure the Heauen as it were a Curtaine. Yee faith also, I shall see thy Heauen the worke of thy fingers, and the Moone and Starres which thou hast made. And againe: Which coverereth the Heauen with cloudes, and prepareth raine for the earth. And againe, The Heauens declare the glory of God, and the firmament sheweth forth the worke of his handes.

Then also, Heaven is taken for the throne and habitation of God. And lastly for the place, sate, and receptacle of them that are saved, where God giveth himselfe to be scene and enjoyed of them that be his.

For Dauid witnessing againe, saith, The Lorde hath prepared his scate in Heauen: Whereuppon the Loze in the Gospel saith: Swear not by Heauen for it is Gods scate. And the Apostle Paul saith: We know if our earthly mansion of this tabernacle be destroyed, that we have a dwellinge place for euer in Heauen, builded by God, not made by handes.

And therefore in this signification Heaven is called the Kingdome of God, the kingdom of the father, joy, happinesse, and felicity, eternall life, peace
peace and quietness.

And although God in deed be not but up in any place. For hee saith: Heauen is my seat, and the Earth the footstool of my seate: Yet because the gloe of God both most of all shine in the Heauens, and because that in heaven he gioneth himselfe to be seen and enjoied of them that are his, according to that saying: We shall see him even as he is. And againe, No man shall see me, saith the Loorde, and live. Therefore God is saide to dwell in Heauen.

Moreover, Christ our Loorde touching his divinitie, is not that type in any place, but according to his humanity once taken, which he drew up into heauen, hee is in the very local place of heauen, neither is he in the mean time here in earth and eretie where bodie, but being seuered from vs in bodie, remaineth in heauen. For hee ascendeth, which leaing that which is belowe, doth goe to that above.

Christ therefore leaving the earth, hath placed a seate for his bodie above all Heauens. Not that hee is carried vp beyond all Heauens, but because ascending vp above all the circles into the utmost and highest Heauen, hee is taken (as I say) into the place appointed for those that are saued. For Paul the Apostle speaking plainly enough to be understood, saith: Our conversation is in Heauen, from whence we looke for the Saviour to come, &c.

In the same manner also Luke the Evangelist saith: And blessing them, he departed from them, and was caried into Heauen.

But why doe I make so much aboue about expounding that which is most evidently declared in the serue Creede by that which followeth: For the next is: He sitteth at the right hand of God the father almightie.

For by this we understand what kind of place Heauen is, and what our Lord doth in heauen.

It is not surely for our frailtie ouer narrowly to take out or discisse the secretes of heauen, and yet it is not against Religion to enquire after that that is taught vs in the Scriptures, and so perfectly to remember it as it is taught us. Our Lord is simplicie saide to sit, and that to sit at the right hande of the father almightie.

Let vs therefore saie what the right hand of the father is, and what it is to sitt at the right hande of the Father.

The right hande of the father in the Scripture hath two significationes. First the right hand of God is the place appointed for them that are saued, and the everlasting felicitie in heauen.

This did S. Augustine set down to be marked long before vs, who in the twentie and first chapter of his booke De Agone Christiano writeth, That the right hand of the father, is the everlasting felicitie given to the Saints: euen as also the left hande is most rightlie called the continual miserie alloted to the ungodlie: not so that by this means that I haue saide the right or left hande is to be understood in respect of GOD himselfe, but in respect of his creatures capacitie. And this did Saint Augustine speake according to the Scriptures. For David saith: The path of life shalt thou make knowne to me the fulnesse of ioyes is in thy light,
Thou shalt bring me into life, I say into the verie heaven, where I shalbe filled with joyes, both by seeing and beholding thee, and also by enjoying thee. At thy right hand in external blessednes are joyes everlastinge. In the Gospell also wee reade, that the Sheepe are placed by the Judge at the right hand, and the Goats at the left. And when the right hand is taken in this sense, then To sitt doth signifie to rest from all labours, and to live quietly and in happy state. For that laying in the prophet is verie well knowne: A man shall sitt under his Vine. As if hee should have paid all joyes shall be at peace, in safetie, and at quiet. So then this that I have said, is meant by the right hand of the father: and where we confess, that the sonne doth sitt at the right hand of the father almighty, we doe acknowledge, that our Lord being delivered from all trouble and mortal infirmities, both now in his humanitie, both rest and rejoic in the verie local place of heaven, where we beleive, that both our soules and bodies shall be, and live for ever.

For the Lord himselfe in the Gospell witnesseth, that in his fathers house there are manie mansions, which he goeth to prepare, that they may have a place, and although hee did depart, yet that he would returne to them againe, and take them unto himselfe, that where he is, they also might be in the same place with him. Wherefore we beleive, that Christ is at rest in heaven where he hath prepared a place of rest for us also, to remaine in joyes everlastinge. And foz- because our bodies shall not be everie where in felicitie, but in the onelie appointed place, therefore said Saint Augustine truly, that Christ our Lord according to the measure of his verie bodie is in some one place of heaven. And Saint Cyprian saith: To sitt at the right hand of the father is the mysterie of his style taken uppe into heaven.

Secondarie the right hand of God is put for the vertue, kingdom, protection, deliverance, and power of God. For David saith: The Lordes right hand is hight, the Lorde right hand doth mightie things. And Poes saide, Thy right hand (O Lorde) is magnified in power, thy right hand (O Lord) hath broken the enemie. And when the right hand is put in this sense, then To sitt doth signifie to reign, to deliver, to use power, and do the office of a Prince.

For, saith David: The Lorde saide vnto my Lorde, sit thou at my right hand, till I make thine enemies thy footstool. And the Prophet Zacharias saith: Beholde the man, that is called the braunch, he shall budde out of his place, and build the Temple of the Lorde, and sitt and rule vpon his throne, and be a Priest vpon his seate. In this sense the right hand of God is infinite and contained in no measure of place: whereas wee confess, that our Lord doth sitt at the right hand of the father, wee doe confess, that the sonne is exalted above all things, having all things subiect under him self, as Paulus in his first chapter to the Ephesians saith: and finally, that the sonne being so exalted can doe all things, doth raigne in the vinerfall Church, doth deliver them that are his, doth make intercession to the father in heaven, and
and in the power of his Godhead is present in all places. For therefore did the Credo add Almightyesse to this sitting of his, where he is said, he sitteth at the right hand of the father almightie. And in Saint Matthew the Lozde saith. To me is given all might in heauen, and in earth, goe therefore and bring all nations vnto me.

So then I suppose that briefly thus I have well declared what manner of place heauen is, to wit, a place of quietnesse, joy, and everlastinge felicitie, where in the sonne of God doth sit, doth dwell, and is in his humanitie, as we also, that are the members of Christ, shalbe in the verie same place without all colour and griefe in Cove for evermore. And although our Lozde be deliveder from all grievous businesse, yet we meane not that he sitteth idlely leaning on his elbows. For he is a King, a Priest, and verie God in the verie temple of God: he cannot chose therefore of his naturall proprietie and office but with saluation in the elect, and do all things, that lie God a King, and Priest in hande to doe. So then nowe we all knowe what our Lozde doth as he sitteth in heauen. Neither is it any trouble to him at al to doe and worke that which he doth, for he worketh not of compulsion, but naturally and of his owne accord.

Thus and no otherwise did the ancient interpreters of the holie Scriptures handle this article of our belief. Some of whose testimonies I will here allledge. Saint Hierome in his exposition of Paules first Chapter to the Ephesians, saith: he hath declared the power of God by the similitude of a man: not because a seate is placed and God the father sitteth thereon, hauing his sonne sitteth there with him: but because we cannot otherwife conceiue howe the sonne dooth judge and reigne, but by such wordes applied to our capacitie. As therefore to be next to God, or to depart farre from him is not to be vnderstoode according to the distance of places, but after mens merites, because the Saints are heard by him, but the sinnes (of whom the Prophete saith, Beholde they that getten them felues from thee) shall perish) are removed farre enough for comming neare him at all. Euen so likewise to bee eyther at the right or left hande of God is to bee taken so, that the Saints are at his right hande and sinners at his left. As our Saviour him selfe also in the Gospell affirming the same dooth say, that at the right hande are the sheepe, and the goates at the left. Moreover this verie word (to Sit) dooth argue the power of a kingdom, by which God is beneficiall to them on whom he doeth vouchsafe to sit, in so much as verifie he doth rule them, and hath them always in his guiding, & doth turne to his owne, becke or government, the neckes of the that before ran out of the way at randon, and at libertie.

Saint Augustine in his boke De Fide et Symbolo saith, We beleue that he sitteth at the right hande of God the Father. Yet not so therefore as though we shoulde thinke that God the Father is comprehended within the limittes of a mans bodie: so that they that thinke of him shoulde imagine that hee hath both a right and a left side: And whereas it is sayde that the Father sitteth, we must not suppose that he dooth sitt with bended hammeres, least peradventure wee fall into the same sacriledge for which the Apostle accurseth them that have chaunged the glorie of the Incorruptible God, into the similitude of a cor-

E 5 ruptible
ruptible man. For a detestable thing it is to place God in such a likeness in a Christian Church: and much more wicked is it to place it in the heart, where the temple of God is verily and in deed, if it be cleansed from earthly desires and error. We must therefore understand that at the right hand is as much to say as in greatest happiness, where righteousness and peace and gladness is: even as also the Goats are placed at the left hand, that is in misery for their iniquities to their paine and torment. Whereas God therefore is said to sit, thereby is not meant the placing of his limbs, but his judicall power, which his majesty never wanteth in bestowing worthy rewards on those that are worthy of them. And so hyth.

The blessed Bishop Fulgentius in his second booke to King Theophanus, saith: The Lord, to shewe that his humanitie is local, saith to his Disciples, I ascende to my father and to your father, my God and your God. And by and by after declaring the incomprehensibilitie of his Godhead, he saith to his Disciples: Behold I am with you alwayes even vnto the end of the world.

The blessed Partyz and Bishoppe of Trent Vigilius in his first booke against heretikes, saith: This was to go to the Father, and to depart from vs, to take away out of this world the nature which he tooke of vs. Thou seest therefore that it was proper to the same nature to be taken away, and to depart from vs, according to the words of the Angels which sayd, This Jesus who is taken vp from you, shall come againe even as ye see him goe into heauen. For see the myrracle, see the mysterie of both his properties: The Sonne of God in his humanitie is departed from vs according to his divinitie he saith to vs, Behold I am with you alwayes even vnto the end of the world. If he be with vs howe saith he? The time shall come when ye shall desire to see one of the days of the sonne of man and ye shall not see it, Both he is with vs, and not with vs. Because them, whom he hath left and departed fro in his Godhead, he hath not left nor forsaken in his manhood. This saith he.

The seventh Article of our hyth is this. From thence he shall come to judge the quicke and the dead. In the former Articles there is set too much and confessed the divine goodnesse, bountifulnesse and grace in Christ; nowe also shall be declared the divine justice, severeitie and vengeance that is in him. For there are two comings of our Lord Jesus Christ. First he came bailee in the flesh to bee the redeemer and sauour of the world. At the second time he shall come gloriouslie to judgement to bee a judge and reuenger that will not be intreated against all unrepentaunt sinners and wicked doers. And he shall come out of heauen from the right hand of the Father in his visible and victre humane bodie, to be scene of all flesh, with the incomprehensible power of his Godhead, and being attended on by all the Angels. For the Lord himselfe in the Gospel saith: They shall see the sonne of man comine in the clouds of heauen with great power and glory, & he shall send his angels with y great sound of a trump, &c But nowe to judge is to sit in the tribunal seat, to heare & dis- cuss matters, to take up Arises to determine and give sentence, and lastly to defend & deliver, and againe to chastise and punish, & by y meanes to keep under & suppress inuicte and malice.
The eight Sermon.

The picture of the last judgment, 75

We believe therefore that our Lord Jesus Christ in that day shall deliver all the godly and destroy all the wicked, according to the words of the Apostle who saith: Our Lord shall be revealed from heaven with the Angels of his power, with a burning flame, and shall lay vengeance on them that have not knowne God: And againe, the same just judge shall give a crown of righteousness to all them that love his coming. The manner of this judgement the writings of the Evangelists & Apostles doe tell vs, shall be in this sort. When once the wickednesse of this world shall come to the full, & that Antichrist shall have deceived the world, so that there is but little faith remaining, & that the wicked shall lay peace and quietnesse, then shall a sodaine destruction come. For our Lord the judge shall send his Archangel, to blowe the trump to gather together from the foure winds al men to judgement; by & by after shall the judge himselfe our Lord Jesus Christ follow with all the host of heaven: he shall descend out of heaven into the clouds: and sitting aloft in the clouds as in a judgement seat, shall cast fire out of heaven. For they that shall see then sitting at the day of judgement shall in a very quick of time be changed, & stande before the judge: and all the dead shall in a moment rise vp againe. Then shall the judge divide the sheep from the goats: according to justice shall give judgement with the sheep against the goats saying: Come ye blessed &c. And, Go ye cursed, &c. Presently after shall follow execution. For the sheep shall by and by be caught by into the clouds to meete the Lord in the ayre, & shall ascend with him joyfully into heaven to the right hand of God the Father, there to live for ever in glory & gladness. The bottome of the earth shall open for the wicked, & shall sucke them all vp by hope, & send them downe to hell, there to be tormentted for ever with Satan and his Angels, All this shall be done not by any long, troublesome, or changeable process, as is used in our Courts of lawe, but even in the twinkling of an eye. For then shall all mens hearts be made open, & every mans own conscience shall accuse himselfe. This is more at large set out in Pat. 24. & 25. Wis. 3, & 5. 1. Cor. 15. 2. Cor. 5. 1. The 4. 5. Rom. 2. 2. Pet. 3. 4. &c. For we doe simply confesse that the quicke and the dead shall be judged. This doe some ex-pound of the godly & Ungodly. But the Symbole or Tract, was ordained for the most simple of understanding. And simple things are fitted for to teach simple men. Therefore we say simply the dead are all they, that from the beginning of the world even untill the last day are departed out of this mortal life. And the living are they which at that day shall be alive in this world. For the Apostle saith: Behold I tell you a mysterie, we shall not all sleepe, but we shall all be changed by the last trump in a moment of time and in the twinkling of an eye. For the trump shall sound, and the dead shall rise again incorruptible, and we shall be changed.

And againe in another place the same Apostle saith: This I say vnto you in the worde of the Lord, that we, which shall live and be remaining at the coming of the Lord, shall not prevent them which are a sleepe. Because the Lord himselfe shall come downe out of heaven with a great noyse, and the voice of an Archangel and the trump of God, and first shall the dead in Christ rise vp againe, then shall we which shall be alive and be remaining, be
be caught vp together with them in the cloudes into the ayre to incete the Lord; and so shall we be with the Lord for euermore.

Wee confesse therefore in this seuenth Article that wee beleue there shall bee an ende of all things in this world, and that the felicite of the wicked shall not endure for euer. For we beleue that God is a just God who hath given all judgement vnto his Son, to repay to every one in that day according to his works, paines to the wicked that never shall be ended, and to the godly joyes everlasting. And so in this Article wee professe that wee loke for a deliverance, a sealing from troubles, and the reward of life everlasting. For nowe ought hee destroy them that beleue in him, his people, and his seruauntes, who in the most true Gospell sayeth: Verely I say vnto you that ye, which haue followed me in the regeneration, when the Sonne of man shall sit on the seate of his maieachie, ye shall sit vpon twelue places judging the twelue tribes of Israel. There are most certaine rewards and penalties appointed for the godly and ungodly in the worde of truth. He can not lie that saide to Esay, Say to the righteous that it shall goe well with him, for he shall enjoy the fruit of his studie. But woe be to the wicked, it shall be euill with him, for he shall be rewarded according to the workes of his owne handes. And thus much touching the seconde part of the Creede, nowe are wee come to the thirde part.

The eighth Article of our beleefe is this, I beleue in the holy Ghost. This thirde part of the Creede containeth the propertie of the third person in the reverend Trinitie. And wee doe rightly beleue in the holy Ghost, as well as in the father and the son. For the holy Ghost is one God with the Father and the Sonne; and rightly is faith in the holy Ghost joined to faith in the Father and the Sonne. For by him the fruite of Gods salvation fulfilled in the Sonne is sealed to vs, and our sanctification and cleansing is bestowed on vs, and derived from him to vs by the holy Ghost. For the Apostle sayth: God which anointed vs, is he also which hath sealed vs, and hath given the earnest of the spirite in our hearts. And againe, Ye were in deed defiled with naughtinesse, but nowe ye are cleansed and sanctified, and lastlie justified through the name of the Lorde Iesus, and by the spirite of our God. The Father in Ieue doeth sanctifie vs, but by the blood of Iesus Christ, and powzetb the same sanctification out of him into vs by the holy Ghost: so that it is as it were the propertie of the holy Ghost to sanctifie, whereupon hee is called Holy vs the sanctifier. Therefore so often as wee heare the holy Ghost named, we must by and by thinke of the power in 15 king, which the Scripture attributed to him, and we must looke after the benefites that from him doe flow to vs. For the power, operation, and action of the spirite is that, what to euer the grace of God doth work in vs through the Sonne: so that of necessitie wee must beleue in the holy Ghost. And in this eight Article wee doe professe, that wee doe verily beleue that all the faithfull are cleansed, washed regenerate, sanctified, inlightned, and inriched of God with divers gifts of grace to Christ his sake, but yet through the holy Ghost. For without him there is no true sanctification: wherefore we ought not to attribute these gifts of grace to any other meanes; this glory belong-
belongeth to the holy Ghost only. Whence I will more largely and fully discourse in my other Sermons.

The hour is spent which warneth me to prepare by briefly and make an end, therefore I exhort you all to have your faith religiously bent upon the Lord Jesus; for him hath the heavenly Father sent to us, in him that he wholly expected and showed himself to us, and him doeth the holy Ghost print in our hearts and keep it in our minds. And in Christ is all mans salvation and sure part thereof contained: Wherefore we must beware that we derive it not from anie thing else. It pleased the father (faith the Apostle) that all fulness should dwell in the Son, and in him to recapitulate and as it were to bring into a summe all points of salvation, that in him all the faithfull may be fulfilled. For if salvation be sought, then even by his very name are we taught that salvation is in his power. For he is called Jesus, that is a Saviour. If we desire the holy spirit of God and his sundry gifts, we shall finde them also in the annointing of Christ. For he is called Christ, the annointed; I say, the holy of holies, and the sanctifier, or else the annointer of us with his spirit. If any man have need of strength and might, of power and deliverance, well he hath to look for it in Christ his dominion. For Christ is Lord of all. In the same Christ we finde redemption. For he hath redeemed us that were sold under Sathanas poake. In his conception we have purity, in his nativity we have sufferance. For he became like to us, that he might suffer griefe as well as we. For in his passion we have satisfaction of sinnes, in his condemnation we have absolute satisfaction in his offering or cleansing sacrifice, cleansing in his blood, and an universal reconciliation in his descending into hell. In his burial we have the mortification of our flesh, the newness of life, yea rather the immortality of the soule, and resurrection of our bodies in his glorious resurrection. We have also the inheritance of the heavenly kingdom, with the assured sealing thereof in his ascension and sitting at the right hand of the Father. And there is bee our mediateour, priest and king, our safeguarde and our head, our defender and most sure rest.

From thence he poureth into us his holy spirit, the fulness of all good things: and doeth communicate him selue wholly to us, impning us unto him selue with an indissoluble knot. From thence we doe with confidence and joy take him to be our judge, to bee I say our patron and deliverer, which shall condemn and send downe hell long into hell all our enemies with sa than: but shall take vs and all the faithfull of everie age up into heaven with himselfe, there to sing a newe song, and to rejoice in him for ever and ever. To him be glory for ever Amen.

Of the latter Articles of Christian faith contained in the Apostles Creede.

The ninth Sermon.
Of vs call to our Father in heaven through our Lord Jesus Christe, that he will touch safe to pour his grace into vs, that we may to our no small profit dispatch and expound the last part of the Articles of Christian believe.

The ninth Article of faith is this, The holie Catholique Church, the communion of Saints. After the confession of our beleif in the holy Trinity, and in the mysterie of the Sonne of God our Lord Jesus Christ, and lastly in the holie Ghost the sanctifier and restorer of all: nowe in the fourth part is reckoned by the fruit of po-}
be beleued, not that we ought to beleue in the resurrection of the sleshe. So then by this syllable, In, the Creator is discerned from the Creatures, and that is God's fro that that is mans, This faith Cyprian.

S. Augustine in his boke De Fide & Symbolo hath, I beleue in the holie Church, not I beleue in the holie Church. There are allledged also his wordes in his Epistle Ad Neophytos, touching confection Disjunct. 4. cap. 1. We said not that ye had to beleue in the Church as in God, but understand how we said, ye being conversant in the holie Catholique Church should beleue in God.

Pachasius. Much more euidently both Pachasius in the first Chap. of his first booke De Spiritu Sancto say, We beleue the Church as the mother of regeneracion: we do not beleue in the Church as the authour of salvation. Hee that beleueth in the Churche, beleueth in man. For man hath not his being of the Church, but the Church beganne by man. Leave off therefore this blasphemous perfwasion to thinke that thou hast to beleue in anie worldly Creature, since thou mayest not beleue neither in Angell nor Archangell. The vnskilfulness of some haue drawne and taken the preposition, in, from the sentence that goeth next before, and put it to that that followeth, adding thereunto also too too shamelesly somewhat more than needed. This hath Pachasius in that boke of his where Saint Gregorie the great Bishoppe of Rome liked verie well of.

What say ye to that moreover that Thomas of Aquine reasoning of faith, in the seconde booke Part. 2. Artic. 9 quart. 1. sayth: If we say, I beleue in the holie Church, wee must understand that our faith is referred to the holie Ghost which sanctifieth the Church: and to make the sense to be thus: I beleue in the holie spirite that sanctifieth the Church. But it is better and according to the common vse not to adde at all the syllable, In, but simply to say the holy Catholique church: even as also Pope Leo sayeth. Thus Pope Leo, hath Thomas.

So nowe ye haue hearde the opinions of the auncient Doctors of the Churche, Cyprian, Augustine, Gregorie, Pachasius, Pope Leo, and also of Thomas of Aquine which taught now in the latter times. And (dearely beloued) ye doe understand by promises taken out of the Canonical Scripture, that we must acknowledge and confesse the holy Catholique Church, but not beleue in the holie Catholique Church.

And nowe wee have to see what that is that is called the Church, and what is called the Catholique church. Ecclesia, which word we vs so for the Church is properly an assembly, it is I say where the people are called out to gathered together to heare somewhat touching the affaires of the common weale. In this present treatise it is the companie, communications, multitude, of all that profess the name of Christ. Catholique is as muche to say as, this fellowship is univerfal, as that that is extended through all places and ages. For the Church of Christ is not restrained into any corner among the Donatistes in Africa; it stretcheth out it selfe through the compass of the worlde and into all ages, and doth conteine all the faithful from the first Adam even unto the verie last Saint that shall be remaining before the end of the worlde.
The true Church.

The true Church.

This universal Church hath her particular Churches, I mean the Church of Adam of the patriarchs, the Church of Moses and of the Prophets before the birth of Christ, the Christian Church which is so named of Christ himself, and the Apostolic Church gathered together by the Apostles doctrine in the name of Christ. And finally it contains these particular Churches, as the Church of Jerusalem, of Antioch, of Alexandria, of Rome, of Asia, of Ephesus, of Europe, of the East, of the West, &c. And yet all these Churches as it were members of one body under the only head Christ (for Christ alone is the head of his Church not onely triumphant, but militant also) do make one onely Catholike Church, in which there are not to be founde either heresies or schisms: and for that cause is it called the true Church, to wit, of the right and true opinion, judgement, faith and doctrine. For in the Church onely is true faith, and without the Church of God is neither antient trueth, nor yet salvation.

So then in this article we confesse that all the faithful dispersed throughout the whole compass of the earth, and they also that at this time live in heaven, as many I say as are already sanctified, shall even until the vertue end of the two hundred years, be known to be sanctified, are one bodie, having gotten fellowship and participation with God, and mutual communion among themselves. And for that cause no man can be made one with God, unless he also be holy and pure, even as God is holy and pure, therefore we beleeve that the Church is holy, that is, that it is sanctified by God the Father in the bloud of the Sonne, and the gift of the holy Ghost. We have hearde testimonies enough in the former Sermons. Therefore this one of Paul shall be sufficient which he writeth to the Ephesians, Christ loved the Churche and gave him selfe for it, to sanctifie, and to cleanse it in the fountain of Water through the word, to make it into him selfe a glorious Church not having spot or wrinkle. &c. By which words we understand that the Church is called undefiled & altogether clean, not in respect of it selfe, but because of Christ. For the Church of Christ is so farre forth holy as that yet euerie day it doth goe forward in profiting, and is never perfect so long as it lieth on the earth. And yet notwithstanding the holinesse of it is soe absolutely perfect in Christ. Whereunto verticle belonged that notable saying of the Lord, that is washed, hath no need but to wash his feete onely, for hee is wholly cleane. For the faithfull are purely cleansed by Christ, who wasteth them with his bloud, but yet because the flesh doeth strive with the spirite foolishly, as life remaineth on the earth, therefore the godly have neede with faith and the holy ghost to wash and wipe their feete, that is, the reliques and spots wherewith they are dissembled by their daily conversaition in this world.

But nowe whereunto belongeth this that is added? The Communion of Saints? These words are neither read in Cyprian, nor Augustine, nor yet by them expounded. Wherefore it is likely that they were added for the better understanding of that which went before: for that it might appeare that the catholique church is the fellowship of company of the faithfull, he added the Communion of Saints, as if he should have said, which church is a communion of Saints. Paul the
called them Saineties, which for their faith are sanctified by the blood and spirit of God. Also this word Communion is very evident and comfortable. For first the meaning thereof is that betwixt God & vs there is a communion, that is a fellowship & participation, and so consequently a parting betwixt us and all God and heavenly things. And then also we understand, that we are fellowes and partakers with all Saineties that are living either in heaven or on earth. For we are members of the under one head Christ. For the Apostle John faith: That which we haue scene and heard we declare unto you, that yee also may haue fellowship with us, and that your fellowship may be with the father, and his sonne Iesus Christ. Hereunto appertayneth that trimme similitude of the bodie & members under one head, which Apostle Paul hath sayd at large in deede, but what is hee that can worthily enough set forth the great goodness of Gods gift & benefit, in that we are made fellow partners of God, with whom we are most nerely conjoined, and have a part in all his good & heavenly things: what can be more delightfull to our cares, than to haere that all the saints as well in heaven as in earth, are our brethren, and that we again are members, partners, and felowes with them? Blessed be God which hath so liberally bestowed his blessing on vs in Christ his sone. To this place belongeth the discourse uppon the Sacramentes, of which, and of the Church, I mean at another time more fully to inuocate. This for the present time is sufficient. For this y I have said with abundantly enough express & set out the fruit of faith in the father, the sone, & the holy ghost, to wit, y we have participation with God, and al the Saints, and that in this fellowship we are sanctified to all sin, or uncleannesse, being cleansed, and helie in Christ our Lord.

Now followeth the tenth article of our believe, which is: The forgiveness of sines. The second fruit & commoditie of our believe in God the father, the son, and the holy ghost, is here set forth, that is, the remission of sines, which, although it be obtained in sanctification spoken of in the last article, is in this place notwithstanding more lively expressed. Without the Church as it were without the arke of Poe is no salvation; but in Church, I mean in the fellowship of Christ, & the saints is ful forgiveness of all offences. That this may be the better understood I will divide it into some partes.

First of all it is needful to acknowledge & confess, that we are sinners, that by nature, and our owne proper merits, we are the children of wrath & damnation. For, S. John doth not in vain, nor without a cause call every one a liar that faith he hath no sin. And God which knoweth the harts of men hath commanded us even till the last gape to pray, saying: Forgive vs our debts. Moreover, in the Gospel we have two excellent examples of men openly confessing their sins to God, the prodigall sonne, I say, and the Publican in S. Luke. Let vs therefore thinke that we are all sinners, as Paul also taught: yea, as he hath evidently proved in the first chap. to the Romans, let vs freely confess to God our sines with David in the 32. 51. Psal. saying: My sinn haue I made known to thee, & mine iniquitie I haue not hid, I haue saide: I will confess mine unrighteousnes against my selfe, & thou haue forgien the iniquitie of mine offence. Haue mercie on me O God, according to thy great mercy, &c. The
Psalme is knowne.

Secondarily, let vs believe that all these sins of ours are pardoned & forgiuen of God, not for our owne workes or merites, but for the truth and mercie of grace of God. For we do plainly professaying: I believe the forgiuenesse of sins: We say not, I buy, or by gifts doe get, or by workes obtaine the forgiuenesse of sins, but I believe the forgiuenesse of sins. And the wapde remission & forgiuenesse both dignifie a free pardoning, & by a metaphor taken of creditors and debitors. For the creditor forgiueth the debitor, when he is not able to paye: therefore remission is a forgiuine according to the sayn in of our Saviour in the Gospell: A certaine lender had two debitors: and when they were not able to paye, he forgaue them both. Perceunto belogneth that also in the Lords prayer: And forgiuie vs our debtes. For our debtes are our sinnes, them doe we request to be remitted, that is, to be forgiuen vs. In this sente also, faith S. Paul: To him that worketh is the reward reckned, not of grace, but of due debt: But to him that worketh not, but beleueth on him that iustifieth the vngodlie, his faith is counted for righteousness: Even as Dauid describeth the blessedness of that man vnto whom God imputeth righteousness without workes, sayning: Blessed are they whose vnrighteousnesse are forgiuen, and whose sinnes are covered. Blessed is that man to whom the Lord will not impute sinne. Wherefore in respect of vs which have not wherewithall to repaire, our sinnes are freely forgiuen, but in respect of Gods justic they are forgiuen for the merit and satisfaction of Christ.

Moreover, it is not the sinnes of a few men, or one or two ages, or a fewe and certaine number of sinnes are forgiuen onely, but the sinnes of all men, of all ages, the whole multitude of sinnes, whatsoever is, and is called sin, whether it be original, or actual, or any other else, to be shote all sinnes are forgiuen vs. Which we do hereby learne, because the onely sacrifice of Christ is effectual enough to wash away all the offences of all sinners, which by faith come to the mercie seat of Gods grace. And yet by this we doe not teach men to sinne, because the Lords hath long since made satisfaction for sinnes: but if any man doe sinne, we teach him to hope well, and not to despaire, but to flee to the throne of Grace. For there we say, that Christ sitting at the right hande of the father, is the Lame of God that taketh away the sins of the world. And in the Creede verily it is expressly sayn: I believe the forgiuenesse of sinnes, and not of sinne. For when we say of sinnes, we acknowledge that God forgiueth all sinnes. For to let passe the progresses herof out of the 3. 5. of Paul to the Romanes, those out of S. John the Apostle & Evangelist shall be sufficient, who in his Epistle testifieth and sayth: The blood of Jesus Christ cleanseth vs from euerie sinne. Loc, he faith from euerie sinne. But, I say, that faith from euerie one, excepteth none, unless it be which he Lorde himselfe excepted. I mean the sinne against the holy ghost, to which the verry lame S. John forbiddeth vs to pay. Againe also he faith: If we acknowledge our sinnes, God is faithful and just, to forgiue vs our sinnes, and to cleanse vs from all our vnrighteousnes. The Apostle thought it not enough to say barely, To forgiue vs our sinnes, but
but that he might declare the thing as it is indeed so plainly, that it might easily be understood, he added more over this saying: And to cleave vs from our unrighteousness. Loe, here he faith againe from all unrighteousnes.

And for because some caullers might perambulate, make this objection and say: This kinde of doctrine maketh men sluggishe and slow to amendment. For men under the pretence of Gods grace will not cease to sinne: therefore John in his 2. chap. aunswereth their objection and faith: Babes, these things write I to you that ye sinne not: and if any man sinne, we have an advocate with the father Iesus Christ the righteous. And he is the attonement for our sins: and not for our sins onely, but also for the sinnes of all the world. Wherefore it is assuredly true, that by the death of Christ all sinnes are forgiven them that believe.

Poyever, the Lord alone forgiveth sinnes. For it is the glozie of God alone to forgive sinnes, and of righteous, to make men righteous. Therefore, whereas men are said to forgive sinnes, that is to be understood of their ministration, and not of their power. The minister pronounceth to the people, that for Christ his sake their sinnes are forgiven: and in so saying he decyphereth them not. For God in deede forgiveth the sinnes of them that believe: according to that saying: Whose sinnes youe forgive, they are forgivien them. And this is done so often as the word of the Gospel is preached, so that there be no neede to saine that auricular confession and private absolution at the priests hand is necessarie for the remission of sinnes. For as auricular confession was not in use among the Saints before the coming of Christ, so we reade not that the Apostles heard private confession, or bade private absolution in the Church of Christ. It is enough for vs to confesse our sinnes to God, who because he saeth our hearts, ought therefore most rightly to heare our confessors. It is enough if we, as S. James teacheth vs, do one to another with all our sinnes confess our faults and offences, and so after pardon asked, returne into mutuall favour againe. It is enough for vs to heare the Gospel, promising the forgiveness of our sinnes through Christ, if we beleue. Let vs therefore beleue the forgiveness of sinnes, and pray to the Lord that he will bountifull give and increase in vs this same beleue.

These things were of olde and in the Primitive Church effectuall enough to obtaine pardon and full remission of sinnes: as as they were, so are they undoubtedly at this day sufficient to.

Furthermore, the Lord both doth pardon our sinnes, not that they should not be any more in vs, nor leave their reliques behind them as a thing in our flesh, but that they should not be imputed to vs to our damnation. Conscisencse ticketh fast, and theweth it selfe in our selfe, striving till with the good spirit of god, even in the hollowe ones so long as life lasts on this earth. Here therefore we have neede of long waching and much fasting, to draw from the flesh the nourishment of evil, often praters to call to God for ayde, that we be not overcome of the evil. And if any man shall have to faile for fobleness, and be subdud of temptation, let him not yeld himself by ly-ing still, to be caught in the distels net, let him rise vp agayne by repentance, and rumme to Christ, believing, that by the death of Christ this fall of his shall be forgiuen him. And so often shall he have recourse to him as he shall be.
The Apostles' Creed

Finally, the Lord both do forgive our sins, that he will never once remember them again. For so he fore-told by Jere in his 3. chaps. He therefore doth not punish us. For he hath not only forgiven the fault, but also the punishment due for the sin. Now then, whereas the Lord sometime doth whip us with his scourges, and whipped us for our sins indeed: as the holy Scripture doth plainly declare, by whipping us doth let us understand, he liketh not of the sins which we have committed, and he doth freely forgive: By whipping us also he maketh us examples to other: lest they sin not, and cutoff from us all occasion of sinning, and by the Cross doth kepe our patience in vce. This thus farre, touching the forgiveness of sins. Of which I have said somewhat in my sermon of faith that is institted: and elsewhere.

The eleventh Article is this. The resurrection of the flesh. These two Articles, this and the twelfth shuttle by as briskly as may be, the most excellent fruit of faith, and summe of all perfection, they wrap by faith, the end of faith, in conveying life everlastings: the fulf perfect salvation of the whole man. For ye whole man shall be saved, as well in soule as bodie. For as many sins did perish both in body and soule, so ought he to be restored againe both bodily and ghostly: and as he ought to was he by Christ restored againe.

The soule of man verily is a spirit and dieth not at all the body is earthly and therefore dieth and roteth. For which cause many hold opinion that the bodys dye, never to be made partakers of joy or payne in the worlds to come. But we in this article professe the contrary, acknowledging y those our bodies, to that afeht of our shall rise againe, and enter into life everla-sting.

Of this word Resurrection or rising againe, I have spoken in the exposition of that article. The third day he rose againe from the dead. But nowe this words thet doth a great deale more significantly express the resurrection of this flesh, then if we should say the resurrection of the body. Verily Cyprian saith, that in some churches of the East, this article was thus pronounced: I believe the resurrection of this flesh, And Augustine also in the tenth chapter of his book De fide Symbolo, saith: Wee must without doubting beleue, that this visible, which is properly called flesh, shall rise againe. The Apostle Paul doth seem, as it were, with his finger to point at this flesh, when he saith: This corruptible must put on incorruption. When he saith: This, he doth, as it were, put out his finger into this flesh. This hath Augustine.

Moreover, Saint Hieron compel-leth John, Bishoppe of Hierusalem openly to confess the resurrection of the flesh, not of the bodie onely. Flesh he hath one definition, and the bodie another. All flesh is a body: but euerie bodie is not flesh. That is flesh properly, which is compast of bloud, veins, bones, and synewes. A bodie, although it be called flesh, yet sometimes is said to be oflike subst-
anc to the firmament, or to the air, which is not subject to touching or seeing: and oftentimes too, may be both touched and seen. A Wall is a body, but it is not flesh. Thus much out of Hierome. Let us therefore believe, that mens bodies which are taken off the earth, and which living men beare about, wherein they live, and are, which also die, and turne into dust and ashes, That those bodies (I say) are quickeened and line againe.

But thou demandest holwe this flesh being once resoluted into dust and ashes, and to into nothing, can rise againe in the former shape and substance: as when it is to:me with the teeth of beastes, or consumed to nothing with the flame of fire, and when in the grave there is to be found but a small and little quantitte of dustie powder. I referre thee to the omnipotencie of God, which the Apostle spake of where he sayth: Christ hath transferred this vile bodie of ours, to make it conformable to his glorious bodie, by the power wherein hee can make all thinges subject to himselfe. Wherefore he that in the beginning, when as yet there was not a man in the world, could bring forth man out of the dust of the earth, although the same man be againe resoluted into that, out of which hee was taken, I mean into earth, as the sayeing is, Dust thou art, and into dust shalt thou returne againe: Yet notwithstanding, the same God againe at the ende of the world, is able to raise man out of the earth. For the Loade in the Gospell sayth plainly: The houre shall come wherein all theye that are in the graves, shall heare the voyce of the sonne of God, and shall come forth, theye that have done good to the resurrection of life, and theye that have done euill to the resurrection of judgement.

And nowe by faith wee are throughly persuaded, as the Apostle faith, that hee that hath promised is able also to performe. There are moreover more examples of this matter, and most euident testimonies of the holy Scripture. Jonas is swallowed up of the Whale in the Syanian sea, but the 3. day after he is call vp againe alue bypon the shoare out of the beastes entrailles, which is a token, that the flesh shall verily rise againe.

Wherefore that is not hard to be believed, that in the Apocalips is saide, The Sea calleth vappe her dead. The force of fire had no force to hurt the three companions of Daniel, yea the rage of wilde beastes (contrarie to nature) abstained from biting Daniel himselfe: What maruell is it therefo, if at this day, neither the force of fire, no rage of wilde beastes, is able to resit the power of God being disposed to raise his creatures by againe?

Did not our Lord Christ raise vp Lazerus when he had lien three daies in the grave, yea and carne to, to life againe: Did not he himself, having once broken the tyrannie of death, raise vp against the thirde day from the dead? did he not rise againe in the fame substance of flesh, and soume of bodie, wherein he hanged on the Crosse, and being taken downe from the Crosse, was buried: Not without god cause do we looke backe to Christ, which is called the first begotten among them dead, so often as we thinke in what manner the resurrection of our flesh shall be. For the members shall rise againe in the same order, that the head is risen vp before them in: We verily shall not rise againe the thirde day after our death, but in our maner and order shall we rise at the last day, yea and that
that to in the berie same body where in now we live.

I will add a seve testimonies to prove the resurrection of our Lord Jesus Christ shall come to judgement with great majestic, and then whomsoever that daie shall finde alive, they shal in a moment of time be changed, and first (I sage) shall all they that died from the first Adam to the last that shall die, rise bye againe, and in their owne flesh stand among the living that are changed before the Tribunal estate of Christ, looking for that last pronounced sentence in judgement.

This doth Paul set downe in these wordes, Loc, I tell you a misterie, we shall not all verily sleepe, but we shall all be changed in a moment of time, in the twinkling of an eye, at the sounde of the laste trumpe: For it shall sounde, and the dead shall rise again incorruptibly, and we shall be changed. For this corruptible must put on incorruption; and this mortall must put on immortalitie.

By this evident testimonie of the Apostle, we may gather in what fashion our bodies shall be in that resurrection: Verily our bodies shall be none other in the resurrection than now they be, this only excepted, that they shalbe cleane without all corruption, and corruptible affection. For the Apostle faith, The dead shall rise againe: And we shalbe changed.

And againe pointing expressly and precisely to these verie bodies which here we beare about, he faith: This corruptible, This mortall, yea, This bodie I faie, and no other, as Job also witnesed,shall rise againe: And that shall rise againe incorruptible, which was corruptible; that shall rise againe
immortal, which before the resurrection was mortal. So then this body of ours in the resurrection shall be set free from all evil affections and passions, from all corruption: but the substance thereof shall not be brought to naught, it shall not be changed into a spirit, it shall not lose the own and proper shape. And this body only because of that purification and cleansing from those vices, yea and rather because of these heavenly and divine gifts, is called both a spiritual body, and also a glorious and purified body.

For Paul in the third to the Philippians faith: Our conversation is in heaven, from whence we look for the saviour the Lord Jesus Christ, who shall change our vile bodies that it may be made like unto his glorious body.

See here, the Apostle calleth not our resurrection from the dead, a transsubstantiation, or loss of the substance of our body, but a changing: then also shewing what kind of body that changed body is, he calleth it a glorious body, not without all shape, and body of fashion, but augmented in glory: yea he saith before us the very body of our Lord Jesus Christ, wherein he sheweth us what fashion our bodies shall have being in glory. For in plaine words he saith: He shall make our vile bodies like to his glorious body.

Let us therefore see what kind of body our Lord had after his resurrection: it was neither turned into a ghost, nor brought to nothing, nor yet not able to be known by the shape and figure: For shewing them his hands and feet, that were easily known by the point of the nails where with he was crucified, he said: See, for I am even here, to sit, and be at table againe with the same body wherein I hung upon the Cross.

For speaking yet more plainly, and proving, that that body of his, was not a spiritual substance, he saith: A spirit hath not flesh and bones as yee see that I haue. He hath therefore a purified body, flesh and bones, and the very same members which he had when as yet his body was not purified. And for this cause, did the same Lord offer to Thomas his side, and the scarres of his five woundes, to be felt and handled, to the end, that we should not doubt, but that his very body was rased by agayne. He did both eate and drinke with his disciples, as Peter in the Acts witnesseth before Cornelius, that almen might knowe, that the very same body, that did, rose from death agayne.

Now although this body be comprehended within a certaine limited place, not dispersed all over and euery where, although it haue a just quantity, figure, or shape, and a just weight with the owne kinde and nature, yet notwithstanding it is free from every passion, corruption and infirmity. For the body of the Lord once rased bypp, was in the Sepulchre, and not in the Sepulchre, when the women came to annoint it, it abide there by the waie as they returne from the Sepulchre, and offereth it selfe to be scene of Magdalene in the Gardene: it goeth in companie to Emmaus, with the two disciples that journeyed to Emmaus: in the meanes time while he was with them in body, he was not among the other disciples: when they twayne are returned to the eleuch, the Lord himselfe at eveninge is present with them: Ye
goeth before his Disciples into Galilee; presently after his commeth into Galilee againe, where his body was taken up from mount Olivet into heaven. All this doth prove the certaine veritie of Christ his body. But because this body (although it be a true and very body, of the owne proper kind, place, disposition, and of the owne proper shape, and nature) is called a glorified and glorious bodie, I will saie somewhat of that glory, which verily is incident to the true shape and substance of the body once raised vppe againe.

First glory in this sense is used for a lightommensue and shining brightness. For Paul saith, that the children of Israel for the glory of Moses countenance, could not beholde with their eyes the face of Moses: so then a glorious body is a bright and shining body. A very good prove of this did our Lord shew, even a little before his resurrection, when it pleased him to give to his Disciples a small taste of the glory to come, and for that cause took alive certaine whom he had chosen into the top of a certaine hill, where he was transfigured before them, so that the fashion of his countenance did shine as the sunne, and his clothes were white as the light. The Lord verily had stil the same bodily substance, the same members of the body, but they were transfigured.

But it is manifest, that that transfiguration was in 3 accidents: For light and brightness was added, so that the shape & substance of the countenance and bodie remainning as it was, the countenance and body did glister as the Sunne & the light. And although we receive not, that the body of the Lord did within those 40. days, where in he shewed himselfe aliuve againe to his Disciples, make manifest & spread abroad the brightnesse which it had, and that by reason of the dispensation, whereby also he did cate with his Disciples, notwithstanding that clarified bodies need not vide vs; nourishment at all: yet notwithstanding this bodie this counteunce of the Honories was and is, in Heaven, as John in the first of the Apocalypse witnesseth, and the sacred Scriptures laye an assured hope before vs, that even our bodies also shall in the resurrection bee likewise clarified. For the Lord himselfe in the Gospel alleaghting the wothes of Daniel, saith: Then shall the righteous shine as the Sonne in his fathers kingdom. For this cause the glorious bodies are called also clarified of the clearnesse of that heavenly brightness, wherewith they glister and are adorned.

Secondarily, glory and vilenesse are made contraries. For Paul saith: Hee shall change our vile bodie, to make it in fashion like to his glorious bodie. In these woes, Vilenesse and Glory, are set the one against the other. Vilenesse comprehendeth the whole packe of miseries and insinuities, passions and affections, which for time was layed vpon the bodie. From all which our bodies were purged in the resurrection of life: so that then the glorious bodies are bodies drawn from the dregges of all corruption, passions and insinuities, and clad with eternitie, heavenlie feeling and glory. For the Apostle saith: It is lowen in corruption, it riseth in incorruption: it is lowen in dishonour, it riseth in glory; it is lowen in infirmitie, it riseth in power: it is lowen a natural bodie, it riseth a spiritual bodie. The giftes therefore of the glorious clarified bodies are very great and manie, as incorruption, glory, power.
power and the quickening spirit. For the Apostle himself showing what he meant by natural and spiritual body, addeth this immediately: There is a natural body, and there is a spiritual body: as it is written. The first man Adam was made a living soul, and the last Adam was made a quickening spirit. And yet agayne more plainly he saith: Howbeit that is not first which is spiritual, but that which is natural, and then that which is spiritual. The first man is of the earth earthly: the second man is the Lord from heaven, as is the earthly, such are they that are earthly: & as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthly, so shall we bear the image of the heavenly. So then Paul calleth that natural body and earthly body, which we have of our first father Adam, whose quickening is of the soul, and by it doeth live. And he calleth the spiritual body, and heavenly body, which we have of Christ, and made to the likeness of the body of Christ, which although it be a very body in deed, and the flesh thereof be very flesh indeed, yet notwithstanding it is quickened and preserved by the spirit of Christ, and neether not any power vegetative.

Though therefore these very bodies are members which now we bear shall after the resurrection be in heaven, yet nevertheless because they are clarified and cleansed from all corruption, and seeing of the natural body, there shall not be verily any natural or corruptible sense or affection, nor use of the carnall body and members. And this both the Lord affirmeth against the Sadducees that dreamed of marriages in heaven, or rather by that absurditie made a mocke of the resurrection, where he saith: The fones of this worlde marrie wifes, and give in marriage: but they that shall be thought worthy of that world and of the resurrection from the dead doe neither marrie wifes, nor give in marriage: neither can they die any more. For they are equal to the Angels, and are the fones of God, asone as they be the fones of resurrection. To which effect also Paul saith: Flesh and blood can not inherite the kingdom of God. And least peradventure any man should take his words, and thinke that he spake of the substance of the flesh, he addeth immediately this for interpretation thereof, & faith. Neither shall corruption inherite incorruption.

Wherefore flesh & blood, that is to saye, the affections and lustes of the flesh, shall not bee in the Elect that line in heaven. For the joyes of heaven doe differ a great deal from the joyes of the earth, & are so farre forth of another condition, that they cannot admit such corrupt creatures to be inheritors of them; & for that cause the corruptible bodies must first be purged from all corruption, by that means purely clarified. The Corinthians therefore are deceived that look for earthly joyes.

Moreover the bodies of the wicked shall also rise againe. For Paul in the Apostles faith: I beleue all that is written in the Lawe and the Prophets, hoping in God that the resurrection of the dead, which they themselves looke for also, shall be both of the just and unjust. See here, the Apostles faith of the uniyt also. But in this resurrection there shall not be taken out of their bodies, the insinuative, corruption, dishonour and miserie: for even then that very body rising againe and...
The twelfth article of our belief.

The Apostles Creede.

The twelfth Article of our belief, which with good lucke shutteth vp the rest, is this, And life everlasting. We have heard and understood that the soules of men are immortall, and that our bodies doe rise againe in the ende of the worlde. We have confessed that this is our belife. It followeth now in the latter end of the Creepe, wher it is, that the immortal soule, and body raised vp againe that come, Therefor in our consciencwe say: And life everlasting, that is, I beleue that I shall have life, and live for ever both in body & soule. And that everlasting life verily is perpetual: that hath no end, as a little before is pronounced out of the holy Scriptures.

Moreover, the soules are made partakers of this eternall life immediately after they are departed out of the bodies, as the Lord himselfe witnesseth saying, He that believeth in the Sonne of GOD shall not come into judgement, but hath escaped from death to life. As for the bodies they are buried and doe putrifie, and yet do not withstand, that they shall not be without life for ever. But they shall then at length be received into eternall life, when being rased vp, they shall after the time of judgement be caught into the ayre, there to meete Christ that they may see ever be with the Lord. For then doe the soules returne out of heauen every one to his owne bodie, that the whole, perfect, full man may live for ever both in soule and body. For the soule of Christ dy ing on the Creepe did out of hand depart into Paradise, and the third day after returned to the body, which rose againe and ascended into heauen. Even as therefore, eternal life came to the head Christ, so shall it also come to all and every member of Christ.

Now whereas Paul citing Clay, saith: What the eye hath not seen, nor the ear heard, nor hath at any time come into the heart of man, that hath the Lord prepared for them that love him. I suppose verily if all were lapd touching eternall life, that might be spoken by all the men of all ages that ever were, or shall be, yet that scarcely the very least part thereof shall be throughly touched.
For holy to ever the Scripture doth with eloquent and figurative speeches, with allusions and harde Sentences most plainly shew the shadow of that life, and those Ioyes, yet notwithstanding, all that is little or nothing in comparison to speake of, until that day do come wherein we shall with unspeakable joye, behold God himselfe, the creator of all things in his glory, Christ our saviour in his Piaestic, and finally all the blessed soules, Angels, Patriarches, Prophete, Apostles, Martyrs, our Fathers, all nations, all the host of Heauen, and lastly the whole divine and heavencle glozie. Hoc truely therefore sayde Aurelius Augustine, Lib. de Crito. Dei. 22. Cap. 29. When it is demanded of mee what the Saintes shall doe in that spirituall bodie? I aunswere not that which I nowe see, but that that I beleueee. I say therefore that they shall see God in that spirituall bodie. And againe, If I should saie the truth, I knowe not in what forme that action, quietenesse and rest shall be. For the peace of God doth passe all vnderstanding.

To be short, we shall see God face to face, we shall be filled with the companion of God, and yet be never weare of him. And the face of God is not that countenaunce that appeareth in vs, but is a most delectable revealing and injoying of God, which no mortall tongue can worthily Declare. God to their (nearly beloved brethren) let vs beleue and live, that when wee shall depart from hence wee may in verie deed have triall of those unspeakable Ioyes of the eternal life to come, which nowe we doe beleue.

Vitherto have I throughout the foure last Articles declared unto you the fruite and ende of Christian faith. Faith leanteth upon one God the Father, the Sonne, and the holy Ghost, which sanctifieth faithfull, a purgently and halloweth a Church to himselfe, which Church hath a communion with God and all Saintes. All the offences of which Church God pardonneith and forgiveth. And doeth preserve it both soule and bodie. For as the Saintes soules cannot die, so God rapeth up their bodies againe, and maketh them glorious and everlasting, to the end that the whole man may for ever live in heauen, with the Lord, to whom be praise, and glory world without end. Amen.

Of the love of God and our Neighbour.

The tenth Sermon.

I remaineth since I have in some sermons discoursed of true faith, that I do likewise also adde one Sermon touching love towards God and our neighbour. For in my fourth Sermon I promised to doe as I should have done with the exposition of faith, that then I would speake of love towards God and our neigbour: because the exposition of the Scriptures ought not to goe averse out of faith and charitie, which are as it were the right and holy marke for it to draw unto. Yea, as hitherto ye have done, so cease not yet to pray, that this wholesome doctrine may be by me taught as it should be, and by you received with much increase and profit.
And first of all I will not curiousiy put any difference betweene Charitie and Love. I will be them both in one and the same sense. S. Augustin De doctrina Christiana faith : I call Charitie a motion of the minde to delight in God for his owne sake, and to delight in himselfe and his neighbour for Gods sake. And therefore I call love a gift given to man from Heauen, whereby with his hart he loueth God before and above all things, and his neighbour as himselfe. Love therefore springeth from Heauen, from whence it is powzed into our hearts: But it is enlarged and augmented partly by the remembrance and consideration of Gods benefits, partly by often pray- er, and also by the hearing & frequen- ting of the word of Christ. Which things themselves also are the giftes of the spirite. For the Apostle Paul faith, The loue of God is powred out into our hearts by the holy Ghoft which is given vs. For verily the loue of God wherewith he loueth vs, is the foundation & caufe of our loue wherewith we loue him, and of both these jointly doth the loue of our neighbour. For the Apostle sayth : We loue him because he first loued vs. And againe, Euerie one that loueth him which begot, loueth him also that is borne of him.

Hereby we gather againe, that this gift of loue can not be divided or se- cured although it be double. For see that loueth God truely, hateth not his neighbour: and yet merethe himself this loue, because of the double respect that it hath to God & our neighbour, standeth of two parts. And because of this double Charitie, the tables of Gods lawe are divided into twaine : the first whereof containeth foure command- ments touching the loue of God, the seconde comprehendeth the preceptes touching the loue of our neighbour. Of which I will speake in their owne place. But at this time because the loue of God and of our neighbour are twaine, I will first speake of the loue of God, and then of the loue of our neighbour. In these two command- ments, faith the Lord, hang the law and the Prophets.

With that which wee call the loue of God we love God entirely well, we cleaue to God as the onely, chiefe and eternall goodnes, in him we do delight our selves and are well pleased, and frame our selves to his will and plea- sure, having euermore a regard and desire of him that we loue. With love we loue God most heartily. But we doe heartily loue the things that are deare unto vs, and the things that to vs some worthie to be desired, and we loue them entirely in dawe, not so much for our chononitie, as so because we doe desire to joine, and as it were for ever to give and dedicate our selves wholly to the things that wee do dearely loue. So verily wee desire for ever to be joined with God, and in charitie fast linked unto him as the Apostile sayth : God is charitie, and he that dwelleth in charitie dwelleth in God, and God in him. And that is the way whereby we cleaue to God as to the onely chiefe and eternal goodnes, in whom we are delighted, and that not a little. In him we rest thinking assuredly, that without him there is no good at all: and againe, that in him there is to be found all manner of goodnes. Whereforsoe our heartie loue is set on no good thing but God: And in comparison of him whom we loue, we doe lightly loathe and treate ouer fowe all things else that seeme to be good in the whole world: yea verily the loue
The tenth Sermon.

By the love of God all evils are overcome. Let us hear Paul with a vehement motion proclaiming this and saying: Who shall separate us from the love of God? shall tribulation? or anguish? or persecution? or hunger? or nakedness? or peril? or sword? (As it is written, For the sake are we killed at the day long, and are counted as sheep for the slaughter.) Nevertheless, in all these things we overcome through him that loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else that shall be able to separate us from the love of God which is in Christ Jesus our Lord. Pitherto have I recited the words of Paul.

The love of God wrought in us a will to frame our selves wholly to the will and ordinances of him whom we do heartily love. Yea, it is pleasant and sweet to him that loueth God; to do the thing that he perceiveth is acceptable to God if it be done. Yea that loueth, doth in minde reverence him whom he loueth. His eye is never off him whom he loueth. He doth always and in all things with for his dearling whom he loueth. His only joy is as oft as may be to talk with God, and agayne to heare the words of God speaking in the Scripture. For the Lord in the Gospel faith: If any man love me he will keep my wordes, he that loueth me not, doth not keep my wordes. Agayne, Abide yee in my loue, if yee keepe my commandements, yee shall abide in my loue, even as I also have keepe kept my Fathers commandements and do abide in his loue. And agayne, If any man love me, he will keepe my wordes, and my father will loue him, and we will come to him and make our dwelling in him.

But nowe let vs hear Moses the Levant of God declaring and teaching us the way and manner how to love God, to wit, howe great love ought to bee in the elect. Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy strength. The very same words in a manner did our Lord in the Gospel repeate, and saide: Thou shalt love the Lord thy God with all thy heart, with all thy soule, with all thy strength, and with all thy minde. By this we understande that the greatest love that may bee, is required at our hands to God warde; as that which challengeth man wholly how bigge soever he be and all the parts of man as peculiar unto it selfe. In the mynde is mans understanding. In the heart is the seate of his affections and will. The strength of man containeth all mans ability, as his beir woodes, bodes, counsell, riches, and his whole substance. Finally, the soule is the life of man. And we verily are commancted to employ all these upon the love of God, when we are hidden to love God with all our soule, with all our strength, with our whole minde, and our whole heart. Nothing is over sight, but all is contained in this. We are Gods wholly and altogether, let vs altogether therefore and wholly love God. Let nothing in all the world be dearer to vs than God, let vs not spare for Gods sake anie thing of all that which we posseffe howe beare to vs or good sooner it bee, but let vs for sake, spende, and give it for Gods sake, and as the Lord by his worde apponitedth. For in doing so we love God before and above all things. We are also commanded
Of the love of God and our Neighbour.

To him is our neighbour.

Who is our neighbour.

[Text continues with a discussion on the love of God and our neighbour, emphasizing the benevolence of God and the moral obligations towards our neighbour.]
The tenth Sermon.

An order & measure in loving.

Any one that is a man as well as we...

There once in our country speech wee will call our neighbour, Der abenmenc, namlich ein yeder der so wol ein mench ist als wir: meaning thereby any man what souer whether he be our friends or enemies. Hencunto belongeth that saying of Lactantius in the eleventh chapter of his first booke. Why makes thou choice of persons? why lookest thou so narrowly on the limes? Thou must take him to bee a man, who souer beseecheth thee, therefore that he may thinke thee to be a man, Giue to the blinde, to the impotent, to the lame, to the comfortlesse, to whom unlesse thou be liberall, thou shalt die vndoubtedlie. Againe hee faith: If so be we will rightly be called by the name of men, then woulde we in any case keepe the lawe of ciuill humanitie. And what else I pray you is it to keepe humanitie but therefore to loue a man because hee is a man, and the verie same that wee our selues are.

The Lord in the Gospell verily speak- ing of the loue of our neighbour faith: Loue your enemies, bleche them that curse you, doe good to them that hate you, pray for them that hurt you. And againe, Giue to evry one that asketh of thee, And if you love them that love you, what thanke is that to you? For sinners also loue the of whom they are loued. So then every man what souer standeth in name of our ayde, both is, and is to be counted our neighbour.

And yet all this notwithstanding there is no cause but that there ought to be an order, a measure and decent regardes in loue and well doing. For rightly sayde Saint Augustine in the 27. Chapter of his booke De doctrina Christiana: No sinner in that hee is a sinner is to be loued. And in the 28. Chapter: All men are to be loued alike, but since thou canst not do good to all men, therefore thou must especially doe good to them, to whom thou art as it were by lot more neerely ioyned by opportunitie eyther of time, of place, or of anie other thing what souer. And this did Paul before Augustine teach, where he faith: Who souer worketh not, let him not eate. And againe, while wee have time let vs worke good to all men, but specially to them of the householde of faith.

And in an other place he commandeth vs not to bestowe on others, to lacke our felues at home. But rather he chargeth every one to have a godly care of his owne house. The place is known in the seuenteenth Chapter of the first Epistle to Timothee.

Nowe since I have declared who is our neighbour, let vs see also in what sort this neighbour of ours ought to be loued. Our neighbour must be loued simplicte without any coloured deceit, with the verie false same love wherwith we love our selues, as that wherewith Christ hath loued vs. For in all things we must stand our neighbour in deed, do him pleasure so far as a law of humanitie shalbe found to require. In this declaration there are four things more fully to be noted.

First that loue of our neighbour that is looked for at our handes ought to be so sincer, as that it bee without all manner guile, deceit and coloured craft. For there are many to be found, that haue the skill to talke to their neighbours with guiled tongues, and to make a face as though they loued them, when as in deed they doe utterly hate them, meaning nothing else but with flattering wordes to beguil- them, that thereby they may walke the things that they desire. Paul and John therefore, the Apostles of Christ
Of the lōve of God and our Neighbour.

Christ gao about earnestly to lōve hypocriscly from lōve. For Paul faith, Let not your lōve be feyned. Againe, The ende of the commandement is lōve of a pure hert, and a good conscience, and faith not fained. On the other side, John cryeth out saying: My babes let vs not lōve in worde nor in tongue, but in deede and in verity. Moreover, in this incertifie wee confine a free willing and merie chearefullnesse that nothing may lāme to be done unwillingly or by compulsion. For Paul faith: Let euery man doe with a good purpose of minde, not of trouble or necessitie. For God requireth a chearefull gier.

Secondarily, it is to be looked for of vs that we should lōve our neighbour as our selues. For the Lord hath sayde, Lōve thy neighbour as thy selfe: that is, most intirely and as dearly as by any meanes thou mayest. For there is not anie affection that is of more force or vehement then selfe-lōve is. Neither was it the Lorde his minde that the lōve of our neighbour should be any whit lesse then the lōve that we beare to our selues: but ra-ther by this he gaue vs to understand that we ought to belowe on others as ardent lōve as may be, to wit, the verie same affection that wee beare to our selues and our owne estate, and that we ought to be ready to doe good to other, or to kepe them from harme with the same care, faith, and diligence, with the same zeale of goodwill, wherewith we provide for our selues or our owne saftie. Whereupon the Lord in another place sayth: Whatsoever thou wouldest have done to thy selfe, that doe thou to an other. And what so ever thou wouldest not have done to thy selfe, do not thou the same to another. And herein doth the Lord require two things at our hands, not to hurt, to doe good. For it is not enough not to hurt a man; but also to doe him good, so much as lyth in vs to do. For we our selues deire not onely to kepe our selues from hurt, but to doe our selues good also.

But if so it be (dearely beloved) that ye doe not yet sufficiently understand the manner howe we ought to lōve our neighbour, then marke (I beseech you) the thirde part of my description of this lōve, where I saide, That we ought to lōve our neighbour with that same lōve wherewith the Lord Christ lōved vs. For in the Gospell after S. John the Lord sayth: This is my commandement that yee lōve one another, as I have lōved you. So then here ye have the manner of our lōve, wee must lōve our neighbours as Christ hath lōved vs. But in what sort hath Christ lōved vs? Here againe in the Gospell he sayth: No man hath greater lōve then this that a man beftowe his life for his friende. So then, such must the manner of our lōve towards our neighbour be, as that we shall not doubt to give our life for our neighbour. And if so it be then, that for our neighbours sake we owe the lōse of our life, there is nothing verily that we owe him not, considering that to a man nothing is more deare than life.

For sooner will hee lose all that he hath than once to put his life in jeopardy. Whereupon the Apostle John eth out, and sayeth: Hereby perceiue we love, because he lade downe his life for vs: and we ought to lay downe our lives for the brethren. This is calle to be understood by reason of the most evident example. Let vs pray earnestlie and continuallie to the Lorde that we may indiffer fullie the thing that we doe manifestly under-
And by the word of God, least peradventure the same Apostle condemn the same, who saith: Whoso hath this world's good and seeth his brother have need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

And nowe let us also declare the fourth and last manner howe we ought to stand our neighbour in need; now to do him good in the thinge our dutifull loue and civill humanitie. That hath the Lord alreadie very finelie set out, in the very same parable wherein he taught vs who is our neighbour. For he hath briefly, and yet verie evidently touched all the points of the loue that we owe to our neighbour. First the Samaritane at the light of the wounded man, was moved with pitie. Where is therefore required of vs a mercifull motion of pitie, to regard other mennes calamities, as though they were our owne: it is loked for at our handes, that wee should be as sorrowfull minded for an other mans trouble, as he that seelth the miserie, according to that saying of the Apostle. Be mindfull of them that are in bondes, as bounde with them, and of them which suffer aduersitie, as though yee your felues also being in the bodie suffered aduersitie. Secondarilie, the Samaritane pulleth not by, but commeth unto him, he doth not with sorrowfull words with health to the wounded, and to letting him lie, depart to dispatch his owne affaires: For James the Apostle saieth: If a brother or sister bee naked and destitute of daily doode, and one of you say unto them, depart in peace, be ye warmed and filled: and yet notwithstanding giue them not those things that are needefull to the bodie, what shall it profite? The Samaritane therefore commeth unto him, letteth to his hande, and showeth the skill that he hath (which was not much ywis) to heale the feely mangled man. He doth not loath and turne his face from the illaweoured colour, bloudie matter, corrupted flith and fench of his woundes, he bindeth them by him selue, not letting them alone for another to doe. He maketh not his excuse, that he is no Philisician: but both what he can in that necessitie, using such medicine as for the time present he had in a readiness, till more conveniently he might come by better. Wine and Dyle hee had taken with him when he beganne his journe, which in that necessitie he doth use, and that not verie inconveniently, because wine purgeth woundes and dyle dooth make them supple. Moreover, whatsoever he hath, that doeth he imploie to the sly man, before, and to doe him ease doeth evenifie him selue. For his alighteth from the backe of the beast whereon he rode, and maketh him to servce the mainned mennes necessitie. He also with his owne handes lifteth vp from the grounde the man that was too weake to stande, and setteth him on the beast. And lastly, he himselfe commeth his guide to leade the way, not suffering anye other to take charge over him. For when as he could not readily bring him to his owne house, yet did he couer him into a common Inne. Where againe he spareth not for any colt or paines taking. For he himselfe taketh charge of the miserdable mans, because in common Innes sicke folkes, for the most part, are slenderly loked unto. But when his earnest businesse calleteth on to make haste in his journe, he taketh out to much money as he doth think to be sufficient.
ent till his retourne, and giueth it to
the Inkaper. And not being there-
withall content, he giueth to his host
an especiall charge of the sick man:
and also bindeth himselfe so: him, say-
ing: whatsoever more than this, thou
shalt lay out about thinges necessarie
for his recoverie, thou shalt not lose
one mite: for at my retourne, I will
pale thee all againe to the vitermost
farthing. So then he promiseth to re-
turne, and therewith he declareth, that
he shall not be quiet, untill he see him
thoroughly healed of all his woundses.
We have here (dearely beloved) in this
the Looke Parable, a most godlie
and absolute example of loue. For the
Samartiane doth liberallie, and wil-
lingly employ his whole service upon
his neede neighbours necessitie: We
therefore owe our selues wholly and
all that we have, to our neighbours
behose, which if we bestowe on him,
then doe we fulfill the dutiees of loue
and ciuill humanitie.

Lo this we will yet adde some fe-
limonies of the Scripture, that ther-
by wee may more fully understande
the verie innermost pith of loue, if yet
peradventure anie thing may seeme to
be wanting in that, which hitherto I
have alreadied. Paul therefore wri-
ting to the Corinthians, faith: Loue
suffereth wrong and is courteous, loue
envieth not, loue doth not sroward-
ly, loue swelleth not, dealeth not dif-
honestly, seeketh not her owne, is not
provoked to anger, thinketh not en-
uill, reioiceth not in iniquity, but re-
ioyce in the trueth, suffereth all
things, beleeueth all thinges, hopeth
all thinges, endureth all thinges. And
againe, the same Apostle in his Epistle
to the Romanes sayeth: Loue striueth
to goe before in giuing honour to oth-
er, loue distributeth to the Saintes
necessitie, is giuen to hospitalitie,
speaketh well of her persecutors, and
curseth not them that persecute her,
loue reioyce with them that do returne,
and weepeth with them that wepe,
and applyeth it selfe to the
weaker fortes infirmite. And againe:
O we nothing to anie man, but to loue
one an other. For hee that loueth an-
other, hath fulfilled the lawe. For
this, Thou shalt not commit adulterie,
Thou shalt not steale, Thou shalt
not kill, Thou shalt not beare false
witness, Thou shalt not lust: and if
there be anie other commandement,
it is comprehended briefly in this
saying: namely, Thou shalt loue thy
neighbour as thy selfe, Loue wor-
keth no ill to his neighbour, therefore
the fulfiling of the law is loue or char-
ritie.

Hitherto also pertaineth the works
of mercie, which as they now out of
loue, do are they rehearsed of the Lord
in the Gospell after Matthew, and
are especially these that folowe, To
fede the hungry, To giue drinke to
the thirsty, To harbour the harbour-
lese and strangers, To couer or
clothe the naked, To visite the sick,
and to see and comfort imprisoned cap-
taines. Hereunto Lactantius Lib.Insti-
tut. 6. cap. 12. hath an eye where he
faith: The chieuest vertue is to keepe
hospitalitie, and to fede the poore:
To redeeme captaines also, is a great
and excellent worke of righteousnesse:
And as great a worke of justice is it, to
faue and defend the fatherlesse and win-
dowes, the desolate & helplesse, which
the lawe of God doeth euerie where
command. It is also a part of the chie-
kest humanitie, and a great good deede
to take in hande to heale and cherish
the sick, that have no bodie to helpe
them. Finally, that last and greatest
dutie
The tenth Sermon.

An exhortation to Love.

But it is not enough (my brethren) to understand how we ought to love our neighbour (though we ought often to repeat it) but rather we must love him exceedingly, and above that that I am able to lay. Let us hear the Apostle, who with a wonderful goodly grace of speech, with a most excellent, exquisitely holy example of Christ, doth excite us all to the chewing of charity to our neighbour, and faith: Wherefore there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any compassion & mercy, fulfill ye my joy, that ye be like minded, having the same love, being of one accord and mind, let nothing be done through strife or vain glory, but in meekness let every man esteem one the other better than himself, looke yee not every man on his owne things, but every man also on the things of others. For let the same mind be in you, that was in Christ Jesus, who being in the forme of God, thought it no robbery to bee equal with God, but made himself of no reputation, taking on him the forme of a seruaunt, and made in the likenes of men, and found in figure as a man: he humbled himself, made obedient unto death, even the death of the cross. Wherfore God also hath highlie exalted him, and given him a name, which is above every name, that in the name of Jesus every knee should bowe, of things in heauen, and things in earth, and things under the earth, and that every tongue should confess, that the Lorde Jesus Christ is the glorie of God the father. To him alone be honour and power for ever and ever. Amen.

The end of the first Decade of Sermons.
The Lawes of Nature and of Men.

The seconde Decade of Sermons, written by Henrie Bullinger.

Of Lawes, and of the lawe of Nature, then of the lawes of men.

The first Sermon.

Of the summe of all lawes is the love of God, and our neighbor, of which and every parte thereof, because I have already spak in my last sermon, the next is, that now also I make a particular discourse of Lawes, and every parte and kind thereof. Let us therefore call to God, who is the cause of beginning of Lawes, that he through our Lord Jesus Christ will vouchsafe with his spirite alwaies to direct vs in the way of true and righteousnesse.

A heathen writer, no base author, ywis, made this definition of lawe, that it is an especiall reason placed in nature, commaunding what is to be done, and forbidding the contrary. And verily the lawe is nothing but a declaration of Gods will, appoyning what thou hast to doe, and what thou oughtest to leave undone. The beginning and cause of lawes is God himselfe, who is the fountayne of all goodnesse, equitie, truth, and righteousnes. Therefore all good and just Lawes come from God himselfe, although they be, for the most parte, publickly and brought to light by men. Touching the lawes of men, we must have a peculiar consideration of them by themselves. For, of lawes, some are of God, some of Nature, and some of Men. As concerning Gods lawe, I wil speake of it in my second Sermon: at this present I will touch first the lawe of Nature, and then the lawe of Men.

The law of Nature is an instruction of the conscience, and as it were a certaine direction placed by God him selfe, in the minds and hearts of me, to teach them what they have to do, and what to eschew.

And the conscience verily is the knowledge, judgement, and reason of a man, whereby every man in himselfe, and in his owne mynde being made pryuate to every thing that he either hath committed, or not committed, both either condemneth or else acquit himselfe. And this reason proceeded fro God, who both prompeth and writeth his judgements in the hearts and minds of men.

Moreover, that which we call Nature, is the proper disposition or inclination of every thing. But the disposition of mankind being flatly corrupted by sinne, as it is blinde, to also is it in all points evil and naughty. It knoweth not God, it worshippeth not God, neither both it love the neighbour, but rather is affected with selflove toward it selfe, and seeketh still for the owne advantage.

For which cause the Apostle saide: That we by nature are the children of wrath. Wherefore the law of nature is not called the lawe of nature, because in the nature disposition of men.
there is of, or, by it selfe that reason of light exhorting to the best things, and that holy working: but so2 because God hath imprinted or ingrauen in our minde some knowledge, and certaine generall principles of religion, justice and goodness, which because they be graffed in vs and borne together with vs, doe therefore same to be naturally in vs.

Let vs heare the Aposhte Paul: who heareth witnessse to this, saith: When the Gentiles which have not the lawe, doe of nature the things contained in the law: they haueing not the law, are a law vnto them selves, which shewe the worke of the lawe written in their heartes, their conscience bearing them witnesse, and their thoughts, accusinge one another, or excusing in that same daie, when the Lord shall judge the secrets of me by Iesus Christ according to my gospell. By two arguments here both the Apostle very evidently poure, that the Gentle is sinners. For first of all, least peraduenture they might make this excuse, and say that they haue no lawe, he sheweth that they haue a lawe, and that, because they transgresse this lawe, they are become sinners. For although they had not the written lawe of Moses, yet notwithstanding they did by nature the things contained in the lawe. The office of the law is to sicloxe the will of God, and to teach the what thou haft to doe, and what to leaue undone. This haue they by nature, yis, this knowe they by the lawe of nature. For that which followeth maketh this more plain: They, when they haue no lawe, are to them selves a law. That is, they haue in thei selfes that which is written in the law. But in what lost have they it in thei selfes? This againe is made manifest by that which followeth. For they shewe the worke of the law written in their heartes. But who is he that writeth in their heartes, but God alone who is the searcher of all heartes? And what I say you writeth he there? The lawe of nature wrote, the lawe I say it selfe, comman- ding good and forbidding euill, so that without the written lawe by the instruction of nature, that is, by the knowledge imprinted of God in nature, they may understand what is good, and what is euill, what is to be desired, and what is to be shunned. By these wordes of the Apostle, we doe understand, that the lawe of nature is set against the written lawe of God, and that therefore it is called the lawe of nature, because it seemeth to be, as it were, placed or graffed in nature. We understand, that the lawe of nature, not the written lawe, but that which is graffed in man hath the same office that the written lawe hath, I mean to direct men, to teach them, and also to discerne betwixt good and euill, and to be able to judge of time. We understand, that the beginning of this lawe, is not of the corrupt disposition of mankinde, but of God himselfe, who with his finger writeth in our harts, fasteneth in our nature, and planteth in vs a rule to knowe justice, equitie and goodness.

Then also the Apostle maketh his second argument, whereby he pouseth the Gentiles to be guiltie of time, and this argument he seteth from the witnessse bearing of their conscience. For the conscience being instructed by the lawe of nature, doeth accuse and condemn the euill committed: because this conscience onely and alone is in stead of a thousande witnessses. And againe, it testifieth, that is, it absoluteth and acquit eth them of nothing.
be committed contrarie to the lawe.
But although in his present life we 
were set light by the judgement of our con-
science, yet verily we may not the 
expense or lightly passe over the con-
sequences acclamations, when the Lord 
shall come with justice and equitie to 
tudge the world. So then, by all this 
followeth, that all nations are sin-
ers, whome unless the Sonne of 
God, the common and onely Saviour 
and deliverer of all the world do 
cleane from their offences, it can not 
be but that all nations must needs pe-
rish in their sinnes.

But nowe we come againe to the 
law of nature, of which there are 
two pointes especially. For you to be 
put in minde of. The first, is, 
knowledge God and worshippe him. 
The second, is, to maintaine so-
cietie and friendship amonge men.

Touching the first, we have these words 
of Christ his Apostle: Whatsoever 
may be knowne of God, is manifest 
among them (to wit, among the Gen-
tiles) for God hath shewed it to them. 
For his invisible things being under-
stoode by his worke, through the 
creation of the worlde are seene, that 
is, both his eternall power and God-
head; so that they are without excuse: 
because that when they knewe God 
(notwithstanding) they glorified him 
not as God, neither were thankesfull, 
&c.

So then the Gentiles knewe God, yea, they knewe whatsoever might 
be knowen of God. But what te-
acher had they? what maister? They 
had God to their maister. In what 
order taught he them, out of what 
book? Not out of the written books 
of Moses, nor the Prophets, but out 
of that great and large book of Na-
ture. For the things that are not 

scene of God, in which sort are his 
everlasting eternitie, his vertue, po-
ter, maictie, goodnesse and godhead, 
those hee would have to be esteemed 
of according to the visible things, that 
is, the things which he hath created. 
For Gods eternal Godhead is known 
by mans creation, by the continually 
moving of heaven and the perpetuall 
course of rivers. For it must needs 
be, that he is most mightie which sus-

caineth all these things, which mo-
teth, strengtheneth, and kepeth all 
things from decay, and which with his 
decke makes the whole world. Final-

ly, who doeth not see the goodnesse of 
him which suffereth the sunne to ride 
upon the god and the euill? But to 
what intent recealeth he these things 
to the Gentiles? To the intent for-
both, that they may acknowledge 
him to be God, that they may glor-
ifie and worshippe him as God; and be 
thankfull to such a benefactor. When 
therefor they doe not this, they are un-
ercurable and perilla deseruethly so; 
their unbelieve and unthankesfull 
false. So then it is manifest, that the 
lawe of Nature doeth expressly teach 
that there is a God, which is to be ac-
nowledged, and reverently worshipped.

Touching the latter of these two 
especiall pointes, that is, for the pre-
serving of friendship and societie am-
ong men, the Lawe in the Gospel 
faith: Whatsoever ye would that 
men shoulde doe to you, doe ye the 
same to them. This sentence did A-

lexander Severus the Emperor 
turne and expresseth thus: Whatsoever 
theuer thou wouldst not haue done to thy 
selue, that doe not thou to another. 
Which saying he loked so well, that 
he commanded it to be written by in 
his Palace, and common houses of 
office:
The Second Decade, the First Sermon.

The law of nature unanswerable to the written law.

office. Moreover, to that general lawe belong these that followe, Line honestly, Hurt not another, Give every man his owne, Provide things necessary for life, and keepe it from destruction. But now, because the law of Nature is made opposite to the written lawe of God, it is requisite, that it be aunswearable at the lawe of God: let vs therefore see what the wise men & lawgivers of the Gentiles haue left in writing, to counteract the ten Commandements, and howe farre their writings are aunswearable to the lawe of God.

Pythagoras in S. Cyril's first boke Contra Julianum, writeth thus of God. God verily is one: and hee too is not as some doe imagine, without the government of the worlde, but beying wholly in every place of it, doeth view all the generations in the whole compass thereof, and is himselfe the moderation of all ages, the light of his owne vertues, the beginning of all workes, the light in heauen, the father of all things, the life and quickening of all things, and lastly, the moving of all the circles. See here Pythagoras confesseth, that there is but one God, who is the maker, preserver, and governor of all things, the father of all, and the light and life of all things. Zaleucus in the preface of his lawes writeth as followeth, It is necessarie that all men, which inhabite anie city or region whatsoever, be throughly persuaded, that there are Gods: which is euident to be seene by the contemplation of heauen, and all the world, and by the godly disposition and order of that that is therein. For it is not convenient to thinke that these are the workes of Fortune or mans abilitye. Then also the Gods must be worshipped and honoured, as they that are the causes of all good things that are done by vs by any manner of meanes. Every one therefore must do his best to haue his mind purely cleansed from all euill. For God is not honored of a wicked man, he is not worshipped with sumptuous cost, neither is he delighted with the sight ofolene tragedies as a wicked man is, but his delight is in vertue, and in a mind that purposeth to doe good workes and righteousnesse. Wherefore every one must indeuour himselfe as much as he may, both to doe well, and wil well, if hee desire to haue God to his friend, &c. Cicero in his second boke. De natura Deorum, faith: The best worshipping of the Gods, and the most holy and pure religion is alwaies to honour them with a pure, perfect, and uncorrupted minde and voice. Seneca also in his third boke Ad Lucil. faith: Our vsual Custome is to teache men howe the Gods are to be worshippes. Let vs giue commandement, that on holy dayes, no man sette purschers or taper light before the Gods, for they are as much delighted with lightes, as men halfe smouldered haue pleasure in smoake. Let vs forbid these morning greetings, and solemne kneelings at the Temple dores. This more than needing fiddle faddle smacks somwhat of ambition, He worshippeth God that knoweth God. Let vs forbid to bring napkins and rubbars to Jupiter, & to holde a looking glasse to Iuno. God seeketh not such seruice. Why so? Because he himselfe forsooth doth serue and supply all mens necessities, He is present evry where, and at hand with all men. Let every man heare therefore how he ought to worshippe God as he should. He shall never verily be sufficiently clear from troublesome superstitions, vnlesse he in his minde.

G4 thinke
If you think of God as he should do, that is, that he hath all things, that he giueth all things, and that he bestoweth benefits, freely, not looking for any recompence at all. What is the cause that the Gods doe good? Their nature forsooth. He is deceived who forever thinketh, he they either will, or possibly can doe harme: they can neither take wrong, nor yet doe wrong. For to doe harme and to suffer harme, are coupled together. The chiefest and most excellent nature of all, is the nature of them, which are themselves exempt from peril, and are not by nature hurtful to others. The first point of worship due to the Gods, is to believe, that there are Gods: than to give them the maiestie due vnto them, and to ascribe to them their goodness, without the which their maiestie is none at all. To confess, that they are they that governe the world: that they rule all things as their owne, that they doe generally looke to the safegardes of all mankind, and sometime too, are carefull for peculiar men. They neither doe nor haue anie euill at al. But some they chastise, kepe vnder, and punishe sometime by whippinge, in hope to make them good. Wilt thou please the Gods and make them thy friends? Be good thy selfe then. He hath sufficiently worshipped them, who suguenly hath imitated them in goodness.

In these wordees of Seneca, although notable indeede, and agreeable to true religion, I finde default notwithstanding of two things. The first is, because not to selbome as once he maketh mention of Gods, when as nevertheless in an other place he doth frankly confess, that God is one in substance, no more. Neither dare I undertake for him that he spake after the manner of the Scripture, which calleth God Elohim, as if you should say Gods, because of the mystery of the most reuerend Trinitie. And yet I knowe verie well that learned men of our religion, have gone about to prove even by the testimonie of the Gentiles, that the Gentiles also did acknowledge the mystery of the Trinitie. The second is that (for as much as I can se) Seneca with the other wise men of the Gentiles, doth not expressely set downe, and teach the sound trust, and confidence that should be had in God.

Moreover, there was not among the Romaines any image of God in any temple that they had for the space of 170 yeeres after Rome was builded. For Plutarch in the life of Numa Pomplius saith: As for the decrees that Numa made touching Images of the immortall Gods, how like are they almost in euerie poynct to the doctrine of Pythagoras? Pythagoras thought that that first beginning (hee meaneth God) is not subject to sense or any troublesome affection, but is an inuincible and uncreated spirit. And on the other side, Numa forbade the Romaines to thinke, that the shape of God hath the likeness of a man, or else the figure or simulitie of any living thing. Neither was there among them of the olde time any painted or fashioned Image of God, but in the first 170 yeeres they builded Temples, and set vp houses for seruice to be done in vnto the Gods, but bodily simulitues they did not make, even as if it were a detestable thing to liken the better vnto the worse, & as though God could not otherwise be perceived, but by reason and knowledge onely.

The very same both Marcus Tarrus, testifie
testify touching the Romanes in the 31. chap. of Augustines halle Decinittafe Dei. For he sayeth: That the Romanes worshipthe Gods 170 years without any Images at all; and going further he addeth this: Which if it had endured till nowe, the Gods verily shoulde have bene more purely reuerenced. Neither doubteth hee to conclude that place with these words, and to saie: That they which first brought in Images among the people, diminished devout feare, & augmented foolish errour in the Cities where they governed: Wisely judging thereby that the Gods may easilie be despised under the fondnesse of imagined likenesses.

Powe as concerns the name of God, howe much the Gentiles did set by it; it is evident to bee seene by the great religion that they had in taking o2 giving an othe. There is extant to be seene a notable discourse of this in the 18. chap. of the 7. boke of Gellius: among the rest this is to bee founde written. An othe among the Romans hath bene had and kept holy and uncorrupted: which is declared by many lawes and customes. And if to bee that among the Gentiles any man shoulde speake opprobriously against God, he was reputed sauitie most sharply to be punished.

Furthermoe the Gentiles had their Religion, their festivall yeres, ceremonies, and priests of their religion. Belchesdech and Setho were notable priests of the Gentiles. And although Paulus doth satirly say, that the things which the Gentiles offered were not offered to God but to devils: yet notwithstanding, because they had in reuerence religion and holy ceremonies, they did therby declare that God had planted in the minde of men a familiar knowledge of reuerence and religion, which afterwaide is corrupted by false doctrine and wrong opinions, touching God and his holy service.

For the honouring of Parents and Magistrates, to the bringing up of children, and touching the duetie of children, there are excellent Precepts and sentences of the wiser parte of Gentiles. Herocles among his other writings, saith: If any man shall call his Parentes, certaine seconde, or earthly Gods, he shall not doe amisse, considering that for the nigh affinitie betwixt vs, they ought to be (if it be lawful so to saie) more to be honored of vs that the Gods thesmeslues. And it is necessary to be perswaded that we must with a continuall readiness of minde doe our endeoure, to repay the benefites receiued at their handes with the like againe. And although we shal doe very much for them, yet notwithstanding, all will be too little in comparison of that we ought to doe. And so forth as followeth; For sooner will the time saile more, than that I can conveniently rehearse this and the like belonging hereunto out of Heauen writers: neyther do I purpose to reccon by all.

Against murther, wong, inurie, varie severel lawes have bene made by the Gentiles. From them also came the Lawe called Lex Julia, against adultery and detestable buggerie. They obtained excellent Lawes for the Contracting and observing of matrimony. And the words of truth both expressly declare, that the Chananites were wiped away because of their incest in marriage and horribile lustes. Levit. 8. Lycurgus also, Solon, and the Romans, did publish Lawes for the restraint of outragious expences, thievs.
The Lawe of Nature and of Men.

tous persons. And here, of purpose, I overpaule that which is naturally ingrafted in all men, the begetting (I meane) and nourishing of their issue and offpring.

Against theft, deceit, and bluring, for the lawfull getting and possessing of goods, for the distributing of riches, and for bargaining, the Gentiles have very commendable lawses. That saying of Ausonius is notably knowne. If greedy gaping after gaine to get another groate, Makes vsurie dispach space to cut the poore mans throate.

All the Gentiles in their writings doe wothily commend the truth: and do by all means they can,eie out on, and condemne lying, slandering, and all such kindes of knaucerie. The lawe of the twelue tables is that a false witnesse should be cast headlong downe from the top of Carpey. Charondas Catanaeus, among other excellent Layings of his owne hath this also. Let every one (faith he) love honestie and truthe, and hate dishonestie and lying. For they are the markes whereby vertue is knowne from vice. We must therefore beginne with children while as yet they are little ones, and enure our selues to chastise them, if they delight to lie, and to make much of them for telling the truth, and thereby the best and fruitfulllest branch of vertue may bee grasped in euery generall mind, and so be turned as it were into their nature.

The wilde sect of the Gentiles doe bitterly condemne concupiscence and evil affections: which the Poet in his Satyres blameth as the rote of all mischiefe, where he saith:

Frithence, almoe, comes euery cause of mischiefe, for no vice
That reignes in man, so many times could franticke heads intice,
To mingle poison pruily to stop anothers breath,
Or else in armour openly to worke his rivals death,
As bestly raging lust hath done.

So then by all this we may easily gather, that even in the Gentiles mindes also were graven a certaine knowledge of God and some precepts, whereby they knewe what to desire and what to eschue: which notwithstanding they did corrupt, and make somewhat mpty with the euill affections and corrupt judgements of the fledge. For which cause God also beside the Lawe of nature did opine oother means to declare his will, I mean, the lively tradition of the Fathers, the answers of Angels, the voyces of Prophets, wonderfull myraecles, and written Lawes which he published by wise and vertue devout Patriarches. All these did God opine to be a helpe to the Lawe of nature. What foruer therefore is to be found among the Gentiles agreeable to truthe and honesty, that is to bee referred to God the author of all godnesse: and on the other side, whatsoever is contrary to the truthe, that must be attributed to the corrupt nature and euill affections of mankinde. In all this that I have saide, ye have to note especially that here I speake of knowledge and not of abilitie. The knowledge of the lawe is after a fote manifest in the Gentiles, but the consent, the will, and abilitie to fulfill the lawe is weake and not easie to bee found in them. Wherefoare as we affirme that the understanding of the lawe must be inspired from heauen, so also we lay
say that ability to fulfill the law as most of necessity be given of God alone. Nature without grace, is here, in without force and effect. But whereas some of the Gentiles bear the name and praise of righteousness, as Pelphine, Job, Etho & other more, they have that not of their own ability, but of the grace of God; as by the history of Job, we may evidently gather by probable argumentes.

Wherefore if any of the Gentiles be saved, then are they saved, not by the works of nature, or their own deserts, but by the mercy of God in our Lord Jesus Christ.

Poteuer, the lawe of nature is not granted of God in man, to the intent that it without grace and Christ should work mans salvation, but rather to teach us what is good and what is evil, thereby to convince us to be sinners, and without excuse before the Lord. Paul verily, proving that the Gentiles by the lawe of nature are guilty of sinne, as well as the Jews by Moses lawe, both show that in Christ alone the sonne of God, is justification, life, and all good else. Thus farre touching the lawe of Nature.

The lawes of men (for my promise was, that in my seconde part I would speake of them) are those which are by men ordained and published to the preservation of the common weale and Church of God. Touching these they are of divers kindes. For there are politike lawes, there are ecclesiastical lawes, and mens traditions. Politike lawes are thos hole which the magistrate according to the state of times places, and persons, both ordaine for the preferring of publike peace and quietüyü.

Of this sort there are an innumerable company of examples in the civill law and constitutions of the Empourers, especially of Justinian. All which ought to come as near as may be to the lawes of God and Nature, and not to be contrary to them, or to have any smacke of impiecious or cruel tyrannie. So such lawes Saint Peter willeth us to obey, where he saith: Submit your selues vnto al manner ordinance of man for the Lordes sake, whether it be to the king, as having the preeminence, or vnto rulers as they that are sent by him for the punishment of euill doers, but for the praise of them that doe well. For although the Apostle by ordinance of men constitutions doth inclusively meane the kinges and magistrates them selues, as in the seconde clause of the sentence, he doth immediately declare, yet notwithstanding, he doth bidde us therefore obey good lawes and inst, because by them the Magistrates support and rule the common weale.

Poteuer, inst and honest politike lawes are an helpe to love and tranquility, doe preserve fellowship societie among men, do defende the god, being inordinate persons into better order, and lastly doe not make a little onely to the letting for waord of religion, but doe also abrogate euill customs, and utterly banish unlawful mischiefes.

Hereof we have examples in the deedes of Nabuchodonosor, Cyrus, Darius, Artaxerxes, and other Princes more. But touching the Magistrates power, his lawes, and office, I will speake of them in another place.

Ecclesiastical lawes are those which being taken out of the words of God, and applied to the state of men, times and places, are received & have authoritie in the church among people of.
of God. I call these ecclesiastical laws and not traditions of men, because being take out of the holy scriptures, and not invented or brought to light by the wit of man, they are vied of that Church which heareth the voice of the shephearde alone and knoweth not a stranger tongue. The congregation communeth together to heare the word of God, and unto common prayers, at Dooning, at Curning, and at such appointed hours as are most convenient for external place and custome people, and that the church holdeth as a lawe. The Church hath solemnne prayertime, holy daies, and fastinge dayes, which it doth kepe by certaine lawes. The Church at certaine times, in a certaine place, and appointed order, doeth celebrate the Sacramentes according to the lawes and received custome of the Church. The Church baptiseth infants: it forbideth not women to come to the Lordes Supper: and that it holdeth as a lawe. The Church, by Judges conveniently appointed, both judge in causse of matrimonie, and hath certaine lawes to direct them in such cases. But it derieth these and all other like to these, out of the Scriptures, and doth for edification apply them to the custome of men, times, and places: so that in divers Churches ye may see some diserfitie in deed, but no discord or repugnancie at all.

Furthermore, Ecclesiastical lawes have their measure of certaine marks, beyond which they may not passe, to wit, that nothing be done or received contrarie or differing in any iote from the word of God, founding against charity and comelinesse, either in little or much; that lastly this rule of the Apoistle may be effectually observed, Let all things be done decently according vnto order and to the edification of the Church. If therefore any man shall goe about under a coloured pretence of ecclesiastical lawes to bring in pop into the mouths of the godly, any superstitious, busie, and unsomelye traditions of men, which withall do differ from the Scriptures, their part shall be, first to trie that descript of theirs by the rule of Gods wordes, and then to reject it.

There remaine nowe the traditions of men, which have their beginning, are made and invented of men at their owne choise, of some foolish intent, or some fonde affection of man-kinde, contrarie or without the holy Scriptures, of which so you shall finde an infinite number of examples, I mean the sectes, the dominion, and singular life of spirituall men, the rites and fundrie fashioned customes used in their Church. Touching all which the Loyde in the Gospell, citing the Prophet Esaye, saith: Why trangresst ye the Lordes commandement for your own tradition? ye hypocrites, rightly did Esaias prophesie of you, where he saith, This people commeth nigh vnto mee with their mouth, and with their lippes they honour me, but their heart is farre from mee; but they worship mee in vaine, teaching doctrines the precepts of men. The blessed Partyc Eypian alluding to these wordes of Christ, Epistolarum lib. i. ep. 8. faith: It is corrupt, wicked and robbeirie to the glorie of God, what soever is ordeyned by the giddie madnesse of mens heads, to the violating of Gods disposition. Depart as farre as may be from the infective contagiousnes of such fellowes, and seeke by flight to shunne their talke, as warly as an eating cancker, or infecting pestilence, for the Lord forewarneth and
And relleth you that they are blinde leaders of the blinde. Paul also in his Epistle to Titus, faith: Rebuke them sharply, that they may be found in the faith, not taking heed to Iewifhe fables, and commandements of men, turning from the trueth. I do of purpose here let passe the wordes of Paul in his second chapter to the Co loyalty, because the place is known of all men.

I will not trouble you (hobrely beloved) with to large and bulke an expostition hereof. For I suppose that this little that I have laye touching the lawes of nature and of men, I mean lawes politique, Ecclesiasticall, and mere traditions of men, are sufficient to the attentive and faithfull hearers, who at their coming home, do more diligently thinke of every point by the sylues, and also reade the places of Scripture often cited by me, and divertly expounded. The Lord for his mercie grant that we doe never despite the admonitions of nature's lawes grafted in our heartes, nor yet be intangled in mens traditions, but that we in walking lawfully in upight politique lawes and holy Ecclesiasticall ordinances, maye serve the Lord.

To whom be all glory, honour and dominion, soever and ever. Amen.

Of Gods lawe, and of the two first commande-
mentes of the first Table.

II. The second Sermon.

The lawe of God openly published and proclaimed by the Lord our God himselfe, setteth downe ordinarie rules for vs to knowe what we have to doe, and what to leare bin done, requiring obedience and threatening utter destruction to disobedient rebels. This lawe is divided into the Moral, Ceremoniall, and Judiciale lawes. All which partes and euerie point whereof Moses hath very exquitely written, and diligently expounded. The moral lawe is that which teacheth men manners, and Layeth downe before vs the shape of vertue, declaring therewithall howe great righteousness, godlineesse, obedience, and perfecte Godlihete for the bande of vs mostall men. The Ceremoniall lawes, are they which are genen concerning the order of holy and Ecclesiasticall rites and ceremonies, and also touching the ministers and things asigned to the ministerie and other holy bies. Last of all, the Judiciale lawes give rules concerning matter to be judged of betwene man and man, for the preservation of publique peace, equity, and civill honesty. Touching the two latter of these, I will speake of them in place convenient. At this time I meane to discoure uppon the Moral lawe.

First of all therefore, let no man thinke that before Moses time there was no lawe, and that the lawe was by Moses first of all published. For the selfe same especiall pointes of the Moral lawe, which Moses setteth downe in the ten Commandements, were very well knowne to the Patriarches.
arvices even from the beginning of the world. For they worshipped the one true God alone for their God, whome they reverence, and called upon him. Jacob took away with him the two and holy Idols of Laban out of his house, and hid them in Bethel under an oak; to Ecebinth tree which was nigh to Sichen. Abraham in taking an oath vized always a reverend sacrifice, and a spaced conscience, whereby it followeth that to him the name of the Lord was holy and not lightly taken. All the holy Fathers did both diligently and devoutly solemnize and observe holy rites and sacrifices. Cha hath his father's curse, because he did unreverently bejane himself towards his father. Cain is reprooed for murdering his brother. Poesy aumandement not to shed bloude. Joseph is highly commended for refusing to lye with another mans wife, I mean the wife of his master. Ruben is rebuked because he did with incest destyle his Father's bed. Jacob was not angrie without a cause with Laban his father in Lawe, when he suspected him of theft. All the Patriarches have bitterly condemned lyars & false witnesse, as well as evil lips & concupisence. Whereas the patriarchs ever from the beginning of the world even untill Moses time, were not without the precepts of the tenn commandments: although they had them not grauen in tables, or written in parchments. Fo; the Lawe, with his finger writ them in their hearts, which the lively tradition of the Fathers did esquisitely garnish & reverently teache. The Lawe is every where the same and the will of God is always one, because God is but one and is never chaunged. Nethertheless, the commandements were first of all sette dowe in tables by God, who was the beginner and writer of them, and after that ancie, were written into boles by Moses.

Likewise also the oide and holye Patriarches that were before Moses, did not want the ceremonial and judicall Lawes. Fo; they had their Priestes, that their fathers of every kindred of household, they had their ceremonial, their altars, and sacrifices, they had their solemnne assemblies, and purifications. They had their Lawes for succession in heritance, for the division and possession of goods, for bargaining and contracts, and for the punishing of null doers. All which Moses gathered together, into a certaine number of decreed Lawes: setting downe many things more plainly than they were before, and observing many things which the Patriarches were either altogether without, or else had used in another order. Of which sort were, the Tabernacle, the holy vestelles, the Ark of the councnant, the table, the Candlesticks, the Altar for burnt offerings and fo incense, the Leuitical Priesthode, the holy vestments, with the feastes and holy days: and what so ever else is like to this: all which verily are abrogated by Christ, as in place convenient I mean to declare. But fo; because manners can not consist if the tenn commandementes be broken, therefore the Poall Lawe, although it have properly the name of a Lawe, is notwithstanding not abrogated or broken. Fo; the tenn Commandements, are the very absolute and everlasting rule of true righteousness, and all vertues set downe for all places, men and ages, to frame them selves by. Fo; the summe of the tenn Commandements is this: To heloour
our love to God, and one love another: and this both the Lo&de require atall times, and eu&c where of all kinds of men.

Moreover, this is to be noted tou-ching the digniti of the Pozaall lawe conteyned in the tenne command-ments, that whereas all the Cerem-o-rial and JudiciaI lawes were revea-led of God to Moses by the Angels, and by Moses to the people, and that againe by Moses, at Gods com-mandement, they were inserted into writ-ten booke; yet notwithstanding the Pozzaall lawe of the tenne Commaund-ments was not revea-led by man, 0; anie means of man, but by God him selfe at the Pount Sina, who there among other mightie and mar-velous wonders, did openly in a pub-lique and innumerable assembly of men and Angels, rehearse them word for word, as they are now to be scene. Furthermore, they were written not by the hande of Moses, but with the finger of God in tables, not made of matter e&e to be dissolu-ed, but made of stone to inure for ever. Those ta-bles also were kept as the most pre-cious treasure in that Arke, which of 3 tables of 3 covenant (coetaining in the the chiefe articles of 3 eternal league) was named the Arke of the covenant. Which Arke againe was laide by in the hole of holiel. All which circum-stances tend to nothing else, but to com-mend unto us the excellencie of the ten Commaundments, and to warne us to reuencce that God which published this Pozaall lawe, as him that is 3 Lord of heauen and earth, and which at his owne will and pleasure both ove the disposition of all the elements against disobedient rebels: these circumstances also do admonish us, that even now in our time also, we have to esteem of the ten Commaundments, as of the &e&est iuEeels to be found in all 3 world. For 3 holy reliques are remaining in the church of Christ, are 10 com-maundments, the Apostles Cred, the Lo&de's prayer, lastly, the whole contents of the sacred Bible. Touching 3 proclamation of first edition of the ten Commaundments, we have a wonder-ful large discourse of Moses, 3. 19. & Dere. 4. 5. chap. Now the tables, thereto the 10 Commaundments of Gods lawe be disposed, arc in number two. Whereof the first containeth 4 Commaundments, the latter 6. For the last comnaundment which some divide into twaine, is in verie deed but one alone and undivided. For first the Lord doth generally command so say, Thou shalt not couet: the he descen-deth particularly, so both by enumera-tion reckon by 3 things we most not couet, to wit, our neighbours wife, his house, his landes, his cattell & his sub-stance. Beside that for this both argue that it is so, because according to 3 ho-ly disposition, this commandement is altogether one whole verse not divided into twaine. With this division of ours agree Joseph &t; Antiquiti. 6. cap. 3. O-rigenes in 3. 6. &t; Ephraim, in 6. cap. Epit. ad Eph. But the manner of sentences having divided this last comaundment into twaine, both thereof sojze place in 3 first table 3. command-ments 3 no more. He did peradventure follow Augustine herein, who Quesstio in 71. 3 Epistles ad lamarium 119. doeth also reckon up but three Commaundments of the first table alone, which he did in respect of the Mythical Trinity. And yet this notwithstanding he doeth not oversteppe the commandement for abandoning and not two: shipping of images: for undoubtedly, he had always in his minde those words.
woddes of the Lozde in the Gospel, where he saith: Verily I say vnto you, though heauen and earth doe passe, one iote or title of the lawe shall not passe, till all be fulfilled. Whosoever therefore shall breake one of the leaft of these commandementes and shall teach men so, hee shall be called the leaft in the kingdom of heauen. The same Augustine againe, in Questionibus veteris & non testaments, lib. i. cap. 7. maketh foure commandementes of the first table, and fice of the feconde. And againe, he differeth not much from the fame oder in his thirde boke, Ad Bonifacium, &c.

Powe touching these commandementes, the Lord hath divided them into two seuerall orders or tables, because of the seuerall difference of matters handled in either of them. For the first of the two apertayneth to God, the seconde vnto man. The first teacheth vs what we have to thinke concerning God, and the worship doute vnto him, that is, it teacheth vs the perfect way to live uprightly and holy in the sight of God. The second is, the rule whereby wee have to learne our dutie towarde our neighbour, which also teacheth vs humanitie, directing vs in the way to live peaceably & civilly one with another. And in these two tabales, are so nearly contained all and every dutie lookt for at mens handes, that there can not so much as one iote be added more by all the wise men of the world, concerning a godly life and civil behauiour, which is not conteyned in these tenne commandementes.

The first commandement of the tenne, hath the Lord himelselfe expresly spoken in these verie woddes that followe: I am the Lorde thy God, which brought thee out of the lande of Egypt, out of the hous of bondage, thou shalt have none other Gods before me. This commandement standeth of two branches. The berie first whereof also containeth divers matters. For first of all God doth simply offer himelself vs to, and precisely set downe what he will be to vs ward, thereby declaring what he is to all men. Whereupon we againe doe gather what he on the other side doth looke for at our handes, and what our dutie is to him. Thirdly and last of all he addeth an evident proue of that, where he saith that he is our God.

In the beginning, we cryeth out and saith: I am the Lorde thy God. Wherein he declareth what he is, and what he will be unto all men. These woddes are like to the woddes of the covenante which God made with A-bra-ham, and in Abra-ham with all faithfull believers. I am, saith the Lorde, a strong God, and I am Schaddai, as who should say, Saturnus a saturando, which is to fill. For God is the abundant fulnesse that satisfieth all men and all things, he is the euerlafting well of all good things which never is deauen drie. And that both Jeremie declare at large in the seconde chapter of his prophete. All which verifie, God in effect comprehendeth in these fewe woddes: I am the Lorde thy God. I, saith, which speake to thee from within the fire, I and none other. Here is expresse ment, the unitie of God. We are here taught to acknowledge one God, and no more, to stickie to one, and not to suffer our heartes phantastically to drame of many. I am thy Lorde, I am thy God, He is a Lorde, because he alone hath the rule over all creatures, all things are subiect to him as to their Lorde, all things do bende and obey.
obey him, if once he do but berke. Hee
as Lord alone, both gouerne and up-
holde all things that are. So then, in
this one word is contained the wise-
dome of God, his vertue, his power,
and infinite majestie. Deus, which
word wee vse for God, is (peradven-
ture) derived of the Hebrew word, 
Daij, which signifieth sufficiencie or
full abilitie. For God alone of him
selfe, is unto himselfe most perfect bliss
and absolute felicitie: hee is also sufficiently able to minister all
things most abundantly to all them,
that seeke after him in truth sincerely,
being of himselfe most liberally wealthie,
to all that call upon his name.
Wherefore in this branch the suffi-
cient and full abilitie, the liberalitie,
the goodnesse and mercie of God, are to
be noted: but most especially in this
that he faith, I am thy God, thy God, I
say. For God is not good to himselfe
alone, but even unto vs also. He de-
scended to poure and bestowe him selfe
whole, with all his goodnesse and
giftes of grace, upon the faithfull and
sincere beleauers. He is no niggard, he
is not envious. He receiveth is glad
to bestowe and divide himselfe among
vs abundantly, and to our comfort,
to fill us with the enjoying of himselfe
at all times and seasons, but especial-
lly, in time of our necessities. And God
very faith expresse. Thy God, and
not your God, that thereby ouerie one
of us may understand, that the eternall,
most mightie, and holie God both
is, and wilbe, the God and Lord of eu-
erie particular man, that is, that he
is, and wilbe, the keeper, delinuerer, re-
demer, the unmeasurable monitaine
and bottomless sea of all good gifts
of body and soule, to all them that ei-
ther are, or else euer halte.

By this noeue in the second place
we have to gather, what the good and
gracious Lord requireth againe at
our hands, and what our dutie to him
both is ought to be. For this where
he faith, Thy God, be takeneth an evi-
dent relation. For if he will be mine,
then I againe of dutie must be his. He
will be my Lord and my God, there-
fore must I againe of dutie make ac-
count of, and worshippe him as my
Lord and my God. Wherefore in
this commandement there is requi-
red at our handes, that we do not on-
ly acknowledge the true God to bee
the true God, and so to say there, but
also that we do take and account him
for our God, our Lord, our King, our
creator, our preseruer, and our Fa-
ther, and that we doe attribute to him
his property, to wit, that hee is one
alone, the onely fountain and giver
of all good things, that he liueth and is
eternal, rightous, true, holy, happy,
mercifull, mightie, most excellent and
chiefe of all. Let vs therefore sticke
to him alone, let vs obey him in all
things, let vs put our trust in him,
let vs call on him alone, let vs reput
him to be the giver of all good things,
and craine all good gifts of him, let vs
thank him for all benefites whatsoever
we receive, let vs reverence him,
and lastly, fountaine in feeare sincere-
ly in love most ardentely, and in hope
as constantly as may bee. For here-
unto belong those sentences in the
bookes of Psalme, and the holie gospel.
Thou shalt honour the Lord thy God,
and him alone shalt thou serve. And
againe, Follow ye the Lord your God,
feare him, kepe his commandements,
heark to his voyce, feare him, and
sticke to him. The Lord himselfe al-
so in the Psalme crieth out, and faith:
Offer to the lord the sacrifice of praise,
and pay thy vowes vnto the highest.

H

And
The first and second precept of the ten Commandments.

And call upon mee, in the day of trouble, &c.

And now touching the demonstration, whereby he declareth, that he hath beene, is, and will be the God and Lord of us all, of our fathers, and of our children that come after us, the proofs thereof is most evident by our deliverie out of Egypt. Therein are contained all the vertue of God, his wisedome, his goodnesse, his righteousness, his truth, his power, and what not? He declareth, that he is the Lord in heaven and in earth, in all elements and all creatures. His people the Israelites both hee graciously deliver, defend, with sundrie gifts adone, and mightily preferre, even in despight and maugre all the heads of the whole Egyptian kingdom.

And on the other side, hee both by sundrie meanes verie terribly, yet notwithstanding instily punish the Egyptians, and last of all together with their king, hee overwhelmeth them in the red sea. By this one myracal of the Lords, the Israelites might have gathered, as God is almightie, and the mightiest of all, so also that hee would be their God, as heretofore he had bene the God of their Fathers. For by this wonder, hee did declare what hee was then, and of how great power and goodnes hee is even at this day among vs, and also what hee will be in all ages, even unto the end. For that line in these dayes the deliverance which we have obtained by Jesus Christ our Lord, is farre more fresh in memorie, who hath not delivered vs from the bondage of anie Egyptian kingdom, noz from the tyrannous hands of any earthly Pharaoh, but hath set vs free from the power of darkenesse, of sinne, death, and the diuell. Whereby we gather, that as the eternall, true, excellent, high, and holie God is most mightie, so also he is our God, that he willeth well to vs, and that hee earth forso and loueth us according to that saying of the Apostle, Who spared not his owne Son, but gave him for vs all, howe can it bee, but that with him hee will give vs all things? Verily the mysterie of our redemption by our Lord Jesus Christ, is manifestly contained in the first precept of the tenne commandments. For it is evident that the Israelites free departure out of Egypt, was a type3; figure of the deliverie of the whole compass of the earth, and of all the kingdomes of the world, which should be vrought by Christ our Lord, who hath now already set, all the world free from the bondage of sinne and hell. But if any man dout of this, let him diligently consider with himselfe the meaning of the ceremonie and Sacrament of that bodly deliverance, I mean the verie Paschoner. For what is he that knoweth not, that the Paschal lamb did in a figure represent Christ our redeemer? Are Paules wordes unknowne, who saith, Christ our Passeover is offered vp? Have not all the Apostles and John Baptist called our Lord, the lamb of God which taketh away the sinnes of the world? The wordes of the Prophet Ely also in his 52 chap. are apparently knowne, where he comparith the deliverie of Israel out of Egypt, with the redemption of all y world wrought by Christ from the slaverie of sinne. Wherefore in this first precept of the tenne commandements, is contained the mysterie of Christ our Lord, and our salvation: So that as often as those wordes of God shall be recited in our
The second Decade, the second Sermon.

eares, we ought not so much to set our
eyes and minds upon the ancient
deliverie of Israel out of Egypt, as
upon the new and latter redemption,
which we have by Christ Jesus, ther-
by to quicken our hope, and not to des-
paire, but that the most excellent and
inightie God, both is, will be our god,
as heretofore he hath been theirs. The
latter branch of this first comman-
dement stilly forbiddeth, and every
one of vs, to have anie strange Gods,
that is, it taketh from vs all extraor-
dinarie meanes, to sube the safegarde
of our lives where the working finger
of God is not, and whatsoever else
be may be euilithly deviseth, or unau-
sweredly chosen beside the verie word
of God. And therefore the Lozbe veth a
most behemet or earnest kind of spea-
kings. For, faith hee, Thou shalt not
have anie other Gods before me. See,
he faith, Thou shalt not have, & thou
shalt not have before me, or before my
face, or with me, or by me. Wher
Germanes say, Zu mir, oder naben mir.
Oder la, nichts nit fahen ver minen
ouch. For to vs fathers speake in their
anger, when they doe earnestly forbidd
a wicked & hainous thing, & say they
that thou do it not before mine eies for
me to see it. But nowe God is present
everie where, God seeth all things,
pea he beholdeth our harts and hidden
secrets of our hearts. Wee must not
therefore in any case, either openly or
privily have any strange Gods: that
is, none of us must make account of
any creature either in heaven or earth,
as of our God: none of us must attribu-
tate gods properties to his creatures,
no yet the things which we of dutie
do owe to God himselfe. The proper-
ties of God are these, to bee all one,
euerie where, to see all, to know all,
to be able to do all, to give life, to
deliver and cleanse from sinnes, to
awe, preserve, to instruct, to sanctifie
and whatsoever else is like to these.
On the other side our dutie to him is,
to reverence God, to call on God, to
fear God, to worship God, to hope in
God, to believe God, to hear God, to
believe God, and to obey God.

The Strange Gods therefore is that
which is not God properly and by na-
ture, yea it is whatsoever wee doe
make to our felaces to be our God,bes-
ides the verie living, and eternal God,
wherein we trust, wherein we hope,
whereon we call, which we doe love,
and feare, whereon we settle and fa-
teen our mindes, whereinup we doe
depend, whereof we make account as
of our treasure, helpe and safegarde
both in prosperity and our aduerstie.
When Rabell asketh children of Ja-
cob, he hath this answere at his hand: Am I God which haue made thee
barren? And again, when Jo&am monk
of Israel had by Naaman receiued
letters from Benhadad king of Sy-
ria, requisitig to tontell the leprous,
he rent his clothes for anger, and
tried out, saying, Am I God, that I
can kill and restore to life againe?
Let God alone therefore be our God,
that is, our life and safegarde, our
helpe and refuge, our protection and
deliuerance, our hope and love, our
feare, our dread, our trembling and al.
These if we doe attribute to others,
and not to God alone, then shall we
make other Gods to our selues.

Whereover, whatsoeuer is not ordai-
ned by God himselfe, is in the Scrip-
tures many times called Strange, or
other. In that sense it is saide, that
Strange fire was carried into the
Tabernacle, to wit, not that fire
which God had commanded so to kin-
dle. In the Proverbes, she is called a
Strange
A strange woman, whose company the Lord hath not allowed thee to use. They therefore are strange gods, whom we have made to our selves to hang on, and to take aide of, when God, notwithstanding, hath not appointed them to have the charge over vs. Wherefore the very Saintes themselves triumphant nowe in heaven with Christ our King, shall be reputed for strange Gods, the Saintes themselves, I say, not in respect of themselves, but to vs they shall be strange Gods in respect of vs, which judge verie fondly of them, and bestow on them the honour due to God, in worshipping & calling upon them, as we should worship and call upon our tutors and defenders. The verie devils and devilish men shall be strange Gods, if wee doe fear shall stand in awe of them more than of God, to whom indeed our fear is due. The starrs, the planets, and signs in the armament shall be strange Gods, if wee being deceived with the Mathematicals shall wholie hang on them, and in all our doings enmore have regarde to the impressions of the skie, directing everie minute of our lives to the course of the starrs. Likewise if we shall honour and love money of men, with honour of love due unto God, then shall this money and men of ours be imputed to vs for strange Gods. King Aha is blamed. 2 Paral. 7. soe putting too much confidence in Physick and Physitians. Physicks and Physitians therefore may be abused, and made strange Gods. The Jewes are rebuked by the Lord in Chap. 20. soe trusting too much in the Egyptians their confessors: Confedraters therefore may be abused, and made strange Gods. But moste of all are condemned here the leagues and counenantes made with the devill by witchcraft, to have him at commandement. These blessings also which of right ought rather to be called curstinges, I mean, superstitious crosses, crosses, are utterly to be rejected, wherein also this is blameworthy, that the name of the most high God is horribly abused and taken in vaine. But what is he that can exactly reckon by every particular thing wherein this first commandement is transgressed, considering that in it is taught the perfect rule of godliness, which is the inward worshippe done to God, to wit, to acknowledge God, to beleue him, to think rightly of him, to call upon him, to cleave unto him, and in all things to obey him?

The second precept of the ten commandements is, Thou shalt not make to thy selfe any graven image, nor anie likenes of those things, which are in heauen above, or in the earth beneath, or in the water vnder the earth: thou shalt not bowe downe to them, nor worship them: I am the Lord thy God, strong, and jealous, visiting the fathers sinnes in the children, vnto the third and fourth generation of them that hate me, and shewing mercie vnto thousandes to them that loue me, and keepe my commandements. In the first commandement, the Lord did teach and drawe out before our eyes, the patterne of his inward worshippe and religion: nowe, here in the second he amended that which might be amisse in the outward rites and ceremonies. If wee coulde have rightly understood of God, and have kept (as denotively as wee shoulde) the first commandement, then should there have bene no neede of the second; but because God knew our disposition & nature, he both therefore
therefore expressly forbidden the thing that otherwise we would have done. For many there are which think, that God ought to be portrayed in some similitude or likeness, and to be worshipped with some bodily or visible reverence, in offering gold, silver, pearls, precious and precious things of price. Wherefore the general end of this commandment is, to deprive them from those gross imaginations and carnal worshipping of God, who as he is an incomprehensible power, and an eternal Spirit, so can be not be resembled to any corruptible similitude; he will be worshipped in spirit and holiness. Under the name of the Idols or imagined likeness, is contained all the outward reverence done thereunto: when therefore the Idols are forbidden, together with them is also forbidden all outward honour irreligious exultation to the true and only God. For whereupon an idol is, there must the idolaters let him up a pillar, place him in a seat, erect him an altar, and build him a temple. And all these again require keepers and overseers, Priests, sacrifices, and offerings, ceremonies, furniture, holy dates, cost and labour that will never be ended. In this sense did the Prophets say, that idolatrous Images were endles: labours and infinite miseries. For after images are once received, there is no end of measure of expences and toil. This doth experience teach to be true.

Now to proceed, this commandment standeth of three several parts. First of all, God flatly forbidden to make a graven image or other kind of idol: that is, God doth utterly forbid to set up 2:3 hallo we to him any image, of what shape soever it be. For as God will not, so in deed he can not be expressly represented in any manner of likeness.

Now, in this commandment are reckoned, by in a manner, all the similitudes of those things, wherunto we are wont in portraying, to liken our pictures. Thou shalt not, say he, fashion like unto God anie shape or figure of those things which are in heaven, which are, I say, above us. Above us are the celestial bodies, the Sunne, the Moon, the Planets, the Stars, and vicious birds of sundry fashions. In all which figures and shapes, almost, no small number of the Gentiles did solemnly honour, and reverently worship the name of God. Thou shalt not liken unto God, saith he, any shape or fashion of those things that are in the earth. In the earth are men, beasts, bears, birds, trees, and such like. Now it is manifest, that the Gentiles worshipped God under the likeness of men and beasts. Cyprianus Tacitus writing of the Germanes, saith: But by the greatness of the visible celestial bodies, they doe conieasure and verily thinke, that the Gods are neither inclosed in walls, nor yet in favour resembling mens vifages, and therefore doe they hallow woods and groves, calling that hidden mysterie by the name of the Gods, which with outward eyes they see not, but with inward reverence alone. Lo, the ancient Egyptians worshipped God in the likeness of trees and woods: which nevertheless, men are forbidden here to do, even as also we are prohibited to worship our God in the likeness of any thing, that is in or under the water. The Philistines worshipped God in the image of a fish. For Dagon their God bare the shape of a fish. Egypt honoured God in the similitude of
of Serpents. All which and many other, Paule knitteth vp together in the first to the Romees, where bee argueth against the Gentiles, and faith: Their foolishe heart was blinded: when they counted them selues wise they became fooles, & turned the glo- 
terie of the incorruptible God vnto the likeness, not onely of a mortall man, 
but also of birds, and of fourefooted beasts, and of creeping beasts. Against 
this madness is the first part of the law 
directly given.

But now the cause why God will not be represented in any visible o2 
sefulbe Image is this. God is a spirit 
God is unmeasurable, incomprehensi-
ble, unspeakeable, al over and every 
where, filling heaven and earth, etern-
ally, living, giving life unto and pres-
serving all things, and lastly, of a glo-
rion maiestie exalted above the hea-
vens. But what is hee that can po-
tray a spirite in any Image o2 sub-
stance? God is an incomprehensi-
ble power, quickning and preserving 
all and everie thing. But David de-
scribing Images, faith: The Idolles 
of the heathen are sluer and golde, 
the workes of meus handes. They 
haue cares and heare not, noyes haue 
they and smel not, They haue handes 
and handle not, feete haue they and 
wakke not, neither is there anie voice 
in the throate of them. Therefore, if 
these bee compared to God, howe like 
I beseeche you are they vnto him: 
To goe about therefore to express 
God in anie visible likeness, is the 
next way to dishonour God, and to 
bring him into contempt. Gods eye 
beholdeth all things, Idolles see no-
things. Gods ears heare all things, 
Idolles heare nothing. By God all 
things live, move, and are preferred: 
the Idolles them selues neither live, 
nor move, and unless they be upheld 
by the men that make them, they fall 
and are dath in pieces. An Idol bea-
theth not; God giveth to other a bea-
thing spirit. Howe then, and wherein 
are these twaine alike? In substance 
02 in shape? If ye say in substance, I 
anwer, is God then of gold, of siluer, 
o2 of wood? If in shape, mine answere 
is: hath the invisible power of GOD 
then put on visible and mortall mem-
bers? Howe greatly therefore did the 
Anthropomophsites offende hereby? 
If then there be no similitude of God, 
howe commeth it to passe (I beseeche 
you) that Images and Idolles bee 
called the likeness and Pictures of 
God?

Among vs, he that calleth an other 
an Idol o2 an Image, doth seeme to 
haue spoken it to to despitefully in 
reproach of the other. For wee knowe, 
that Idolles are counterfeites of men, 
and not men in deede: and therefore 
doe we call him an image, that is a 
solle, a sole, a dolt, an idioite, and one 
that hath no witte, noe knoledge any 
more than he heareth of other. Why 
then henceforwarde shoulde wee anie 
more call imagis the likeness of 
God? God is living: Images are mo-
ments of deade men, as Solomon 
the author of the booke of Wisdome 
faith: God is glorious, and Heauen 
and earth are full of the glorie of his 
maiestie: but Idolles are without all 
glorie, and subject to the scoffes and 
mockes of men. Images are tokens 
of absent friends, But God is pre-
sent alwaies and everie where. And 
the signes o2 tokens which God did 
of olde o2dame, and gave to his people, 
were not simply the signes and ima-
ges of God, but tokens of Gods pre-
sence,signifying, that God, who by na-
ture is a spirite, and invisible, incom-
prehensi-
precious and unmeasurable, is present still among them. Such a token was the cloud, the smoke, the fire, and finally, the vetric Arke of the covenant, which also the Cherubin did couer with their wings, signifying thereby, that no mortal man could take God in the face: and that therefore the foule, and the minde and spirit ought, by contemplation to bee lifted vp into heaven there to behold him. For to Moses, who notwithstanding is faide to have seene God face to face, it was faide: No man shal see me and live. Whiche once we are deceased, then shall we see him as he is, according to the sayings of the blessed Evangelist John. So then, there are the causes why the Lord will not have himselfe represented or portrayed in any matter or likenesse.

Hereunto notowe doe appertaine the places of Scripture, and testimonies of the men that are the chiefest pillars of true religion and godliness, of Moses, Clay, and Paul. Moses in Deut. faith: The Lorde spake vnto you from the midst of the fire: and a voice of wordees yee heard, but likenesse sawe yee none, but heard the voice only. Take good heed therefore vnto your selues, as pertaining vnto your foules (for yee sawe no manner of image in that day) lest ye marre your selues by making you a grauen image, the likenesse of anie manner of figure whether it be the picture of man or woman: the likenesse of anie manner of beast that is on the earth: or the likenesse of anie manner of feathered foule that lieth in the ayre: or the likenesse of anie manner of worme that creepeth on the earth: or the likenesse of anie manner of fish that is in the waters beneath the earth. Yea, and least thou lift vppe thine cies vnto heaven, and when thou feest the Sunne, the Moone, and the Starres, with all the host of heaven, thou shouldest beginne to worshippe them and reverence them, and shouldest worshippe and serue the thinges, which the Lorde thy God hath made to serue all nations under the whole heaven. Take heede therefore that yee forget not the appointment of the Lorde your God, which he hath made with you, and that yee make you no grauen Image, nor the likenesse of any thing that the Lorde thy God hath forbidden thee. This hath Moses thus farre.

Estas also in his fourtie Chapter faith: Beholde all people (to witte, compared to God) are in comparison of him as a droppe of a bucket full, and are counted as a little dust stickeing on the balunce, and weying nothing at all. Yea, the Ilesare to him as a vetric little thing. Libanus is not sufficient to minister fire to his offering, and all the beastses thereof are not enouf for one sacrifice. All people in comparison of God are reckoned as nothing, in respect of him they are lesse than nothing, and as that that is not. To whom then will ye liken God? or what similitude will ye set vp to him? Shall the Caruer make him an image? and shall the Goldsmith cover it with golde or cast it into a forme of sluer plates.

Moreover, shall the poore man, that he may have somewhat to set vp, choose a tree that is not rotten, and seeke out a cunning workeman, to carve there out an Image, that may not? Know ye not this? heard ye never of it? And againe, It is he that liethe vppon the circle of the world, whose inhabitoursare, in comparison of him, but as Grasshoppers. It is hee
that spreadeth out the Heauens like a curtain, hee stretcheth them out as a Tent to dwell in: It is he that bringeth princes to nothing, and maketh the judges of the earth as though they were not. To whom nowe will ye liken me, and to whom shall I be like, saith the holy one? Lift vp your eies on high and consider who hath made those things, which come out by so great heapes, and he calleth them al by their names. And so forth. Thus much out of Esayus.

Poxeouer, Paul the Apostle of Christ, disputing at Athens of true religion faith: God that made the world, and all that therein is, seeing that he is Lord of heauen and earth, dwelleth not in Temples made with handes, neither is worshipped with mens handes, as though he needed any thing since he himself giveth life and breath to all and euerie where, and hath made of one bloud all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and also the limits of their habitation, that they should secke the Lorde; if perhaps they might have felt and found him: though hee be not faire from euerie one of vs. For by him we live, and moue, and haue our being, as certaine of your owne Poets haue saide, for we are also his offpring. For as much then as wee are the offpring of God, we ought not to think that the Godhead is like to golde, or filuer, or stone grauen by Arte or mans device. These testimonies are so evident, and do so plainly declare that which I purposed, that I neede not to the further expostion of them to say any more. They were great causes therefore that moveb S. Augustine precisely to pronounce it to be horribile Sacrilege, for anie man to place in the Church the Image of God the Father, sitting in a throne with bended harneses, because it is detestable for a man so much as to conceive such a likeness in his mind. His berie wordes I have rehearsed in the right Sermon of my first Decade, where I had occasion to speake of the right hand of the father, and to teach you what it is to sitte at the fathers right hand.

Nowe touching other images also which men erect to creatures or to the heath Gods they are no lesse forbbiden than the pictures of God himselfe, for if we may not hallow an image to the true and berie God, much lesse shall it be lawfull vs to erect an Idol to a strange image, an Idol to a strange God. Pan in his minde both chose himselfe a God, and of his owne invention devised a shape or figure for it, which lastly he frameth with the workmanship of his handes: so that it may truly be saide, that the minde conceiuer an Idol, and the hand doeth bring it forth. But the Lord in the first commandement forbade vs to haue any strange Gods. Howe be that neither hath, nor chooseth to himselfe any strange image, or strange God: and therefore he judgeth it to bee most abominable to place the picture of a strange God in the Church or Temple of the true and berie God. And that is the cause that in the Church before Christ his time, we doe not reade, that any images were erected to anie Saints, whereof at that time there were a great
......
The first and second precept of the ten Commandments.

fionstly that to Christ no image is to be dedicated, because he is the true and verie God and life everlastinge.

In the second part of this commandment, we are taught howe farre forth it is unlawfull, so to make any Image of God, to else of sayned Gods, and if so it be that any make to cause them to be made, how and after what fôr then wee ought to behaue our selves toward them. Images ought not in any cafe to be made for men to worship, otherwise, to use as meanes to instrumentes to worship God in. But if so it happen, that any man make them to the intent to have them worshipped, then must the zealous and godly disposed, despite, neglect, not worship no; honor them, no; yet by any meanes be brought to doe them service.

Fôr in this precept are two things set downe especially to bee noted. The first is, Thou shalt not bowe downe to thee. To bowe downe, is to cap and to kne, to bucke with the heade, and bende the bodie, to fall downe, to honour, to worship, and to reverence. The Saints of olde did use to bowe downe (that is to bende the knee, to uncover the heade, and to fall downe) to the Magistrates, the Prophets, the Princes, and teachers of the people, and unto all fortes of reverenye men. And that they did partly, because God had so commanded, who both their ministry to common mens commodities and partly againe, because men are the lively image of God him selue. But drade, dumbe, and blinde Idoles are woord and stone, whereunto we are forbidden to bende, bowe downe, bowe to ever we are made to believe, that they doe beare the likenesse of God. The latter is, Thou shalt not woz, ship them, to else, Thou shalt not doe any service unto them. In this clause is forbidden all the outware and unlawfull honour done to God, and to the Gods in the way of Religion, or rather in the way of superstition, and deniely hallowing of Churches, reliques, holy dagges, and such like trash and trumperie.

Fôr to serve, is to worship, to reverence, to attribute some maistie and divine authentick to that which we doe worship, to have assurance in, to burne incense, to offer gifts, and to shewe our selves dutifull serviceable to that which we worship. There is no man that knoweth not what it is to serve, and what is meant by service in matters of Religion. We are forbidden therefore to runne in Pilgrimage to Idoles, yea, though they be the Images of God him selue. Wee are forbidden to use them any service, in offering gifts or attributing unto them anie one note of Gods preemi- nence, whereby to binde our selves to maineine and upholde their unlawfull honour, in mingling such superstitions with better points of true religion. This therefore considered (since we may not attribute to Images anie serviceable honour) I doe not see how we can ascribe to them the office of teaching, admonishing, and exhorting, which are the offices and benefites of Gods holy spirit and woerde. Fôr I say, the Prophet, of whose writings Paul did make no small account, hath left in writing woordes worth rememberinge. What profigeth (sayth he) the Image; for the maker of it hath made it an image and a teacher of lies, though he that made it trusteth therein, when he maketh dumbe Idoles. Woe vnto him that sayeth to the wood, awake; and to the senfelesse stone, arise. Should that teach thee? Beholde,
Beholde, it is covered with golde,
and siluer, and there is no breath in it.
But the Lord is in his holy temple, let
all the earth keepe silence before him.
What could bee faire, more plainly
and agreeable to the truth? Images
(faith he) are more and verie lies.
But howe can that teach the truth,
which of it self is nought else but a lie.
There is no moving,there is no life,
there is no breath in a picture or Image.
But the Lord sitteth in his holy
temple, where he reigneth and teacheth
by inspiration, and the preaching
of his word the summe of godliness,
and where bee truth for ever in the
hearts of all his Saints and Servants.
Let therefore all the tongues in the
whole world be stopt of them that go
about to maintaine and uphold super-
fition, Idolatry, against the true and
lining God.

Rowe againe in the third part of
this commanuement, the Lord doth
briske knit by the pitie handling of
sundry things. For first he sheweth ye
men have no interest lawfull cause, in
turning from God, yther to make
them strange Gods, or else to wor-
ship God, otherwise than they ought
to doe.

I am (faith he) the Lord thy God,
a strong God. If I be the Lord, then
Honour be thou of dutie serveme, hon-
our me, obey me, and worship me, so
as thou well understand that I doe be-
line to bee worshipped and honoured.
If I be God, then am I of sufficient a-
bilitie, to minister to all men what so
ever they lacke: What canst thou
want therefore, that thou mayest not
finds in mee? why then shouldest thou
turne to strange Gods? Thou haft
no cause at all, undoubtedly, to turne
from me. I am, moreover, a strong
God, a mightie, yea, an Almighty
God and Lorde. Thou haft no cause
to seeke a mightier or welthier prince
than me, by him to be delivered out of
my handes, and by his liberalitie to be
farther enriched, than thou art by
my good gifts and blesinges. For I
am that true and euerlall God, the in-
visible, and Almighty Prince of the
worlds, the true and onely helper and
deliverer, the liberall and bountifull
encer of all good gifts or benefits. I
am also the Lord, and the God,
Those gods of mine are thine. For I
am thine; yea, I am the helper and de-
liberer, out of all adversities and afflic-
tions. Thou art mine. I have cre-
ted thee. I live in thee, I doe preferce
thee. Why then shouldst thou turne
away from mee, and seek after anie
strange God, what so euer? What
needest thou any more hereafter, to
hunt after senselesse Idoles? Thou
art the Church and Temple of God.
Dost thou not seeke and perceive
within thy selfe, that I doe dwell in
thee, and have thine heart in possession?
And what I say the bath the
Temple of God to doe with godlesse
Images?

Then also he descended and doth
verie lucrately, yet notwithstanding
infully, threaten extreme and terrible
renuement. I am (faith he) a e-
rous God. This may be taken two
wares verie well, and not amisse.
For first the sense may be thus, I
will not have thee to seeke anie other
Gods but mee, neither will I have
thee admit or receive any forcine or
unlawfull worshipping of me.

The cause is, I am a Jealous God,
envious against my ruinall, not sffe-
ring mine equall, nor by any means
abyding to have a mate. I alone will
be loued, I alone will bee worship-
ped, and that too, not after any other
fashion
fashion, than I my selfe haue appoin
ted to be observed. For no man is so
ignorant, but that he knoweth, howe
God in the Scripture both by the par
table of wedlocke, figuratively set
downe the assurance and bond, where
in by faith we are bound to God. God
is our husband & wife, for we are
his wife and chosen spouse. A chaste
and faithful wife, giveth care alone to her
husbands voice, him alone the loueth,
him alone the doth obey, & him excepted
she loueth no man at all. Againe on
the other side, a shameless, faithlesse,
adulteresse, and who ish Trumpet, not
worthie to bee called a wife, semeth
outwardly to sticke and cleaue to her
husbands, but privily the maketh her
bodie common to manie men, and lo
ueth other more than her husbande,
and for the most part burneth on the
being colde enough to him ward. But
God is a jealous God, and will be
loved, and worships alone, without
any partener to robbe him thereof.
That is spiritual adulterie & whore
hunting, when men doe partly love
and worship God, and yet notwithstanding,
doe therewithall give reverence to straunge and other Gods.
Against this faithlesse and double bea
ing, the Prophets crie out most be
hemently, with words that represent
a tyrannous and cruell revengement.
For of all other sinnes that is most
defensible I would to God at this day
so many were not persuaded that
this kinde of honour is the worships
where God maketh most account of. De
else otherwisse sense of those wordes
may be thus: I will not have thee to
take any other Gods but me, I will
not have thee worship mee according
to thine owne inventions. The cause
is, I am a jealous God, that is, I am
caste to be pronounced, and will not suf
ter my selfe, and mine honour to be
rejected, without due punishment for
the contempt. And to this sense he
seemeth to deale where he goeth fo
ward, and doeth at large expound how
he is jealous: for I desire, saith he, the
fathers iniquitie in the children unto
the third and fourth generation of the
that hate me; God therefore is a sharp
revenger, and a just judge against the
that followe after straunge Gods, or
serve God unlawfully or irreligious-
y, & also against all them that swarue
from the lawe of God. For he then
theth out this bitter punishment,
especially against Idolaters, but there
withall inclusively he threateneth it
to them, which breke the rest of his
commandements. For that which the
Lord bittreth here, is generally spo
ken, and is of force and effect against
all impietie, and unrighteousnesse of
all mankinde. But for because Gods
case is far more excellent than mans,
they therefore doe more haunckly of
send which breake the first table, than
they that sinne against the seconde:
and thereby doe deserve a farre more grue
nous paine and haunc punishment.

Now, whereas we see that the Lord
sayth that he will vistle, and by inquit
sion punish the sinnes of the fathers
in the children, unto the third and
fourth generation: we must not by
and by thikey that God is unjust and
punisheb another mans fault in af
licting the innocent, that is, in whipping
him that did not offend: as the
Jews in Ezechiel did wickedly taunt
and call with God, saying: The Fa
thers haue eaten sower grapes, and
the childrens teeth are set on edge.
But it is not so. For everie man shall
beare his owne offences, neither shall
the sonne beare or abide the fathers
sinne, nor the father the sonnes ini
quitie.
quiere: This doth the most true God 
berie often and earnestly beate into 
our heads throughout Ezekiel, and 
the whole scripture besides. If therefore 
the children of children children shall 
abide in the crooked stepps of their 
fathers, and shall, as their fathers did, 
do service to idols, and shall thinke 
that they shall bee safe and remaine 
unpunished, because they learned it of 
their fathers, even as their fathers 
also were Idolaters, and yet flouris-
ished in wealth and prosperity; then 
I say, I will punish the sinne of the 
fathers in the children, that is, I will 
harply revenge the sinne, that the 
children have learned of the fathers, 
and wherein they stily stande and a-
bide, being encouraged therunto by 
their fathers example and gods for-
tune, although so; the verie same sin, 
I did not once touch their fathers be-
fore them. And so that cause is this 
expresse added, Or them that hate me. 
Hereof haue we verie many and very 
evident examples, in the bookes of 
Kinges. The house of Jeroboam is vi-
terly destroyed, because Jeroboam 
did erect in Israel Idolatry and su-
perstition. Immediately after, the 
whole stocke of King Baasa is cleane 
cut off: and Achabs house is pulled 
up by the roots. At length, the Is-
raelites are made slaines to serve the 
Allyrians Solomon the most mighty, 
welthy, wise, and happy king of Judah 
because of his Idolatry and Orange 
superstition, is of a soudeine, made a 
twetch of all other. There is none, 
unless he never reade the holy Scrip-
tures, but doth knowe what hapned to 
his son Rehoboam, to Jeroboam the 
son of Joa phat, to Achan, Panam, Zepha-
chin & Zeracheas, because of Idolatry, 
& forreine worshipping of God. Let vs 
therefore stongely holde and beleue that 
the threatenings of God are true in 
effect; God that is both a severe, and 
just revenger, and punisher of Idolat-
ers, and wicked superstitious men, 
and finally, of all and euerie wicked 
act done by euerie man. Although 
God doest; it times seeme to wicked 
men to number, and not to see them, 
neither doth he always winke 
when he thinkes good, and payeth home 
the wicked for all their offences done 
and past. Although he be long suffe-
ring, yet the righteous Lord doth not 
always neglect the godly and oppre-
sed, neither doth he always winke 
at ungodliness, and let the wicked be 
unpunished for ever: But he giueth 
them time to repent in, which who 
soever doe neglect, they doe at length 
feel the greater paines and sharper 
punishment: according to the saying 
of the Apostle. What doest thou de-
pise the riches of Gods goodnesse, 
suffering, and gentleness, not know-
ning that Gods goodnesse calleth thee 
to repentance? But according to thy 
hardinesse & heart that can not repent, 
though heapest vnto thy selfe wrath, a-
gainst the day of wrath, wherein shall 
be made manifest the just judgement 
of God, who shall repay to euerie one 
according to his deedes. &c.

Against the bountifull Lords pro-
mineth great and large rewardes, to 
them that worship him, and steadfastly 
persevere in true godliness, and per-
fected religion. I am God, saith he, 
shewing mercy, or givin bountifull 
unto thousandes. Here note, that his 
mercy is greater than his vengeances.

For where he is angrie, there he pun-
ishedeth unto the thirde and foure ge-
eration: but where he is mercifully 
libertall, there he is bountifull unto 
man thousandes. For of his goodnesse 
and benefites, there is no measure: &c.
of the mercy of God is farre above all his worke. Here yet againe he addoeth two things more, To the (fayth he) that love me & keep my commandements. Here, I say, he requireth two things at there bandes that are his. The first is, that they love God, and make account of, and take him to be their God: which if they doe, then shall there no more be left in the godly for strange or foraine Gods. The seconde is, that they obey God, and walke in his commandements: which if they doe, then are all Ydoles and strange worships utterly at an ende, then both the Lord by his worde, reign in the hart of euerie godly man, whom the bountifiull Lord doth liberally blesse, with all kinde of blessings and god gifts. And this clause verily, doeth especially belong to this commandement, but inclusively also, it is referred to all the rest, as by the brefs worde of God we may easily gather. Let vs holde, and verily thinke therefore, that the infinite & unspaireable benefite of God are prepared for them, that walke in the lawe of the Lord.

Thus much had I to speake of these two commandements of the first table, which I cannot now againe recapitulate, because an houre and an halfe is alreadie spent, and so that I hope that I have so orderly proceeded in every point, and taught euerie thing so evidently and plainly, that there is nothing which wee doe not verie well perceive and understand. Let vs now praise the Lord, and thanke him for his goodnes, for shewinge vs his waies, and let vs praye, that wee walking rightly in them, may at the last come to his eternall ioyes. Amen.

Of the thirde precept of the tene Commandements, and of Swearing.

The thirde Sermon.

The third commandement of God.

The third Commandement of the first Table, is thus worde for worde: Thou shalt not take the name of the Lord thy God in vaine. Becaus the Lord will not let him goe unpunished, that taketh the name of the Lord his GOD in vaine. In the seconde Commandement, the Lord did set downe the worship that he woulde not have, that he mistaked of, and did notli forbid, to wit, a worldely, earthly, and carnall kinde of honoure, a base and vile kinde of worships, a service that is directly contrary to the spirite, nature and maiestie of God, that is, to thinke that God will in shape resemble a man, or any other creature made of earth or corruptible substance or matter, and then againe to worshippe him under those shapes and figures, with corruptible things, that were first offended, and created for the use, and behoefe of men, and not of God. For God is an eternall spirite, which goeth all over and preserueth everie thing, whom all the most excellent creatures of the whole world, if they were joyned together in one, are not able to resemble, nor yet to reprecente the least iote of excellency in the living God. God is so farre from lacking any corruptible things, that hee himselfe supplyeth the want of
of all our necessities. It is a more sollicitude therefore to set up a percher, a taper, or a smoky torch before the maker and giver of light. It is a very top to offer flesh of beasts to the eternal spirit, who in the Psalms saith: All the beasts of the wood are mine, and the cattell in a thousand hiles. I know all birds upon the mountaine, and in my power are all the beasts of the field: if I bee hungry, I neede not to tel thee, since the world is mine, and all that is therein. 

Powe therefore in this third Commandement, the Lord both verie exquisitely, although verie briciously, declare the manner how he will be worshipped, that is, in holy reverencing of his holy name. The names whereby God is called, are God, Gods majestie, Gods truth, Gods power, & Gods justice. How the charge of this commandement is, not to abuse the name of God, and not to use it in light and trifling matters: but to speake, to thinke and judge honourably, reverently, holily, and purely of God and godly things. But the pitch and effect almost of the whole, is that herein that he layeth, the name of the Lord thy God, to wit, which is thy chief goodness & felicitie, thy creatour, thy redeemer & thy tender father. Now note that the Lord doth not barely forbid to use his name, but he chargeth not to use it lightly or in vaine, that is, beyond necessarie use or our behoove, and beside the honour and glorie of God. Let vs see therefore how we ought to sanctifie the Lords name, and how wee may devoutly use the name of God, and last of all, so worship him, as he himselfe hath appointed vs to do.

First of all, wee have to thinke of God, as of the chiefes felicitie, and infinite treasurie of all good things, who loueth vs exceedingly with a fatherly affection, always desiring to haue vs meane, and to come to the perfect knowledge of the very truth: whole judgement are true and just, whole workes for their excellencie are wonderful, and whole words are most true, and truth it selfe. Then must this holy name of God continually be called up in prayers, needes, and requests. By that alone, we must take to obtaine whatsoever is needfull for our bodies or our soul.

We must never cease to give thanks to that, for all the good benifites that we doe shall receive. For what good soever men haue and enjoy, that haue they not from else where, than from God the fountain and giver of all. This glory must ever be gien to God. If we be nippd with any adversitie, let vs not by an by murmure against Gods good pleasure, and his secret judgements, but rather suffering, and submitting ourSELVES under his mightie and fatherly hand, let vs say with the prophet David: It is good for me Lorde that thou hast chastened mee.

Let not vs appoint God what he shall doe, but wholly & always submit our SELVES to his good will and holy pleasure. Let vs in all things give God the glory, in praying openly, and plainly professing his name and doctrine before Kings and Princes, yea, and in sight of all the world, so often as occasion shall be given, and the glorie of God shall come to require. Let vs not be ashamed of God our father, of his truth and true religion. Let vs not be ashamed of Christ our redeemer, nor yet of his crosse. But let vs be ashamed of errors, idolatrie, of the world and vanity, of lies and iniquitie. Let vs holie, reverently, and devoutly, both speake and thinke of God, his workes, and his word. Let the law of God
God be holy to vs, let his Gospell bee reverence in our eyes, & let the doctrine of the Patriarches, Prophets, and Apostles bee esteemed of vs, as that which came from God himselfe.

Let vs not take the name of the Lord our God into our mouths, unless it be in a matter of weight. Let vs not blaspheme, curse, nor lie in the name of the Lord; let vs not use, nor, rather abuse the name of our God in conjuring, urging, or lofing. For in these things, the name of God is most of all abused. Let vs precisely and holily keep the othe which we have made by the name of the living and eternall God. Let vs in all things tell truth and lie not, that when this word that will not see, shall be informed to see so great a reverence and devotion in vs to the name of our God, it may be compelled thereby to glorifie our father which is in heaven. And this, verily, is the godly using of the Lord's name, and the religion wherein our God is verie well pleased.

Howe' the name of God is abused.

Then especially, when being wrapped in miserie and calamities, either for our sinnes, or else because God will trie vs, wee doe presently beginne to murmure against God, and to accuse his judgements, hardly abstaining from open blasphemy, in grudging to beare the things, that for our deserts we doe worthily suffer. Hereunto belongeth the abuse of heastily knaves, which doe not sick to use the holy name of God in obtaining their filthy luces, which they call love, and also the naughtiness of them, that thereby seek to finde and recover the things that are lost, or else are stolen from them. We doe unhallowe the name of the Lord our God, when wee give not to him all honour and glory. We shall peradventure doe some good deed, there is perhaps in vs somthing worthy to be praised; if we therefore shall challenge the praise thereof to our selves, or else at the least, shall pare out a piece of that glory for our owne shame, and give the rest to God, not referring it al and whole to God the author of all, then doe we therein before the name of God, which ought alone to be praised for ever and ever. Furthermore, if wee deny the Lord, 02 blind at, and bee ashamed of his holy Gospel, because of this wicked woe, doe and the naughtie men therein; it also wee doe spot our selves with a filthie and unclean life, which is to the slander of Gods name, and the offence of our neighbour, then doe we take the Lord's name in vaine, yea, wee abuse it to his dishonour and reproach. We doe abuse the name of the Lord, if we take a solemne othe in a trifle or matter of no effect, or if wee doe not keepe and performe the othe y we have sware. In our daily take, verie often, and almost about godlesse matters, wee minde
are wont to call and take to witness the dreadful name of God, having learned it of an ill continuance and custome, or else being stirred up by some evil motion of our naughtie minde: we have an innumerable sort of deep and terrorible othes, as wounds, blood, crosse, and passion of the Lord, heauen, earth, sacraments, enemie suait in heauen, and all the diuels of hell. Beside all this, we abuse the name of God also sundrie & divers ivaries in telling of lies. The preacher or teacher of the Church lieth, when he crieth: Thus faith the Lord: whereas the Lord indede faith nothing so. He maketh the name of God a cliche and a colour to hide his deceit, and both beguile pose simple soules. The Magistrate crieth out: All power is of God: and so under pretence of God's name, both his subjects injure in playing the tyrant and not the Magistrate. The common people deceive one another, under the name of the Lord, in contracts and bargaining. And the vnrie roag unworthy of almes, will not cliche to stande and make God's name an idle occupation for to get a penny. But who can reckon up all the things wherein God's name is soevily abused? We must all therefore have an eye that we desir not the name of God, but rather blest it, and holy worship it.

For it followeth in the wordes of the Lord, what punishment abideth for them that so disgrace his name, Bicaufe, faith he, the Lord will not let him go unpunished, that taketh his name in vaine. And although this commination of the Lord is very horrible indeed, and of it selfe effectuall enough to make the godlie sort affraide to pollute the name of God, yet nevertheless, I will add one example or twaine of them, whom the Lord hath punished for defiling his name. David crieth out and faith: The vnojust shall not stand in thy sight, O Lord: thou hatest them that work iniquitie: thou shalt destroy all them that speak lies. But how much more like is it, that the Lord will destroy all them that speak blaspemie, and abuse his holy name? Saul and Saul verily because he called upon the Lord in his extreme necessitie, but asked counsel of the Pythoniast, was compelled to kill himselfe with his owne hand. after he had sent his people downe right slaine by the Philosophers his enemies, and his sonnes liue dead in the mids of the people. Ananias lieth to the holy ghost and defileth the name of the Lord, and falling downe suddenly dead to the grounde, downe he goeth with shame enough to the dwell of hell. Sancr-rib blaspemeth the name of the eternal God before the waules of Jerusalem, but anon after, he is for his labors bereft of his puissant armie, and in his owne gods temple is shoε through by his own sonnes. Jehoaiachin and Zedekias both kings of Juda, and blaspemers of Gods name, are taken captives, and stale by Nabuchodonoso, king of Babylon. Achab, Jezebel, and the Priests of Baal are utterly wipte out by king Jehu, because they under the colour of God and godlines, blaspemeth the name of God, and per-secuted the true religion. In the 24. of Leuiticus, he that blaspemeth the name of God was onerwhelmed with stones to death.

And therefore the Emperor Justinian in Novellis constit. 77. writing to the citizens of Constantinople, faith: Moreover, bicaufe bicaufe vnspeakable lustes, some men lath out curings & othes of God, thereby provoking him to anger, we therefore exhort them,
them to abstaine from cursings and others by his haire and head, and such other words like vnto thefe. For if reproches done vnto men are not left vnreuelged, much more is he woorthy to be punished, that stirreth God to anger with his villainie. And for such offences as these, doe so manie dearts, earthquakes, and plagues come vnto men. We therefore admonish them to abstaine from these crimes, for whoseoeuer after this admonition of ours shall be found faul tie therein, they shall first hear themselves vnwoorthy to be beloved of men, & after that too, suffer suche punishment as the law shall appoint. For we have given in charge to the right honorable the Lieutenent of our roiall citie, to apprehend the guiltie, & to punish them extremely : least peradventure at length for such sinnes contempt, and such heinous offences not only this city, but also the whole commonweale be withly destroyed by Gods just vengeance. Thus much writeth he. Now by this we may gather, that not the least part of our calamities at these dates doe happen vnto vs, bicause of our detestable cursings, and horrible blasphemies, which very few magistrates, oz none at all, doe go about to redresse, oz punish as they shoulde. The name of the living God is blasphemed, with passing deep and horrible othes of all kinds, of all kindes, and all ages, so that I thynke verily, that from the beginning of the worlde there never was such a blasphemous people, as are in this cursed age of ours. And therefore are we bered with unspeakable and endless calamities. For God is true, and cannot lie, which faith that they shall not scape frome that take his name in vaine. The men of our time do not only take it in vaine, but doe of malice also blasphemously defile it. I would to God the magistrates would more sincerely set forth the worship of God among the people : oz else, if this may not be obtained at their hands, yet then at least, that they would be no worse godlesse than Caiphas, who when he hearde (as he thought) blasphemous against the name of God, did rent his clothes, and cry, that the blasphemer was worthie to die. For surely unles our Christian magistrates do become more sharpe and sever against blasphemous villains, I do not se but that they must needs be a great deale worse than the wicked knaue Caiphas. Undoubtedly the Lord is true (as euery one of you must severly think with in your selues) and he verily will punish in al men the deseling of his name but much more the malicious blasphemy of the same.

This verie matter and place doe now require, that I also speake somewhat here of taking an oath, oz swearing, which is done by calling and taking to witnesse of Gods name. Now in the handling of this matter, manie things are to be thought of and considered. For first of all I say that some there are, which doubt whether it be lawfull to take an oath, because in Mathew the Lord hath saied: Yea have heard what was saide of olde, Thou shalt not forswear thy selfe, but shalt performe thine othes vnto the Lorde, but I say vnto you, sweare not at all, &c. But the Lords minde in Mathew, was not to take cleeue away the true and ancient lawe, but to interprete it, and to bring it to a sounder sense, because it was before corrupted and marred by divers forged and counterfeit glosses of the Pharisees. For the people being taught by them,
them, had euermore an eie to keep their mouths from perjurie, but touch- 
ing superfluous, unprofitable & need-
less, or, they had no care at all, not 
thinking that it was amisse to sware 
by heauen and by earth: wherefore the 
Loye expounding his fathers lawe, 
faith: What al othes generally are fo-
bidden, to wit, those wherein the name 
of the Loye is taken in baine, and 
whereby we sware when there is no 
nae at all. In the meane while, he 
never-condemned not yet take clean 
aue the solene and lawfull othe. 
How there is great difference between 
a solene othe, and our dailie othes, 
which are nothing else but deep swa-
rings, not only needlasse, but also hurt-
full. But a solene othe is both pro-
itable and needfull. The lawe of God 
and worde of Christ, doe not forbid 
things proffitable and needfull, and 
therefore they condemne not a solene 
and lawfull othe. Pea in the lawe too,
is permitted a solene othe, where 
there is forbidden alone, the unprof-
table using of the Loydes name. And 
Christ our Loyde came not to breake 
the lawe, but to fulfill the lawe. And 
therefore hee in Saint Mathew did 
not condemn an othe; unless a man 
should go about to prove, that the 
Same taught a doctrine cleane con-
trarie to the doctrine of his heauenlie 
father, which is a blasphemie against 
the father and the Sonne, not to be suf-
fere. Whereover, God himselfe also 
swareth, which undoubtedlie he would 
not doe, if an othe could not be taken 
without any sin. For after a long ex-
position of the lawe, he faith: Be ye ho-
lie, for I am holie: be ye perfect, even 
as your heauenlie father is perfect.

We read also, that the holiest men 
of both the Testamentes, by calling 
and taking to witnesse the name of

God in matters of weight, did sware, 
and that they sware without any sin. 
An othe therefore in the lawe of Christ 
is not forbidden, and it is lawfull for 
a Christian man both to exact, and 
also to take an othe. I rather verily 
see not how that man is worthy 
to be called a Christian, which being 
lawfully required to sware, will seem 
to refuse it. But of this I have 
more fully disputed in another place 
against the Anabaptists. Secondly, 
we have to consider for what cau-
ses we ought to sware. In manie 
common-woales, it is an usual and re-
cieved custom to take an othe upon 
ceremonies, occasion, and for that cause 
we see, that an othe is lightly set by, and 
verie little esteemed. For what is this, 
but to take the name of God in baine? 
Let magistrates therefore learne and 
knowe, that an othe ought not to be re-
quired, but in earnest affaires, as 
when it standeth for the glory of God, 
for the saftety of our neighbour, and for 
the publike weale. We must marke 
therefore, when and why the people 
of God have sworne, in the scriptures. 
Abraham swore when he made the 
league and confederacie with Abime-
lech. The people of God both very of-
ten sware under their kings, in ma-
kling a covenant with God, for the kee-
ping of true religion. They of old time 
did cleare themselves of heinous suspi-
sions by taking of an othe. In Crodus 
we reade, If anie man shall give 
to his neighbor a beast to keep, and 
it shall die, or bee stolen awaye, no 
man seeing it, then shall an othe by the 
Lord go betwixt the twaine, that he 
hath not laid his hand on his neigh-
bor's thing: which othe the owner of 
the thing shall take, & the other shall 
not restore it. For Paulie in the first 
to the Hebrewes, faith: Men verily 

I 2 

sware.
swearing by the greater, and an oath for confirmation, is to them an end of all strife: To this end therefore let magistrates apply the use of an oath, and let them have an especiall regard, in giving an oath to doe it reverently: let the peers of the people keep inviolable that which they swear, and let them take heed, that they do not rashly require an oath of light headed fellows, let them not compare any thing, or thinke any thing to be equal to an oath, but let them reverently, and last of all, have their recourse to that, as to the utmost remedy to finde out the truth, and therewithall, let them use sharp punishment against perjured persons. But woe to the peoples princes, if through their wicked negligence, an oath be not esteemed. For he, without doubt, will punish them sharply for it, who faith, Because I will not suffer him to goe unpunished, that taketh the Lords name in vaine.

Thirdly, I will tell you what an oath is, and what it is to swear. An oath is the calling, or taking to witness of Gods name, to confirm the truth of that we saie. There is difference between an oath, and that deep kind of swearing, whereby God is blasphemed & forsworne in pieces. There is difference too, between an oath & those bitter speeches, whereby we use to curse & ban our neighbors. They are not warily doubtlese to be called othes. But for because this word is used for any kind of oath, as well in the word as better part, therefore the godly & lawfull others, are wisely called by the name of Inscripturati: for by adding this word signifies the law we are admonished that that kind of oath is lawfull & righteous. Now this taking of gods name, to witness, hath joined to it a calling on, and a bowing our selves to Gods curse and vengeance. For this is the manner of an oath and order of swearing. I will say: do it truly in deed, without deceit, so God may help me. Therefore we put our selves in danger of gods wrath and vengeance, unless we do truly & indue, both speak and do the thing, that we promised to do or speak. A very deep and solemn promise making is this, than the which verily there is not a greater to be found in the world. Wherefore must be considered the circumstances and ceremonies in swearing. For our auncients of oldes were wont to lift their hands by unto heaven, and to swear by the name of the Lord, The Lord our God dwelleth in heaven. We therefore do manifestly declare, that as in the judges cies we lift our hande to heaven, even so in our minds we do attend a swear in the presence & sight of God, yea, we give our hand, and plight our faith to God there, in taking an oath by the name of God. This ceremony be leg Abrahams the singular friend of God, & father of the faithful, when he was wont to swear. I because therefore to proceed any further, for to declare whether we ought to swear by the name of God alone, or else by the names of saints, or else by laying the hand upon the holy Gospel: For it is manifest that the faithfull must swear by the onely eternall and most high God. Touching which thing we have most evident precepts, commanding us to swear by the name of the Lord, and againe, forbidding us to swear by the names of strange Gods. Of the first saie these: Thou shalt feare the Lord thy God, thou shalt servе him, and swear by his name, Deut. six and ten Chapter. Also, the Lord be him selfe in Ezie, faith:
To me shall euerie knee bend, and by me shall euerie tongue sweare. And again, in the 65. chapter the same Prophet faith, He that will blesse himselfe, shall blesse in the Lord, and he that will sweare, shall sweare by the true & very God. Of the latter part to, are these testimonies of the holy Scriptures, 

Erod. 23. All that I haue saide kepe yee, and doe yee not once so much as thinke of the names of Traunge Gods, neither let them be heard out of your mouth. And Josue in the 23. chapter faith, When yee shall come in among these nations, see that yee sweare not by the name of their Gods, and looke that yee neyther worship nor yet bow downe vnto them. In the 5. of Jeremie the Lozde saith, Thy sonsnes haue forsaken me, and sweorne by other Gods which are no Gods in deede: I haue filled them, and they haue gone a whoring, &c. Moreover, the Prophet Sophonie bringeth in the Lozde speaking and sayeing, I will cut off those that worship and sweare by the Lorde, and sweare by Malchom, that is, by their king and defender. And no manneile though hee doe threaten des- truction, to them that sweare by the names of creatures. For an othe is the chiefe and especiall honor done to God, which therefore can not be diu- ided to other. For wee sweare by the highest, whom we believe to be the chiefelest goodnesse, the giver of all god things, and the punishing rengener of euerie euyld. But and if we sweare by the names of other Gods, then verily shall we make them equall to God himselfe, and attribute to them the honour due to him. And for this cause the blessed Martyr of Christ Polycarpus, chose rather the names of fire, than to sweare by the power and estate of Cesar. The loxie is to be
tane in the fourth booke and fifteenth chapter of Euripins.

Fourthly, we have to consider how we ought to sweare, and what the conditions of a iuft, a lawfull, and an honest othe are. Jeremie therefore faith: Thou shalt sweare the Lozde liueth, in trueh, in judgement, and righteousnesse. And the nations shall blesse themselves in him, and in him shall they glorie. There are therefore foure conditions of a iuft and a lawe- full othe. The first is, Thou shalt sweare the Lozde liueth. Here now againe is repeated that which hath so many times beene beaten into our heads, that we ought to sweare by the name of the living God. The paternes of our ancestors the was this, The Lozde liueth, as it is evident by the writings of the Prophetes. Let vs not sweare therefore by any other but by God. The second condition is, Thou shalt sweare in trueh. So then, it is required, that not only the tongue, but alfo the minde shoule sweare, leaft happily we say, The tong indeede did sweare, but the mind sweare not at all. Let vs bee true and faithfull therefore without deceit or guile, let vs not lie, no goe about with subtiltie to shift off the othe that once we have made. We Germanes expresst this well when we faie, On alle gisard. Or else, On gisard. That is, I will not vs any double dealing, but will simple and in god faith perfonne that I promise. There is an excellent pattern of a false and a deceitfull othe in Acts Gelij lib. novit. Art. 7. cap. 18. The third condition is, Thou shalt sweare in, with judgement, that is, advisedly, with great discretion, not rashly, no lightly, but with consideration of euerie thing and circumstaunce, in great necesitie, and cates of publique com-
The fourth condition is, thou shalt swear in vntidest, or righ-
teousnesse, least peradventure our
other be against right and equitie, that
is, least we sinne against rightou-
sesse or iustice, which attributeth
that which is theirs both to God and
man, so that our othee do not directly
tend against the love of God and our
neighbour. Here (dearely belovde) ye
have heard me expresse in fewe words
(which God himselfe hath also taught
vs) how we must sweare, of what sort
and fashion our lawesfull and allowa-
ble othes ought to be, and under what
conditions they are contained. But
nowe if we shall sweare against these
conditions appointed vs by God, then
shall our othes and swearings be alto-
gither unlawfull: and furthermore,
if we shall doe about to perfoonne those
unlawfull & vnallowable othes, then
shall we therebyall purchase and in-
curre the heauie wrath of the reveng-
ing Lord.

Now in these daies it is usuall in
custom demanded, whether wee
ought to kepe or perfoonne wicked
or godlie, unust or euill bowes, or
othes: as if for example, the othee of
bowe shoulde directly tende against
God, against true religion, against
the worde of God, or the health of thy
neighbour?

I will heare alledge and rehearse
the usuall accustomed answere,
which notwithstanding is verie true,
and grounded upon examples of holy
Scriptures, as that that squarely not
from the truth the narrow breach
to of one small haire. The answere
therefore is this: if anie man shal-
lowe against the faith and charitie,
so that the keping of his othe may
r 134
tend to the worfe, then it is better for
him to change his othe, than to ful-
fill it. Whereupon Saint Ambrose
faith, It is sometime contrary to a man
s duty to perfoonne the othee, that hee
hath promised, as Herode did. Abo-
also faith, In euill promises breake
thine othee, in a naughtie vowe change
thy purpose. The thing thou hast vn-
advisedly vowed, doe not perfoonne.
The promise is wicked that is finnished
with mischiefe. And againe, That
othee must not be kept, whereby anie
euill is vnwarily promised.

As if for example, one shoulde give
his faith to an adultresfe, to abide in
naughtiness with her for euer: un-
doubtedly it is more tollerable, not
to keepe promise, than to remaine in
whordome still. Becausedoever faith:
If it shall happen that we at vnaures:
shall with an othee promise anie thing,
and that the keeping of that othe shall
be the caufe of further euill, then let
vs thinke it best vpon better aduice
to change our othee without hurt to
our conscience: and that it is better
vpon such a necessitie for vs to be for-
sorne, than for avoiding of peruiurs,
to fall into an other sinne ten-times
worse than that. Dauid sweare by
God, that hee would kill the foolish
fellowe Naball, but at the first in-
tercession that his wife Abigall, wiser
than himselfe did make, hee ceased
to threaten him, hee sheathed his
sword againe, and did not finde him-
selue any whit grieved for breaking his
haftie othe.

Augustine also sayeth: Whereas
Dauid did not by shedding of bloud
perfoonne his promise bounde with
an othee, therein his godlinesse was
the greater. Dauid sweare rashly, but
vpon better and godly aduice, he per-
foonne not the thing hee had vsworne.
Now

Whether
wicked
othes must
be perfor-
med.
Now hee that sweareth so, doth sinne: but in chaunging his othe, hee doeth verie well. Hee that changeth not such an othe, committeth a double sinne, first, for swearing as hee ought not, and then for doing that he should not. Thys much hitherto have I rehearsed of other mens worordes, which all men verily acknowledge to be true, and so indwce. Nowe by this ye doe easly understande (scarcely beloved) what ye haue to thinke of these monastical vows and promises othes, which promise chaftitie, (no farther pues by their leave, than mans fraile weaknenesse will suffer them.) For it is better, faith the Apostle, then than to burne. And more commendable is it, not to perforne those solith, hurtfull, and unpure promises, that dinte themperforce to filthy uncleanenesse, than under the colour of keeping an othe truely, to lie and to live unbeatfully, God loveth. 

Fistly and lastly, I have briefly to put you in mynde, that ye endeavor your selves, by al the meanes ye may, devoutly to keepe that which ye sweere: and therewithall in seuee wordes to let you understand what rewarde is prepared for them, that doe religiously and helly kepe and obserue the holy othe once solemnly taken. If we love God, if we desire to sanctifie his name, if we take the true God for the verie true God, and for our God, if we will have him to be gentle and mercifull to vs worde, and to vs present deliverer and ayder at all assapes, then will we have a most diligent care to sweare with scare devoutly, and helly to kepe and perfore the othe that we devoutly make. But unlesse we doe this, then terrible threateninges and sharpe reuengement of Gods iust judgement, are thundred from heavne against vs transgressors. The very heathens shall rise up and condemne vs in the daie of judgement. For the Sagonutines, the Panteines, and the of Petilia, chose rather to die with fire and famine, then brake or violate their promise once bound with an othe. 

How great offences, howe great corruptions, howe great and many mischieues, I pray you, doe rise through perjuries: they intangle, trouble, disgrace, marte, and overthrone the estastes both civill and Ecclesiasticall. Whosoever therefore dooth love the common weale and safegarde of his countrie: whosoever doeth love the Church and good estate thereof, he will about all things have an especiall regard, to kepe religiously the promise of his othe. Nowe to those that holily doe kepe their othes, the Lord doth promise a large reward. For Jerome faith: And the nations shall blesse themselves in hym, & in hym shall they glorie. As he should say, If the people of Juda shall sweare helly and kepe their othes, then will the Lord pour out upon them so great felicitie and abundant plentie of all good things, that when as hereafter one shall blesse 02 with well to an other, he shall say, The Lorde chawed his blessing, as of old he did to the Jewes. And whosoever shall praise another, he shall say: That he is like to the Israelites. It is therefore assuredly certayne, that they shall be enriched with all god things, and worthy of all manner people, whosoever shall inviolably kepe their othes and promises.

Let vs endeavor our selves my brethen.
The fourth precept of the 10. commandments.

then I beseeche you, to sanctifie the Lords name, and to add to this thirde commandment your earneft and continual prayers, saying as our Lord Je-

sus hath taught vs, O heavenly father hallowed be thy name, or let thy name be holie worshiped. To him be glozie for euer and euer, Amen.

Of the fourth precept of the first table, that is, of the order and keeping of the Sab-

both day.

The fourth Sermon.

HE fourth Commandment of the first table, is word for word as followeth, Remembe that thou keep holy the Sabbath day. Sixe dayes thou shalt labour and doe all thy worke, but on the seuenth day is the Sabbath of the Lorde thy God, in which thou shalt not doe any manner of worke, neither thou nor thy sonne, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cat-
tell, nor thy stranger, which is within thy gates. Because in sixe dayes the Lorde made heaven, and earth, the sea and all that is therein, and rested the seuenth daie, Therefore the Lorde blessed the sabbath day, and hallow-ed it. The order which the Lorde spak in giving these commandements is naturall and verie excellent. In the first precept, the Lorde did teach vs faithly and love to God ward. In the second, he removed from vs Idols, and all strange kinde of worship. In the third, he began to instruct vs in true and lawfull worship of GOD: which worship standeth in the sanctifying of his holy name, for vs to call thereon, holie and freely to praise it, and speake of it as religiously as hee shall give vs grace.

The fourth Commandment teacheth vs also the worshipping due to God, and the hallowing of his holy name, but yet it bendeth somewhat to the outward honour, although unerthe-

lly, it frameth to the inward religi-

on, Fo: the Sabbath both belong both to the inward and outward service of God. Let vs see therefore what we have to thinke, that the Sabbath is, how farre with the vs thereof extent-

deth, and after what sort we have to worship our God, in observing the sa-

both. Sabbath doeth signify rest and ceasing from servile worke. And this here I think worthy to be noted, that the Lorde faieoth not simply, Sanctifie the Sabbath, but, Remember that thou kepe holie the Sabbath day: meaning thereby, that the Sabbath was of olde ordained, and given first of all to the ancients fathers, and then againe renewed by the Lorde, and bea-

ten into the memorie of the people of Israel. But the summe of the whole Commandement is, kepe holie the sabbath day. This summe doeth the Lorde by and by more largely amplifie, by reckoning by the verie daies, and particular rehearse-

sting of the whole housholde, to whom the keeping of the sabbath is given in

charge.
The Second Decade the Fourth Sermon.

The Sabbath it felle hath sundrie significations. For first of all the Scripture maketh mention of a certaine spirituall and continuall Sabbath. In this Sabbath we rest from servile wouke, in abstaining from sinne, and doing our best, not to have our owne will founde in our selves, oz to wouke our owne woukes, but in ceasing from these, to suffer God to wouke in us, & wholly to submit our bodies to the government of his good spirit. After this Sabbath followed that eternall Sabbath and everlastinge rest, of which Esai in his 58. and 66. Chapters, speaketh very much, and Paul also in the fourth to the Hebrewes. But God is truly woushipped, when we ceasing from egnill, and obeying Gods holy spirit, do exercise our selves in the study of good works. At this time I have no leasure, neither doe I thinke it is greatly profitable for me to reason so largely oz as exquisitely as I could, of the allegoricall Sabbath, oz spiritual rest. Let vs rather (my brethren) in these our mortal bodies, doe our indevour with an unwearied good will of holy lines, to sanctifie the Sabbath, that pleaseth the Lord to well.

Secondly, the Sabbath is the outwarde institution of our religion. For it pleased the Lord in this commandement, to teach vs an outwarde religion and kinde of wouship, wherein vs would have vs all to be exercised. Nowe for because the woushipping of God cannot be without a time: Therefore hath the Lord appointed a certaine time wherein vs should absteyne from outwarde oz bodily works, but so yet that we should have leasure to attend upon our spirituall business. For foe that cause is the outwarde rest commanded, that the spirituall wouke should not be hindered by the boniile business. Moreover, that spirituall labour among our fathers, was chiefly spent about four things, to wit, about publique reading and expounding of the Scriptures, and so consequentely, about the hearing of the same, about publique prayers, and common petitions, about sacrifices, oz the administration of the Sacraments, and lastly, about the gathering of every mans benevolence. In these consisteth the outward religion of the Sabbath. For the people kept holy day, and met together in holy assemblies: where the Prophetes read to them the word of the Lord, expounding it, and instructing the hearers in the true religion. Then did the faithfull joyntly make their common prayers, and supplications, for all things necessary for their behoife. They prayed the name of the Lord, and gave him thanks for all his good benefites bestowed upon them. Furthermore, they did offer sacrifices as the Lord commanded them, celebrating the mysteries and Sacraments of Christ their redeemer, and keeping their faith exercised and in vs, they were joyned in one with these sacraments, and also warned of their duetie, which is to offer themselves a lively sacrifice to the Lord their God. Lastly, they did in the congregation liberally bestow the gifts of their good will, to the use of the Church. They gathered euerie mans benevolence, therewith to supply the Churches necessity, to maintaine the ministers, and to relieve the poor and needy. These were the holy works of God, which while they having their heartes instructed in faith and love did fullfil, they did therein rightly sanctifie the Sabbath, and the name of the Lord: that is, they did on the Sabbath those kinde works, which etc.
do both sanctifie the name of God, become his worshippers, and also are the workeis in deed that are holy and pleasing in the sight of God. If any man require a substantiall and evident example of the Sabboth or holy days, thus holyly celebrated, he shall finde it in the eight Chapter of the booke of Nehemias. For there the Priestes doe reade and expounde the worde of God, they praysle the name of the lord, they pray with the people, they offer sacrifice, they shew their liberalitie, and do in all points behave themselves holly & devoutly as they should.

Now least any peradventure might make this objection, saie, Execli the very wise: Do else I must labour with my hands to get my living, least I die with hunger, and my familie perish: he answereth, The Lord doth alloweth the time sufficient for thy labour, for the to worke in to get a living for thy selfe and thy household. For five dayes thou must worke, but the seventh day both the Lord chalenge and require to be consecrated to him and his holy rest. Euerie weeke hath seven dates: But of those seven the Lord requireth but one for himself: Who then can right-ly complaine, I beseech you, or say that he hath injurie done unto him: Doest thou labour in thy time as it is allowed to worke in, that to keep holy the Sabboth, and that he requireth to have this sabboth kept, is God thy maker, thy father & Lord of all mankind.

Furthermore, the Lord doth precise-ly command and give a charge to plant, and blye in this holy rest, this discipline and outward worship, into the whole familie of euery feuerall house. Whereby we gather, what the dutie of a god householder is, to wit, to have a care to see all his familie kepe holy the sabboth day, that is, to doe on the sabboth day those good workeis, which I have before rehearsed. And as be-cause the Lord both know that mans natural disposition is, where it hath the maistrie, there for the most part to rule and reign over hastily and to two Princelike: therefore, least perad-venture the fathers or maistres should deale too hardly or rigorously with their houholds, or hinder them in ob-sserving of the sabboth, he doth in ex-vtille words & exquiste steps of enum-eration, command them to allowe their family, and everyone in their family a resting time, to accomplie his holy service. He doeth not exempt oz except so much as the stranger. He will not suffer noz allow among them the example of such dulheads as say: Let faith and religion bee free to all, let no man be compelled to any religio. For he commandeth to binde the stranger within the gates of Gods people, that is, the stranger that dwelleth in their jurisdiction, to the holy observing of the sabboth day. Now this case in rest is not commanded in respect of it self, (to Idenesse alwayes hath bin found fault withal) but it is ordained for the aforefaide especiall causes. Gods pleasures, is, that there should be a place and time reserved for religion: Which time & place are not open to them that are buie about bodily and outward workeis. He is not conversant in the congregation, he heareth not the word of God, he prayeth not with the church, neyther is he partaker of the Sacra-mentes, which at his maistres commandement taketh a journey, oz in the market selleth his wares, oz in the barne doeth thinke he winnows his coine, oz in the field doth hedge oz itch, oz doth stand at home beating the an-ule, oz else sweithe still sowing shoes oz hosen. Faith therefore and religion bid
The second Decade the fourth Sermon.

Last of all, y' Lord both add to his own eraple, whereby he teacheth us to keep holy the sabbath day. Because (faith he) in sixe dayes the Lorde made heaven and earth, the sea, and all that in them is, and rested the seuenth day. Therefore the Lorde blessed the seuenth day and hallowed it. The Lorde our God brought fire daies, in creating heaven and earth, the sea, and all that in them is, & the seuenth day he rested, & ordained that to be an appointed time for us to rest in. On the seuenth day, we must thinke of the workes that God did in the fire daies, the children of God must cal to remembrance what & howe great benedes they have received y' whole worke, for which they must thanke God, for which they must praise God, & by which they must learn God. We must then dedicate to him our whole body & soule, we must consecrate to him all our words & our deeds. As that day the Lord did rest from creating, but he ceased not still to preserve; so we upon that day must rest fro' haute & bodile workes, but we must not cease fro' the workes of well doing & worshiping of God. Furthermore, ye heaulk rest was no prejudice at all to y' things created; neither that y' holy day or sabbath spent in gods service be any let or hinderance to our affaires or busines. For y' Lorde blessed the sabbath day, therefore shall he bless thy, & thy house, all thy affairs & businesse, if he shall see thee to have a care to sanctifie his sabbath, y' is, to doe those workes which he hath commanded to be done on y' sabbath day. They therefore do erre fro' y' truth, as far as heauen is wide, whosoever do despite the religion & holy rest of the sabbath day, calling it an idle case, & doe labour on the sabbath day, as they doe on working daies, under the pretence of care for their familie and necessities take.

For things that lacke a resting time, can never long endure.

Whereas the bountifull Lorde, whose minde is to preserve his creatures, both teach a waie to kepe them, and doth diligently provide, that his creatures be not too much afflicted, by the hard handling & confronnes of their owners. Poes in Deuteromonic adde the pitifull affections of mercie, saying: Remember that once thou thy self wast a servant in the land of Egypt. Charity therefore and civil humanity doe crave a measure to be kept, that we do not with endless labours over-lade & wearie our household servants. Moreover, it is manifest, that the good man of the house by planting godlines in his familie, doth not a little advance and let forwarde his private posture, & owne commoditie. For wicked servants are for the most part pickers, & deceitfull, whereas on the other side the godlie are faithfull, whom in his absence he may trust to govern his house. In the reckoning up of the household also is mention made of beasts and cattell, which is done, not so much because their owner is a man, but because these works are remem-bered, & moderately, as for because beasts can not be laboured, without y' working hand of men to guide them. So then men are drawn from the solemnising of y' sabbath day by helping their cattell: whereas to the intent that they should not be drawn aside, we are here precisely commanded to allows our cattell that resting time.
The fourth precept of the 10 Commandments.

For all these things must we apply to ourSELVES, and our churches. It is most sure, that to Christians the spiritual Sabbath is given in charge, especially and above all things. Neither is it to be doubted, but that the good Lordes will is, that even in our Churches at this day, as well as of the Jews of old, there should be kept and appointed order in all things but especially in the exercising of outward religion. We know that the Sabbath is ceremonial, so farre with; as it is joined to sacrifices and other Jewish ceremonies, and so farre with; as it is tied to a certaine time: but in respect that on the Sabbath day, religion and true godliness are exercised and published, that a just and solemn order is kept in the Church, and that the love of our neighbour is thereby preferred, therein I say it is perpetual and not ceremonial. Even at this date verily we must ease and bear with our family, and even at this day we must instruct our familie, in the true religion and fear of God.

Christian liberty is not a licentious power, and disobling of godly Ecclesiastical ordinations, which advance and set forwarde the glorie of God and love of our neighbor. But for because the Lordes will have holy dayes to be solemnized and kept to himselfe alone, I doe not therefore like of the festall dayes, that are held in honour of anie creatures. This glozie and worship is due to God alone. Paul saith: I would not that anie man should judge you in part of an holy day or of the Sabbothes, which are a shadowe of things to come. And againe, Yee obserue dayes, and monethes, and yeares, and times, I feare least I haue laboured in you in vaine. And therefore we at this date, that are in the Church of Christ, haue nothing to doe with the Jewish observation, we haue only to with a indevour to haue the Christian observation, and exercise of Christian religion, to be freely kept and observed.

And
And yet as the hallowing of the Jewish sabbath, and also the sanctifying or exercise of our Sunday, must be spent 
occupied about four things, which ought to be found in the holy congregation of Christians, if their Sunday be truly sanctified and kept holy as it should be. First let all the godly saints assemble them selves together in the congregation. Let there, in that congregation so assembled, be preached the word of God, let the Gospel there be read, that the hearers may learn thereby what they have to think of God, what the duties and office is of them that worship God, and how they ought to sanctify the name of the Lord. Then let there in that congregation be made prayers, supplications, so as all the necessities of all people. Let the Lord be praised for his goodness, and thanked for his inestimable benefits which he day by day bestoweth. Then if time, occasion, and custom of the Church do so require, let the sacraments of the Church be religiously ministred. For nothing is more required in this fourth commandment, than that we should holily observe, and devoutly exercise the sacraments; and holy, lawful, profitable, and necessary rites and ceremonies of the church. Last of all, let every householder, in all our several houses, with as great diligence as it was with the Jews, touch with which thing, I have nothing to say, nor since I have before so plainly handled this point, as that ye perceive, and agree even to the Church of us that are Christians. This one thing I add more, that it is the duty of a Christian Magistrate, at least wise of a good householder, to compel to amendment the breakers and contemners of God’s sabbath and worship. The priests of Israell, and all the people of God, did none to death (as the Lord commanded them) the man that disobediently did gather sticks on the sabbath day. Why then should it not be lawfull for a Christian Magistrate to punish by bodily imprisonment, by loss of goods, or by death, the despiers of religion, of the true and lawful worship done to God, and of the sabbath day? Verily, though the foolish and indiscreet Magistrate, in this corrupted age doe reckly take to his office so dutie, yet notwithstanding, let every householder do his indue, as the several family from that ungodly naughtines doth him punish them of his household, by such means as he lawfully may.

This discipline now is must be brought in and established by currie householder in all our several houses, as with the Jews. Touching which thing, I have nothing to say; nor since I have before so plainly handled this point, as that ye perceive, and agree even to the Church of us that are Christians. This one thing I add more, that it is the duty of a Christian Magistrate, at least wise of a good householder, to compel to amendment the breakers and contemners of God’s sabbath and worship. The priests of Israell, and all the people of God, did none to death (as the Lord commanded them) the man that disobediently did gather sticks on the sabbath day. Why then should it not be lawful for a Christian Magistrate to punish by bodily imprisonment, by loss of goods, or by death, the despisers of religion, of the true and lawful worship done to God, and of the sabbath day? Verily, though the foolish and indiscreet Magistrate, in this corrupted age doth reckly take to his office so duty, yet notwithstanding, let every householder do his indue, as the several family from that ungodly naughtine doth him punish them of his household, by such means as he lawfully may.

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The fourth precept of the ten Commandments.

The abusethem of the Sabbath date:

assembly of saints: as the Anabaptists have taken an ile to do. Here therefore I have to reckon by the abuses of the sabbath day, as the sins committed against this commandment. They transgress this commandment, that cease not from evil works, but abuse the sabbathes rest, to the profaning of holy pleasures. For they keep the sabbath to God, but work to the devil, in dining, in drinking, in dancing, & feeding their humors with the vanities of this world, whereby we are not onely drawn from the company of the holy congregation, but doe also desile our bodies, which we ought rather to sanctifie & keepe holy. They sin against this precept, which either exercise any handy occupation on the sabbath day, or else lie suppt in bed, fast a sleep till the day be almost spent, not once thinking to make one of God's congregation. They offend in this precept, that alwe their servants to work, & by appointing them to other busines, doe draw them from the worship of God, preferring other thinking things, before the honor due to God. And they abuse all other offend herein, which do not only, not keepe holy the sabbath day themselves, but do also with their base godly scoffes and evil examples, cause other to despise & let light by religion: when they do disdain and mock at the holy rites and ceremonies at the ministry, ministers, sacred churches, & godly exercises. And herein too, both the god men and godwives offend, if they be slacke in their owne houses to call upon, and to see their families keepe holy the sabbath day. Who so ever do contemne the holiness of the sabbath day, they give a flat and evident testimonie of their ungodliness, and light regard of God's mightis power. Furthermore the keeping of depliling of the sabbath, both alwaies carry with it, either ample rewardes, or terrible threats. For the promis whereof, I will recite unto you (dearly beloved) the words of Jeremie in his 7.chap. Thus hath the Lord said vnto me, faith he, Go and stand vnder the gate of the sons of the people, through which the kings of Juda go in and out, and vnder all the gates of Jerusalem, and lay vnto them, Take heed for your liues that ye carry no burthen upon you on the sabbath day, to bring it through the gates of Jerusalem, and that ye bear no burthen out of your houses on the sabbath day, look that ye do no labor therein, but keep holy the sabbath day, as I commandedd your fathers. Howbeit they obeyed me not, neither harkened they vnto me, but were obstinate & stubborn, and would not receive any correction. Neuertheless, if ye wil heare me, faith the Lord, and beare no burthen through this gate vpon the sabbath, but hallow the sabbath, so that yee do no worke therein: then shall there go through the gates of this citie kings and princes, that shall fir vpon the throne of Dauid, they shall be carried vpon chariots & ride vpon horses, both they & their princes: there shall come men from the cities of Juda, and the land of Benjamin which shall bring sacrifices and shall offer incense & thanksgiving, in the house of the Lord. But if ye wil not be obedient vnto me to hallow the sabbath so that yee will beare your burthens through the gates vpon the sabbath day, then wil I set fire vpon the gates of Jerusalem, which shall burn vp the great houses therof, and shall not be quenched. Very inquit therefore did yodenounce princes Leo and Anthemius, writing to Arlemius their Lieuentant in

Promises and threatenings added to the Sabbath day.
The Sabbath made for man and not for the Sabbath.

And yet nevertheless, they that are Christians, do not forget the words of Christ in the Gospel where he faith: The Sabbath was made for man, and not man for the Sabbath, & that the sonne of man too, is Lord of the Sabbath. The godly do very well know, that God ordained the Sabbath for the preservation, and not for the destruction of mankind, and that therefore he doth dispence with it for the Sabbath, as often as any urgent necessity, or favour of a man shall seeme to require it. Touching which matter our Saviour Christ himselfe hath fully satisfied the faithfull, in the 12. of Mathe, and the 6. and 13. chap. after S. Luke, in such things verily Christians may bee their libertie, to occupy themselves in, on the Sabbath day. Since the priests and Levites are held excused, which do in the temple openly both kill, slay, burne & boile beasts, in making their sacrifices, so they are not thought to break the Sabbath day, because they may without offence to God even on the Sabbathes d:e:ste and make ready meat and other necessaries, which our bodies can not lacke. We may also minister physicke to the sick, visit the weak, and helpe the needy, that so we may preserve the creature of God. Herein did our Saviour give us an example to follow, who did on the Sabbath work the deeds of charitie and mercy, we have more than one example of his to be seen in his gospel, but especially in Luke 6. & 13. and John the 5. cha. If then on the Sabbath it be lawfull to draw out of a pit a lap 02 an ore in danger of drowning, why shulde it not be lawfull likewise on the Sabbath to underset with props a ruines house that is ready to fall? why should it not be lawfull on the Sabbath day to gather in, & kepe from spoiling the hay 02 corn, which by reason of unreasonable weather, hath lain to long abroad, and likely to be worse, if it stay any longer? The holy Emperor Constantine, writing to Epiphanus faith, Let all judges in courts of law, & citizens of all occupations rest up on the Sunday, and keep it holy with reverence and devotion. But they that inhabit the coûtrie, may freely and
The fourth precept of the ten Commandements.

and at liberty attend on their tillage upon the sabbath day. For oftentimes it falleth out, that they cannot upon another day so commodiously sowe their seed, or plant their vines, and so by letting passe the opportunity of a little time, they may hap to loose the profit giuen of God for our provision. Thus saith the emperor, how we must consider that he doth not licence husbandmen, by all kinde of toyle, continually to defile the sabbath day. For of the countrie men as well as of the townesmen, are looked for due honour done to God, and the keeping of the fourth commandement: one lie this must be remembered, that libertie is granted in causes of necessitie. But a godlie minde and charitie, shall be excellent dispensers of mistresses to leade us in such cases as these; least under the coloured pretence of libertie and necessitie, we do devotes not to be borne withall on the sabbath day, and exercise the works of garde countounes, and not of sincere holiness. And thus much had I to say, touching the second article of the sabbath day.

Thirdly, the sabbath hath a verie ample or large signification. For it is a perpetual signe, that God alone is he that sanctifieth those that worship his name. For thus saith the Lord to Moses: Yee shall keep my sabbaths, because it is a signe betwixt me & you to them that com after you, to know that I am the Lorde, which sanctifie you. And so fowrth, as it is to be seen in the 31. of Exodus, and is againe repeated in the 20. of Ezekiel. And to this end both the Lorde mutually appliche himselfe as is before saide, in the declaration of the sabbaths second use and signification. For God doth by his holie spirit, sanctifie his faithfull folke and constant belieuers: which he declareth into the Church, by the preaching of the Gospel, bearing witness thereof unto, and sealing it with his Sacraments, so that he commandeth vs with continuall praiers, incessantly to crame of him that glorious sanctification. All which things, verily, are practised and put in use, upon the sabbath daies especially, to the intent that we may be sanctified of God, who is the onely sanctifier of vs all.

Hitherto have I declared unto you (dearly beloved) as briefly as I coulde, the first table of Gods commandements, wherein we have verie exquisitely laide downe before us, the worship due to the name of God. But for because they are not the children of God which know his minde, but they that doe it, let vs believe our heavenly father, so to illuminate our minds that we may faithfully and indeed, worship our Lord and God, who is to be praised world without end: Amen.

Of the fift precept of the second table, which is in order the fift of the tenne Commandements, touching the honour due to parents.

The fift Sermon.

Now foloweth the 2. table of gods law, which (by the helpe of Gods holie spirit) I will declare as briefly to you, as I have already gon through the first. And as the first conteined a love of God, so doth the 2. teach vs the charitie due to our neighbour, instructing al me what they odo every one to his neighbour, & how we may in this world live honestly, civilly, and in quiet peace among
The second Decade, the first Sermon.

What is meant by the name of parents.

among our selues. For our good God would have us to live well and quietly. But we that will not know how to live well, no yet obey his good commandments, doe with our sins and iniquities, never cease to heape upon our owne pates, an infinite multitude of miserable calamities. This table containeth six commandments, the first whereof is, Honour thy father and thy mother, that thy days may be long in the lande which the Lorde thy God shall give thee. ears well and rightly both the Lord begin the second table, with the honing of our parents. For after our duty to God, the next is the reverend lone that we owe to our parents, of whom, next after God, we have our life, y by whom we are from our infancy brought by with incredible care and exceeding great labour, now the very order of nature both require, that the most excellent and dearest things should always have the first and chiefest place. And that this commandment may the more easily be understood, I mean to divide my treatise thereof into three parts. In the first whereof, I will declare what degrees and kindes of men are comprehended under y name of parents. Secondly, I will search out what kinde of honour that is, and howe farre it extendeth, which the Lord commandeth to give to our parents. And lastly, I will both touch the promise made to godlie children, and thereupon conicure & gather the punishment appointed for the ungodly and disobedient offspring. There is none so ignoraunt, but knoweth what parents are. The Lord our God hath given vs them for vs to take of them our beginning of life, that they might nourish and bring vs vp, and that of rude and almost brutish things, they might make us verie men. Greater are the godly names that parents doe for their children, greater is the cost and labour that they bestow on them, greater is the care, griefe, & trouble which they take for them, than anie man, howe eloquent soever he be, is able to express. And here is not the name of the father onely, but also the name of the mother in express words set downe in the lawe, least the peradventure should be seeme to be contemptible without any offence to god, because of the weaknesses of her frailt. The godlie & vertuous mothers doe feeke and abide more paine & griefe in obeying, bringing vp, y nothing of their children, than the fathers do. For no small cause therefore have we y name of the mother, precisely expressd in this commandment. We do also comprehend herein the grandfather, and grandmothe, great grandsire & great granddame, & all other like to these. In the second place we do contain every nation country wherein he was borne, which fed, fostered, adonned, & defended him. Thirdly, we take Princes and Magistrates into the name and title. For the Senators and Princes, are in the holy Scriptures called the fathers & pastors of the people. Xenophon was persuasive, that a good Prince did differ nothing from a good father. Fourthly, there are to be reckned under y name of parents those gardians, which are usually called oueriers of fatherlesse children, or orphans. For they supply the place of departed parents, taking vp to them the charge & defence of their children, whom they must (for that affection ought to be in them) bring vp, defend, & advance even as they would do to their owne, & those that they the selues did once beget. Among whom also we must make account of such maisters and workmen as teach their
an Art or occupation. For of the young men and striplings learn some honest science, for curious one to get his living honestly, and by them they are taught god manners, being thereby, after a certain taste, out of rude unpolished persons, made perfect seemingly men. First, the ministers, doctors, and masters of the Churches, are taken for parents, whom Paulus him selfe did call by the name of fathers, not so much for the care and love wherewith they are affected toward the disciples & shepe of Christ his flocke, as so because we are by the gospel begotten in Christ. In the first place, we must think of our counsels and kinsfolk, mother and sister, nieces, mother in law, and daughter in law, father in law, and yonge in law, who are by alliance knit together, as the members of the body are fastned with sinewes. Finally, in the last place, yide folkes & widowe, fatherlesse children and impotent weake persons, must be reputed among our parents: whose care and tuition, the Lord hath in more places than one commended unto vs. So then (my brethren) here ye have heard who they bee that in this first precept of the second table, we have to take for our parents, and who and howe manie are comprehended and commended to vs under that name: and note ye shall ye hear what honour we owe to them, and what the honour is that we shulde attribute unto them.

To honour, in the scriptures is diversly taken; but in this treatise it signifyeth to magnifie, to worshippe, to esteem well, and to doe reverence, as to a thing ordained by God: and also to acknowledge, to love, & to give praise as for a benefite receivend at gods hand, and as for a thing given from heaven that is both holy, profitable, and necessarie. To honour, is to be dutifull & to obey, & to obey, as if it were to God himselfe, by whom we know that our obedience is commanded, & to whom we are sure, that our service is acceptable. Otherwise we have not in any cause to obey either our parents or magistrates, if they themselves that do obeys command vs to do the things that are wicked and unright. For till the latter commandments have a relation to those \( \text{equation} \) went before. In the second commandment we learned, that God would visit the sins of Vs fathers in the children, & therefore children ought not to obey their parents, if they command anything contrary to God, or prejudicial to his lawe, Jonathan obeyed not his father Sauls commandement, who charged him to persecte David: and therefore is he worthily commended in holy scriptures. The companions of Daniel obeyed Nabuchodonosor in all that he said, they loved him & reverenced him as a most mighty, puissant, & bountifull king, but to some once as he charged them to fall to idolatry, they let not a button by his commandement. And S. Peter, who taught vs the obedience we owe to our parents & magistrates, which he was commended by princes & fathers of people, not to preach Christ crucified to people any more, did answer them, that we ought to obey God more than men. But what need I thus to stand reckoning by this, who the Lord himself in one short sentence, hath knit up this, & all other like to this? If any man (faith he) cometh to me, & hateth not his father & mother, his wife, his children, his brethern and sisters, yea, and his owne life, he cannot be my discipule. Furthermore, thou dost honor thy parents, when thou dost not contemptuously despise the, unthankfully neglect.
The Second Decade, the Fifth Sermon.

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let them, no: Shamelessly think some of them, if peradventure they happen to fall into adversity. Thou honorest thy parents, when with thine help and counsel, thou advicest them in their old age, unworthy crookednesses, which thou callest the in time of their need, or succourest them otherwise in any case else. For, indeed, the true and proper honour due to our parents, the Lord himself bearing witness therein in the 15. of Pat. concluding, ye ought to provide ye have a care for our parents, to sue and defend them, wholly to give ourselves and hazard our lives in their behalf. And now that this that I have said may be more easily and evidently understood, I will confer and apply this honor to those several kinds of men, which we do comprehend under the name of parents, whereby erie one may see what is how much honor he ought to bestow upon his parents, his country, ye magistrates therein, those sorts of people who are most named. Whereas of duty we ought to honor our parents, that duty is paid if we do so worshipfully esteem of them, as to think that they are given to us of God, to end we should reverence, love, and always have an eye to the, although for nothing else, yet only for the Lord's sake, who is, both think himself despised, so long as we go on to esteem our parents, to think highly of them. Neither doth it make any matter to us, whether they be worthy or unworthy, who the Lord commandeth us to honor. For be they as they may be, yet notwithstanding, they did not without the Providence of God, chance to be our parents, in respect of which parentage the law giveth himselfe will have the to be honored. Whatsoever therefore children shall have occasion to speak to their parentes, let it always savour of humble reverence and childly affection; ye let them with such affection and reverence obey their parentes. If they come to us to be somewhat bitter and ungentle, yet let us wisely winke at it, we not seeme to know it, by little and little still declining from the evil, which by force they seeme to compell us unto, let us discretely handle the matter, we may give the as small occasion as may be to be offended at us. We have Jonathas the son of Saul, to be an example to us of a godly and obedient child.

He did with great griefe and trouble of mind, behold his fathers madness, upon David the wrongfull dealing against himselfe, yet did he so, that presently sustain, wisely dissemble it, finding occasion at another time, and in a place convenient to tell him of it, he never aided his father in any conceived mischief, he clave always to the infi man, righteous causes, he bewailed his fathers sudden death, he sought not over boldly to resist him and drive against him, when he offered to deal by violent extremity with him, but clave himself by flying away, ye yet for all this, he loved his father neuer wrote, but praised still to God for his health, welfare, showing himselfe in all things an obedient sonne to his crabbed father. This verily is the duty of a godly son. This ought everyone of us most diligently to follow in doing our duty and humble obedience unto our parents, how forward or crooked sooner they be. Let none give a rough answer stubbornly, yet let none so much as mumble an answer or mutter against his parents. Let none curse or speak evil of his father or mother, unless he will perforce seek the way means, to make high mighty Gods curse hang over light by his pate. If happily our parentes be paze, if mishappen in limbs, or otherwise diseased with any infirmity, let
The first precept of the 10 Commandments.

none of vs therefore in mockery shoule at, or disdainfully despite them.

Let vs not shew our selues unthankfull to them, to whom vs ther good deedes to vs warde, we are of duty bound for ever. Let us nourish, cherish, and ayde them in all their necessities: yea, let vs wholly bestow our selues, and all that wee have, to doe them good withall. For all that we possesse undoubtedly is theirs: and all that we have, we enjoy by them, for if they were not, then should not vs be:

Let vs here call to remembrance the charge that the Lord in Matthew giueth vs, touching this commandement. Let vs consider what is meant by the Gentiles aboute, which is, to require one good turne with an other, and especially to nourish and cherish them, by whom thou thy selfe in thy youth, wast brought vp, and tendered. There is among the Gentiles a lawe extant, worthy to bee called the mistrelle of picture, whereby it is enacted, that the children should either nourish their parentes, or else lie fast fettered in piton. This lawe many men do carelessely neglect, which the Stoike alone among all living creatures doth kepe most precisely. For other creatures do hard scarcely know or looke upon their parents, if perchance they need their aide to nourish them, whereas the Stoike doth mutually nourish the being stricken in age, and beare them on her shoulders, when for feeblenes they cannot sype.

There are to bee seene among the Gentiles, very religious and excellent sentences, touching the honour due unto parentes. Socrates saith, Shewe thy selfe such an one to thy parentes, as thou wouldst wish to haue thy children shew themselves to thee. Anaximenes said, He loueth his father exceedingly well, which doth his indeavour to make him joyfull without anie trouble at all. Plato also in his lawes thinketh, That hee hath a great treasure in his house, whosoeuer doth not rich at home in his house, his father or mother, or any of their parentes in their impotent olde age, and doth suppose, that hee needeth no other picture of anie of the Gods to reverence in his house, because he shoulde turne al his care and diligence to honour his parentes.

And againe in another place, Let vs pay, laith hee, to our parents, while they are alioe, the oldeste, first, and greatest debts that we owe them, for our being and bringing vp. For euerie one must thinke, that all which he hath is theirs, who did beget and bring him vp, so that according to his abilitie, he must supplie and minister to them, all that hee doth possess: first of all, the externall goods of fortune, then of the bodie, and lastly, those that doe belong vnto the minde, thereby restoring all that he borrowed, and recompening them in their olde age, for all their old cares, and griefs sustained for him. It is seemly also and requisite, that even in words so long as we live, we shoulde shew reverence vnto our parentes. For after light and foolish words vscd to them, doth commonly come a terrible plague. For before euerie man doth Nemesis (the executrice of judgement) stand, and doth throughly thinke vpon all their offences we must therefore give place to our parentes, whiche they be angrie without a cause, or doe what they lift, whether it be by worde or deed, knowing alwaies that the father is rightfully angrie with his sonne, though he be angrie for nothing else, but because hee thinks, that his sonne hath done to him the thing that he should not.

Let
Let us therefore erect to our Parents, even when they be dead, monuments feemly for their estate while they were alive; which if we shall do, then shall we undoubtedly be worthily rewarded at the hands of the gods.

Thus much hath Plato. St. Hierome

LXXXII.

Let the Reuerence that ye owe them, who seruing you with the paine of their owne wombs, doe beare the weight of your bodies, and carrying about the infant unknouwen, doe as it were become seruants to them that shall be borne. At that time the mother hungrith, not to the filling of her owne belly, neither doeth shee alone digest and seede vppon the meate that she eateth. With the mothers meate is the babe nourished that lieth within her, his members are fed with an other bodies eating, so that the man that shall be, is filled with the morfelles that the mother swalloweth. What should I rehearse the nourishment that they give to their children, and the sweete inuries of waywarde infancie, that they take and put vp by meanes of their little ones? Why should I speake of the meate digested of the mother, which comming from the other partes of her body into hir pappes, is turned there into milke and moysture, to fill the weake and tender iawes with thinne and liquide foode for nourishment? By nature, the infants are compelled to take of their mothers, that which they drinke, and when as yet their toothless sojournes are not able to bite, then doe they with the labouring of their lippes, drawe that from their mothers breathes that they neede not to chewe. The mothers dugge doth serue the childe, and still attendeth uppon the swathled babe, her handes to hold, and her backe to bend,
The fifth precept of the 10 commandments.

necf living by such Sciences as mans life hath need of, by tillage, by merchandie, and other handie occupations, wherein Children are honestly trained up, parents recompened for their pains, the poore maintaine of almes, and strangers harbored in their distresse. There are therefore in this common weale, virgins, married women, children, old men, matrones, widowes, and fatherless children. If any by the naughtie disposition of nature transgresse the lawes, they are worthy punished: the guiltefull are defended, peace, justice, and dignitie both flourished and upheld. Some what is he can abide to behold such a common weale, the Countrie where he is borne and bred, to be troubled beare, to be destroyed, to bee and pulled in pieces, either by sedicious Citizens, or foreign enemies. In civill seditions and quarrells, if vertue and honesty is wonderfully overthrown, virgins defiled, matrones unciuilly dealt withall, old men, our wives and children, our liberties and possessions. They are flattie

Wherefore the valiant Captain Joab, being ready to fight against the Syrians in defence of his Countrie, speaketh to his brother Abishai, saying: If the Syrians be stronger than I, then shalt thou help me: but if the sons of Ammon be strong for thee, then will I come and aide thee. Be courageous therefore, and let vs fight lustily for our people and for the cities of our God. And let the Lorde doe the thing that is good in his owne eyes. Moreover Judas Bachabeus, a man among the Idrales most worthy esteemed, and a famous warrior, and singularly affected toward his Countrie, encouraging his souldiers and countrimen against their enemies, saith: They come vpon us wrongfully in hope of their force, to spoile and make hauest of vs, with our wifes and children, but we fight for our lives and libertie of our lawes, and the Lorde will destroy them before our faces. The people also among themselves disputing one an other, doe erie out and lay. Let vs take this affliction from our people, and let vs fight for our nation and our religion. Let not any man make an objection here, and say: Luff these are Works pertaining to the lawe, which we that are of the church of Christ, have nothing to doe withall. For the Apostle Paul speaking to the Hebrews, as concerning Christian faith, doth say. These through faith did subdue kingdoms, wrought righteousness, walked by faith, relied on hope, had the promise of the promises, were valiant in fight, and turned to flight the armies of aliens.

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Now since our faith is all one, and the

Heb. 11. 3 Cor. 10. 26

2. Cor. 4.
whereas the other dainty soles and es-
feminate heartes, will not hazard the
loste of a limme for their religion, ma-
gistrates, wives, children, and all
their possessions. What I beseech you,
shall those traitors to their Country
say in that day, wherein the Law that
reward the louers and the unnatu-
rall traitors of their country & coun-
trymen, when before their eyes, they
shall see the Gentiles to excell them in
verue, & love to their country peo-
ple? Publij Decij, the Father and the
Sonne, gave their lines freely for the
safeguard of the common weale, and
dy' willingly for the love of their
Country. Codrus, the naturall and
loving King of the Athenians, when
he understood by the Oracle of Apo-
lo, that Athens could not be saved but
by the Kingses death, and that there-
fore the enemies had given comman-
dement, that no man should wound the
King, this Codrus laid aside his king-
like furniture, and cloathing him else
in base apparell, rushed into the thic-
kef of his enemies, and founde the
means by egging to provoke one of
them perforce to kill him. The two be-
thren called Phileni, chose rather to
lengthen their Country with a yle
of ground, then to prolong their lines
with many dayes, and therefore dy'd
they suffer themselves to be buried alue.
But what suffer we for the
health and safeguard of our Country?
Hercules faripe: Our Country is as
it were a certaine other God, & our
first and chiefeft Parent. Wherefore
he that first calleth our country by
the name of Patria, did not unadvisedly
give it that name, but called it so in
respect of the thing which it was in
deed: for Patria our Country is bor-
vued of Pater a Father, and hath his en-
ding or termination in the Feminine

gender, therby declaring that it taketh
the name of both the Parents. And
this reason both courtely leave vs to
think that our Country, which is but
one, ought to be reverenced and loud
as well as both our Parents, jointly
knitting them together, to make them
equall in honour.

Furthermore, we must make our
earned prayer for the safeguard of our
Country. Babylon was not the
Country of the Jewes, but yet for
because the Jewes for their innes
were banished by God to Babylon,
for the space of twenty yeres, Babyl-
on was countend to them in stead of
their Country. And therefore saith
the Prophet Jeremy: Byilde vppe
houles, and dwell therein: Plant
Gardens, and cate the fruite there-
of, Marrie wiuers, and beget sones
and daughters, and give them in
marriage, that they may gette Chil-
dren. Seekke the peace of that Cite
which I doe carry you, and praye
to the Lorde for it, because your
peace and safegarde is joyned to the
peace thereof. Chapter twenty and
ynne. Traiptos to their Country
therefore sine exceedingy, whom the
Lawes of the Realme doe command
or their soule offence to be hanged and
quartered.

Touching the Magistrate and his
office I mean to speake of them in
another place: so much as it is neces-
sarily requisite for this present time,
Saint Peter uttereth where he saith:
Fear God: honour the king. Let us
therefore acknowledge and confess,
that the magistrates office is ordaine-
of God for mens commodity, and that
God by the magistrates dote frank-
ly bellow on vs very many and great
commodities.

The Peres do watch for the coum-
The fifth precept of the ten commandments.

ought in any case to be moved against him. We must not curse or speak evil of the Magistrate. For God himself in his law doth charge us, saying: Thou shalt not speak evil of the gods, nor curse the Prince of the people. If he chance at any time to sin, let us behave our selves toward him as to our father. Of whom I have spoken a little before.

It happeneth oftentimes that Magistrates have a good mind to promote Religion, to advance common justice, to defend the laws, and to favour honesty, and yet notwithstanding they are troubled with their infirmities, and sometime with grievous offences: howbeit, the people ought not therefore to despise them, and thrust them beside their dignity.

David had his infirmities, albeit (other wise) a very good Prince. By his adultery he immeasurably much his people and kingdom; and for to make his trouble the more, Aboln sent them grievously, and went about to put him beside his crown and kingdom. So like wise in other Princes, there are no small number of vices, which nevertheless neither move nor ought to move godly people to rebellious sedition, so long as justice is maintained, and good laws and public peace defend. We ought to pray earnestly and continually for the Magistrates welfare. We must advise him with our help and counsel, so oft as need shall serve and occasion be given. We must not depny him our riches or bodies to assist him withall.

The saints did gather their substance in common, to help the Magistrate, to oft as publice safeguard did to require. The Israelites of all ages, did alwayes fight for their Judges, for their Kings, and other Magistrates, and

mon people, if they doe rightly discharge their office, not showing themselves to be detectable tyants, they judge the people, they take up controversyes, they keep justice in punishing the guilty, and defending innocents, and lastly, they fight for the people. And so the excellency of their office, which is both the chiefest and the most necessary, God doth attribute to the Magistrate the use of his owne name, and calleth the Princes and Senators of the people, Gods, to the intent that they by the very name should be put in mind of their duty, and that the subjects might thereby learne to have them in reverence. God is just, good, righteous, and one which hath no respect of persons. And such an one ought the good Judge or Magistrate to be. Princes and Hermites do praise their profession so particularly life, extolling it above the skies: but I think verily, that there is no true virtue in one politique man, who governeth the common weale, but his duty truly, then in many thousand of Princes and Hermites, who have not so much as one word expressed in the holy Scriptures, for the defence of their location and vōined order of living: yea, I am ashamed that I have compared the holy office of magistrates with that kind of people, in whom there is nothing some worthy to be compared with them, inasmuch as they fly from the labour and obedience that God hath made partable for their people and Countrymen. Truly, if the Prince do faithfully discharge his office in the Common weale, he heareth up to himself, a number of very good works, and praise that never shalbe ended.

Therefore the Magistrate must be obeyed, and all his god and upright lawses. No sedition or conspiracies

Against dalous rebel.
and to did all other people upon good advice take; and likewise on the other side, did the Princes might fo their people.

I would therefore that those offices of godly naturalness were of force, and did flourish eue at this day in all kingdoms, cities, and common weales. Let every Nation give to his Magistrat that which by law, or by custome, or by necessity it oweth him. For Paul the Apostle faith: Give to everyone one that whiche yee owe, tribute to whom tribute belongeth, custome to whom custome, feare to whom feare, and honour to whom honour is due. Rom. 13.

Now for because the Gardians or overseers of Orphans doe supply the rome of parents, and execute the offices of deceased parents to the children, that remain, they do worthily deserve to have the reward that is due to Parents, whether it be love, reverence, thanks, or obedience. The same also do I judge, touching workemen and masters of sciences, who for the fatherly affection, love, good will, faith and diligence bestowed to their Schollers, ought mutually of their schollers to be regarded as a master, to be reverenced, feared, and hearkened unto as a loving father. But in these ensuing days of ours, it is abominable to see the negligence of masters in teaching their Schollers, and intolerable to behold the puerilrudenesse of unto\ward Schollers. Let masters therefore learn here to them themselves to be fathers, not being otherwise affected toward their Schollers, than toward their owne children.

Let them teach their apprentices their science or occupation, and traine them up in manners and all points of civility, with the very same care and diligence, that they ble in bring-
at home, of that that thou hearest abroad. Be silent, quiet, charitable, continent, temperate, truly in words, true in works, and willing to doe any honest and household business. Beware of them by whom cull suspicions and offences may chance to arise. Do not over boldly talk with thy masters wife or daughter, no yet with his maid, do not stand familiarly talking with the in sight, or secretly. Imagine thou, (as it is indeed) that thy masters wife is thy mother, his daughters thy sisters: whom to defile, it is a filthy and villainous offence.

Let every young man be neat, not rattle, gentle, just, content with a mean diet, not licentious, lent, no dainty too theod. But why stay I here about so long? Let every young man be preserved and keep in memory, that his duty is to keep him selfe chaste from filthy vellesings, to obey and not to rule, to serve all men, to learn all wares, to speake very little, not to bragge of any thing over arrogantly, not to answer tap for tap, but to suffer much and wink thereat.

For the honouring of Ministers of the Churches, which are the Pastors, teachers, fathers of Christias people, many things are wont to be alledged by them, who court rather to regaine as Lords, than to serve as ministers in the Church of Christ.

But we which are not of that aspiring minde, do acknowledge that they are given us by the Lord, and that the Lord by them both speake to vs. I speake here of those Ministers which fell vs not an headless tale of their owne deceases, but speake to vs the word of truth. For of them the Lord in the Cospelst faith: He that heareth you, heareth me; & hee that despiseth you, despiseth me. Wherefore the ministry is of the Lord, and through it his worketh our salvation. And therefore must we obey the ministers which do rightly execute their office and ministry, and must thinken well of them, we must love them, continually pray for them, and since they bow to be their heavenly things, we must not deny them, the reaping of our bodies & temporal things. For the labourer is worthy of his reward.

And since the Romane President among the Jews did not deny it, but ansved the Apostle Paul against the pretended murder and open wrong of the Jewish nation, a Christian magistrate verily ought not to deny his assistance and defence to the godlie ministers of Christ and the Churches. Whereunto belong the testimonies of Saint Paul, that may be alledged. In the last Chapter of his first Epistle to the Thessalonians he faith: We beseeche you brethren to knowe them which labour among you, and have the ouersight of you in the Lord, and admonish you, that ye may have them in reputation through loute for their woorke, and bee at peace with them. Againse to the Hebrewes he faith: Obey them that haue the rule ouer you, and geue place vnto them, for they watch for your soules, as they that shall giue account for them, that they may doe it in joye and not in trembling: for that is profitable for you. For howe many and great calamities have fallen upon kingdoms and peoples, for the contempt of Gods worde and his ministres: many examples can teach vs, but that especially which in the last chapter of the second boke of Chronicles, is set downe in these words. The Lorde God of their Fathers, sent to them by his messengers, rising vp be-
times, and sending, for he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and ie sted at his Prophets, vntill the wrath of God arose against his people, and till there was noe reme die.

Like vnto this are the words of the Lord in the Gospel, where he saith: I sende vnto you Prophets and wise men, some of whom ye shall scoure and kill, that all the righteous bloud may light vpon you, which hath beene shed vpon the earth from the bloud of the righteous Abell, vnto the bloud of Zacharias the sonne of Barachias, whom ye slue betweene the temple & the altar: and so forth: for the place is known to you all (darely beloved) and is to be scene in the 23, Chapter after Saint Pathew. We must beware therefore in any cafe, that we do not despise God, who speaketh to us in his worde, by his seruants the Prophets.

We owe by the force of this commandement, all love, reverence, helpe, comfort: and humanitie, to our kind folks, and alliance. In this commandement are they condemned, that shew themelues to be, &c., that is to say, men without al natural affection & friendly love to their owne bloud and kind folks. There is a certaine natural affection, god will, love and pitifull mercie (which the Scripture calleth the bowels of mercie) in the father and mother towards their children, in brother toward brother, and in confines toward kind folks and friends of their alliance. We have notable examples hereof set down in the Scriptures, of Abrahams love toward his son Isaac, and of Josephs affectio toward his father Jacob, and his brethren, but especially toward Benjamin his brother by one mother. 

Mothers and daughters in law we have a notable example to follow in Poemi and Ruth.

Mothers and daughters in law (for the most part) doe beare a deadly hate the one to the other, which is the cause of much mischief in the houses where they be. Let them learne therefore by this pretie example, how to behaue the fruens on both parts. Let the mother in law thinke the daughter in law to be her owne daughter: let the daughter in law honour and reverence her mother in lawe, even as if she were her owne mother.

Many things must be winked at on both sides, many things must be taken in god part, and many things put by with a quiet minde. Deme things must be forgiven, and they must both have their cares stopped, against taling tale bearers, and wrongful suspicions. Concoze in euery house is the greatest treasure that may be, and a good at home, is the most perillus and endless mischief that can be inuente. Paul his words touching god turns, and honour to bee gien to our kind folks, are very well known, and ex tant to be scene in the fift Chapter of his first Epistle to Timothie.

Last of all also, there is to be founde in the word of God, a peculiar law for the honouring of olde men, which bideth vs to rile before the hoarie and gracie haired head.

Old men therefore are to be honoure, whom wee must worthy magnifie, and in whom we must acknowledge the singular grace of God in giving them long life, and that by long continual experience of all things, they have attempted to much witt & wise dome, whereby they are able to help vs with

The honour due to our kinfolkes.
with their counsel. They therefore ought to be praiyed, that all men may understand that grate hayres are a crown of glory. Moreover, if aged impotent persons are driven into need, then must our abundance supply their necessity. To be short we must not deny to olde men any duty of humanitie, wherewith we may pleasure them. In the same fort also there are here commanded unto us, widdowes, Orphans, wardes, pope men, strangers, sicke and miserable people. And so: that cause did the devoute and good men of olde, bestowe their goods liberally to the refreashing of old men, widwoves, fatherlesse children, and poore wretched creatures. Those goods at this daye are called Church goods, or Ecclesiasticall contributions: which undoubtedly are very well bestowed, if they be laide out on them for whom they were gien. In the Emperours constitutions, we may see that there were common house and subsistence builded and appointed for all sortes of necessie people. For there is mention made of houses for fatherlesse children; hospitalls for olde men, for spittles for beggars, of places of sicke men, and onerceries for children.

Among vs at these dayes, there are hospitalls and monasteries, herie many whereof have severall places appointed for Orphans, olde men, pope people, impotent creatures, sicke persons, and infants. They therefore doe commit an unappeasable offence, whoeuer bellow to other vs, the substance and places ordained for olde and pope people, and last out (they care not how prodigally in rye, and linnete) the almes bestowed uppon poore silly soules. And note hitherto have I declared how our parents ought to be honoured, and they which are contained under the name of parents.

There is now remaining the third and last part of our present treatise, wherein we have to see what God promiseth to them that honour their parents religiously, whereby we have to gather, what peril hangs over the heads of them, that wickedly neglect, and in religion despise their parents. The Lord in the Law therefore saith: That thy dayes may be long in the lande, which the Lord thy God shall give thee. The meaning of which sayeing is, Honour thy father & thy mother, that thou mayest for many daies enjoy the possession of the lande, which thou shalt have in testimonie of my fauour to theewarde. These words doe properly belong to the Iewes: But verie well and truely doeth a godly minister of Christ writing uppon this place, say: Because the whole earth is blest to the faithful, wee do nothing amisse, when wee reckon this present life among the blessinges of God. Wherefore this promise apperteyneth as well to us as to the Iewes, because the prolonging of this present life, is a testimonie of Gods especiall fauour. His promise eth assuredly, to them that doe religiously honour their parents, in what lande soever they dwel, all kind of blessings, felicitie, and hope of temporal things, with a sweete prolonging of this present life. For Paules interpreting this in the fifth chapter of his Epistle to Ephesians faith: That it may go well with the, and that thou mayest live long uppon the earth: Meaning any lande whatsoever, and promising a temporal blessing of the Lord.

We therefore gather hereupon, that the contrarie is threatened and set as a penaltie uppon the heads of those that disobediently despise their parents.
parentes. By examples and other places of the scripture, this shall be made more manifest. Cham is cursed of his father Noah, for abusing himselfe un- reverently towards him, even in his drunkeness. Joseph is exalted to the chiefest dignitie in Egypt, because from his childhood he honoured God, and reverenced his father Jacob. Solomon in the 17. Chapter of his Proverbs, faith: Whosoever rewardeth cuill for good, cuill shall not depart from his house. Againe, He that despitefully taunteth his father, and despiseth the olde age of his mother, shall be confounded and left in reproche. The sonne that leaveth to keepe the discipline of his father, shall thinke of his olde age, and shall not depart from his house. And againe, He that spitefully taunteth his father, and despiseth the olde age of his mother, shall be confounded and left in reproche.

And the auncient Poet Orpheus faith.

God fits above, and sees the sonnes that do themselves apply To do their fathers hefts, and chose that shamelessly deny. Them to obey, and as lie doth bless th'one with sundry gifts. So for to vexe th'other, he doth despic a thousand drifts: For though despised parents die, yet doe their ghosts remaine, And are of force upon the earth to put their sonnes to paine.

Moreover, the tragicall Poet Euripides hath.

To him that while he liues doth love his parents to obey, Whether he liue or else doe die, God is a friend alway.

And Penander the Comical Poet faith.

The wretch is worse th'amad that with his parents fallies at oddes, For wise men greatly reverence them and honour them as Gods.

Virgill also among other horrible vices, which are punished in hell, with eternall and unspeakable paines, doth say.

Here they that did their brethren hate while life on earth did last, Or beate their parents, &c.

And immediately after.

He did his countrie fell for golde, and made a tyrant King, For bribes he made & marde his countrie lawes and euerie thing.

And Josue in his Does faith.

It is a sweete and seemely thing in countries cause to die.
The first precept of the 10 Commandments.

And Silius Italicus hath.

Doubt not of this: forget it not, but keepe it in thy minde. It is a detestable thing, to shew thy selue vnkinde. Unto thy native countrie foile, for no such sinne remains in hell to be tormented there, with vster endless pains.

As that so doth experience teach.

These testimonies have I cited to this end & purpose, that by these (bereely beloved) ye may gather the hainousnesse of this offence, which the vcrre Gentiles themselves do so grievously cry out against and utterly condemned. Cain slue his brother Abel, but thereby he gat his reward to be marked with a perpetuall blot of ignominie and reproch. Semei did intolerably raple vppon Davi his ordinarie Magistrate, and therefore was he punished according to his deserts. Absalom rebelled unnaturally against his father David, but being wrapped by the haire to a tree, and hanging between heaven and earth, he is horribly thrust through with a Jauceline. The Lorde called them that slue the Prophets by the name of Advers byrde, and tones of the bieuell. As for the that have repochfully dealt with olde men, or troubled widowes, they have not gone unpunished. For the Lorde in the lawe layeth. Thou shalt not affliet the widowes nor fatherlesse children. But if ye doe goe on to affliet them, they shall undoubtedly cry to me, and I will heare them: & my wrath shall waxe hot, and I will flay you with the sword, and your wiuues shall be widowes, and your children fatherlesse. Thus much hitherto.

Saint Paul alleading this lawe in his Epistle to the Ephesians, doeth very aptly applye it to our learning and comfort. For his faith: Children obey your parentes, for this is right, honour thy father and mother (which is the first commandement in promise) that thou maist prosper and liue long on earth. Fathers, prouoke not your children to wrath, but bring them vp in instruction and information of the Lorde. In these words he telth the parentes their dutie, as well as the children.

These things he doeth require at the hende of the parentes, that is, to bring vp their children, to instruct them, and to correct them. For it is the parentes office to nourish, to sedue, and bring them vp, till they be grown to age, that being once dispatched from hanging on their parents any longer, they may get their living with their owne labour and travell. It is the parentes office to teach and instruct their children. That teaching or instructing constiently in these things, in religion, in manners, and skill of an occupation.

Nowe touching religion, it hath certaine principles, rudimentes I have and Catechismes to teach by, Secondly, it hath the Scriptures setting out the word of God, with a full expostition of all thinges belonging to God: it hath also mysteries, holy signes and Sacramentes to teach and to leaue by. If the householder be conversant among a people which honoureth the true religion, and hath receiued the lawfull worship of God, with true faithfull and godly Ministers and teachers of Christ his Church, let him gaine charge and see that his children goe to the holy congregation, there to be instrucred in religion by the publike Preacher. Yet nevertheless, let the father at home examine his children, and
and know what they have learned by hearing the sermon. Let both the father and mother also at home privately doe their indenue to teach their children the 10, commandments, the Apostles Creed, the Lords prayer, let them teach them a briefe and readie rule out of the Scriptures, for the understanding of the Sacraments. Let them often and many times cause them to repeat the Catechisme, and beate into their heads such sentences as are most necessarie to put them in memorie of their faith and vertue of life. But if so it be, that the housholder haue his dwelling with a people that persecute the Christian faith and doctrine, which hate the true and lawfull worship of Gods name, cannot abide the congregation and ministres of Christ; as it happeneth in the Turkish captiuitie, and troublesome perfections of our daies; then that he take hyde and kepe himselfe from idolatrie, neither shall he in his owne person goe, no; suffer his familie to come to those ungody assemblies, but shall rather in his owne house at home instruct them in true religion, first in the Catechisme, and then in depper divinitie. Moreover, so oft as the case and necessitie shall require, he must freely and openly profess Christ and his Gospell. For it is apparently evident by the Epistles of Paule and other histories, that such Churches were in private houses of great cities in the time of the Apostles, and thickest of those hate and auncient perfections. Pryther is it likely that the Jewes in their captiuitie at Babylon, although they lacked the outwarde vse of sacrifices, were altogether without all worship of God. Although Daniel did not sacrifice, yet did he at certaine hours in the day time, worship God in his owne house.

The house of Cornelius at Cæsarea was the Church wherein Peter preached in a verie god and ecclesiasticall assembly or congregation, and he, because Poppe had no Church for him to pray in, went up by the higher part of the house to make his prayers there. Pryther is it to be doubted but that the Church of Duene Candaces nobilitie, of whom mention is made in the Acts of the Apostles, did ordaine a Church in Aethiopia. And let them bee perswaded, which are without the publique and lawfull use of the Sacramentes, that that shall not be imputed to their default, which is committed, not by them but by another's offence. For even in such a case can the Lord woorke well by his spirit, in the minde of his people. But whereas by the grace of God, libertie is gien for the congregation to assemble, and to heare the true, sincere, and true preaching of the Gospell, and lastly, to celebrate the Sacramentes, there must those private and domestical Churches bee broken up and come to an ende; not for because the house of a godly housholder is not, nor may not be a Church, but for because the hearing of Gods word, prayer, and the celebrating of the Sacramentes, ought to bee publique and common to all the Saintes. For those assemblies by health, which the Anabaptistes use, and all other sectaries, are both worthy and utterly condemned.

And noone let vs heare the testimonies of Scripture, which command all housholders to instruct holyly their family in the true religion, and to declare to their children the meaning of the Sacraments. Poes in the fit of Deut. faith:

Heare
Hear Israel the Lord our God is
Lorde only: Therefore shalt thou love
the Lorde thy God, with all thy heart,
with all thy soule, and with all thy
might. And these wordes which I
commande thee this day, shall be in
thy heart. And thou shalt shewe them
unto thy children, and shalt take of
them when thou art at home in thine
house, and as thou walkest by the
waie, and when thou liest downe,and
when thou risest vp. And thou shalt
binde them for a signe vpon thy hand,
and they shall be as frontlets betweene
thine eyes. And againe, When thy
sonne asketh thee in time to come,
saying: what meane these testimonies,
ordinances, and lawes, which
the Lord our God hath comman\nded
vs? Then thou shalt saie vnto thy
sonne, we were Pharaoes bondmen in
Egypt, and the Lorde brought vs out
with a mightie hande, and shewed
signes and mightie wonders before
our eyes, and brought vs out from
thence and gaue vs all these preceptes
and statutes to doe, and to feare the
Lorde our God. Hereunto belongeth
a great part of the 78. Psalme. And
in the 13. of Exodus, the Lorde doth say
againe: Sacrifice to me all the first
borne, And when thy sonne shall ask
thee in time to come, saying: what is
this? Thou shalt say to him, The Lord
slue all the first borne of Egypt, and
therefore I sacrifice vnto the Lorde all
the males that open the matrice. Also
in the 12. Chapter, God,ir, Hoses in
Gods name, expounding the mysterie
of Sacrament of the Paschouer, sayde:
When your children aske you saying,
what manner of service is this that ye
do? ye shall say, It is the sacrifice of
the Lords Paschouer, which passe vnto
the houses of the children of Israel. &c.
These testimonies are sufficiently ex-

Relevant:

The child
must be
taught man-
ners.

Let the father instruct his children
in manners. We all from our birth
are clownish, rude, all children have
uncleanly and unrefined manners; which
evil is made double as much by evil
customes and clownish companie. Let
the parents therefore teach their chil-
dren manners betimes, which may a-
done them at home, and become them
abroade. Let him instruct him, how to
behave himselfe decently in his going,
and gesture of his bodie, howe in the
Church, howe in the market, how at
the table, howe in mens companie,
and in all other places of companie.
There are excellent prætie booke s set
out for that purpose, so that I m de
not stonde to ditcante to you the parti-
cularities thereof.

Lastly, let the father place his chil-
dren with expert and cunning worke-
men, to teache them some handie craft
whereby to get their living in other
days. But first, hee must make
tryall of their hitis, to see whereunto
cervice one is best apt, and wherein he
doth most delight. Fo2, Cunning will
ever be come by, where good will is
wanting in him that must leane it.

If thou haste anie fit fo2 learning,
thou shalt do a good and godly devo, to
traine them by to the ministerie of the
church, or some other office that tran-
deth by learning. But of all other,
those parentes are to bende saufe
withall, that bring up their children
in lazie idlenesse. Fo2, although ther
be left unto them huge heapes of trea-
sure, yet in three or foure odoe hours,
al may be wasted and come to nought.
Whereunto then shall your deintie
idle Gentleman trust, what shall

The child
must be
learne
an occu-
pation.
The second Decade, the 5th Sermon.

he do, when there is nothing left but his bare carcase that is a lump of clay not good for any thing? The inhabitants of Maffilia would not admit to the number of Citizens, but such as had learned an occupation to live by. For to a Citizen there is no greater a plague than an unprofitable citizen. But who I pray may be thought to be a wiser Citizen than he, that being accustomed to ease, and delicatenesse, to of a lownesse by some mishap, or else by prodigall riotousnesse being deprived of them both, is driven to extreme pouer, is compelled, perforce to look out bulawful shiftes to get more wealth againe? Furthermore, they of old had a Psalmere would, this to be remembred of us at this time, Euerie lande maintaine eth Arte. By this sentence they meant that learning and science, is the surest preparation for euerie journey. For they can not be taken away by thees, but whether souer thon goest, they bare thee the companie, and are no burthen for thee to bare. If therefore mishapple doth spoil thee children of the wealth that thou learnest them, if thou hast taught them an occupation, it is enough for them to live by. Kings are depriued of their Prince-like dignitie, and put beside their exceeding riches, so that it is no maruaile though Kings inferior be spoiled of their wealth, and banished their countreys. Dionysius of Syracuse is reported for his tyranny to have bene thrust beside his state. But having left his kingdome he departed to Corinth, where he set by a school, taught children their Grammer and Museke, whereby in that necessitie he got his living. He had bene harme befried verily, in a miserable taking, if he had never learned any thing, but had letted his hope oppon dignitie and riches, baine hope had bene his destruction. For hes had die in extreme beggary. Thus much touching the bringing by of children in learning or knowledge of some occupation.

I have in that which is behinde, to speak somewhat touching the correction of those that are contained under the name of children. This correction consisteth partly in words, and partly in stripes. In both, there must be had a middle-meane and measure, that nothing be done outragiously. Let not the admonition, ye is gluen in wordes, be bitterer than the fault deserves. Let it nippe for the time present, but being past, let it be spoken of no more. Continuall chiding hastes contempt. Thou shalt finde some children also, with whom gentle dealing will some what prevail. And valisse than do sometime praise them, speake well of that which they doe, although peradventure, not so well done as thou wouldst require, then shalt perceiue that utter desperation will take away hope and courage cleane from them. I thinke it not god with to heanie a burden to over wise such children as are willing to bare. Stripes must not be bestowed but for some great offence, and that too, not in the fathers anger, but moderately, not to marre, but to amend them. Let the parentes alwayes remember y golden sayings of S. Paule: Fathers prouoke not your children to anger. For the best wits are hurt by too much rigouresse. Solomon, where he speaketh of moderate correction, saith: The rod and correction giueth wifedome, but the childe that runneth at randon bringeth his mother to shame. Againe, chaflifte thy sonne and thou shalt be at quiet, and he shall bring pleasure into thy soule. These wordes of his doe utterly con-
The duty of children.

Now touching the duty of children, I have spoke of it before in that place where I taught how after what sort parents ought to be honoured. Paul as it were in one word knitted up much matter and saith: Children obey your parents in the Lorde. Be tellef the reason why. For that (saith he) is righteous. And againe he addeth the cause saying, For God hath commanded it. Let children therefore consider and thinke upon the nightly watchings & continual labour of their parents take in bringing them up, and let them learne to be thankful for it, content with their present state, when their parents instruct them, let them learne attentively, and thew themselves like to godly Jacob, rather than to godly Esau. Let them learne to accommodate themselves to good and honest manners. Let them willingly learn the art of occupation whereunto they are set. Let them yield to submit themselves to their parents correction. Let them not strive by prouoke their parents to anger. Let them chose to learn wise and obey their parents of their owne mind, according, rather than to be drived to it by beating and brailing. If parents at their departure leave little behind, for their children to inherit, let not such good children therefore speak ill of them to death. God is a god of saluation not of destruction, so when disobedient rebels goode people perish through their owne default, he turneth their destruction to the safeguard of his obedient servants. Let parents therefore always remember this saying in the Gospel. It is not the will of your heavenly father, that one of these little ones should perish. Whosoever offendeth such an one, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.

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most to all men: and therefore sticke I the longer upon it. For I endeavour my selfe, not only to teach you things profitable and necessary, but also to beat them into your memories so much as I may, to the end, that ye never so get them. God grant you all a fruitful increase of his holy word, which is the seed that is sown in your hearts. Let vs pray, &c.

Of the second precept of the second Table, which is in order, the sixth of the ten Commandements, Thou shalt not kill.

And of the Magistrate.

‡ The sixth Sermon.

Justice and innocency are very well joined to the higher power and magistrates authority, and in this 6. precept both public & private peace and tranquillitie are hedged in & inclosed against opes tumults and secret biforms. And since the life of man is most excellent thing in the world, whereupon all other things of how great price soever they bee, doe waitre and attend, and finally, since the body of man is more worth than all other gifts whatsoever, the very natural order both seem to require, the 6. commandement should be placed next, which God himself hath plainly express'd in these few words; Thou shalt not kill. For in this precept, justice & innocency are command'd & commended unto vs, wherein also it is provid'd, no man hurt an others life or bodie; & so in this precept charge is given to everyone to maintain peace & quietness.

Nowe here are to be observed the steps that lead to murder, wherein we must consider, what kinds & causes of hurting & annoying. For the Lord both not simply forbid murder, but all things else wherein murder doth consist all eagerness therefor and provoking to anger is bitterly forbidden, slanderous talls & bawling spéche are falsely prohibited, strife, wrath, & envy are plainly commanded to be suppressed. And in this sense we have Christ our Lord himselfe interpreting this lawe, where in he Gospel after hath the faith: Yea have heard it said of old, thou shalt not kill, whosoever killeth shall be in danger of judgment. But I say unto you that whosoever is angry with his brother vnadvisedly, shall be in danger of judgment. And whosoever shall lay vnto his brother, Rache, shall be in danger of a counsel: But whosoever shall lay Thou poole, shall be in danger of hell fire. Thou seest therefore, anger, slander, bawling, & all other tokens of a mind moved to utter ill wodes, aredaily forbidden. What then must thou do? Thou must forsooth come into charity againe with him who thou hast offended, thou must lay aside all wrath & enuie, unless thou hast rather have at the honour that thou doest to God be imputed for sin unto the & that perseverance thou wouldst choose rather bitterly to be condemned. For our Lords goeth on in the gospel & faith: If therefore thou bring thy gift vnto the Altar, and there remembrest that thy brother haue anie thing against thee, leave there thy gift before the altar, & then come to them, who as then had their temple standing, their altar remaining, and burnt offerings in use, we at this day have another manner of worshipping God; and goe thy way, first be reconciled to thy brother, and the come and offer thy gift. And againe, Agree with thine aduersarie quickly whiles

The sixth precept.
The sixt precept of the ten Commandements.

thou art in the way with him, least at any time the adversary deliuer thee to the judge, & the judge deliuer thee to the minister, and thou be cast into prison, Verily I say unto thee thou shalt not depart from these, until thou hast paid the utmost farthing. But so; because so few of us obey this sound and wholesome doctrine of the Lords, therby it cometh to passe y so many great troublesome tumults happen among us, for small is the substance of them that obey y word of God, but great is the rest & quietnes of their consciences. And what pleasure I pray you, do infinite riches bring to man, since with them a man cannot likely be without troublesome care and mind, great tumults & lack of a quiet life? This law therefore which tendeth to no other end, but to teach man the way to lead a sweete and pleasant life, both wholly take from the mind of man such immoderate affections, as anger & envy are, two most pestilent evils that rage among men.

Of anger.

As concerning anger I meane not at this present to speake over busily, but as also I have determined to be briefe touching envy. If anger many men have bittered many profitable sentences. And yet there is an holy kind of anger which the scripture disalloweth not, so that unless a man be angry in that sort he shall never be a good & godlie man. For a good man hath a scale of God in that godly scale he is angry at the iniquity and naughtiness of mankind: whereof there are many examples to be seen in the Scriptures: and this anger both tâmack the same omitted, rather than the person who doth commit the sin. For the good servant of GOD hateth nothing in the wicked mans person but his very sin: so that if the wicked scale once to sin, he will leave to hate or be angry therewith any longer. This anger is bitterly condemned then, when it springeth of evil and corrupt affections, when no just cause is given, but that he which is offended, both in his anger either fulfill his affection, or else hurt or determine to hurt him with whom he is angry. A great cuill it is, & a fruit, which when it is found doth yield and bring forth one mischief upon another's necke. And therefore doth the Apostle of Christ counsel al men not to give any place to anger: and if to be it happen that it enter into our minds, and stick there a while, yet that we suffer it not to catch fast hold, or take deepere root therein, be angry (faith he) & sin not. Let not the sunne set upon your anger, & give no place to the diuell. For this is the Apostles meaning, If it happen that ye be angry, yet sin not, that is, yet bridle your anger. Neither both the Apostle bid vs to be angry, but willeth vs not to let our anger to continue long, nor to breake out to the working of iniuries.

And *appassio* (which word Paul saith) signifieth anger indede, but yet more rightly the stirring or provoking to anger, so that thereby we have to understand, that to him which is by iniury provoked to anger, although he be somewhat ground & touched at the quicke, that griefe ought to be but of short continuance: neither must we in any case suffer our adversaries the diuell, to fasten his sate in our hearts, who both through anger by little and little creep into our minds, & by continuall wasting doth work out envy, by which he doth captivate & pervert the whole man, with all his senses, words, and works.

*For Envy is anger grown into curstome by long continuance, which doth for the most part vex, burne, and*
enius, more than the partie which is enuied: Although the enuious both neuer cease to denote mischief against the man whom he doth enuie. It is an endless cuill which doth not admit any remedie to take it away. And therefore did the Gentiles bait and canaule it to and fro with wonderful pratie quippes and pitie sentences: Some of which I will not be ashamed here to rehearse, to the intent that counterfeit Christians addicted to enuie, may be ashamed of it, if peraduenture they will leerne to blushe, when they finds themselves touched by Heathens and Paynims.

Virgils faith.
In heart where enuies seed takes root, there growes a poysioned graine, Which dries & drinkes fro every lim the blood of euerie vaine, And sucks & fokes the marow bones vntill they seeble waxe, (Such is the encomened poisons force) and yet no bone it cracks.

And therefore faith Horace. The Sicil tyrants neuer found, a more tormented hel. Than enuie was, &c.

Silius Italics crys eth outh. Ill favoured enuie, vgly hagge, and dogged end Of mortall men, that neuer couldst abide to lende (deedes, One worde to praise praise worthie but swelelst to see (grow, Small things increase, & low things to high degree.

Ouid speaking of enuie describeth it thus. Within did diuelish enuie sit, and eat the flesh of snakes.

To feede the humor of her vice, with such kind loathly cates:
With face of tallow caked Hew, & bodie leanle like death, (ways, With squint eyes turnd nine sundrie with rustic finkings teeth. Her bitter breft was ouerspred, with gaid as greene as graffe, Her tongue that caeef not to say ill, with venom poysoned was: She neuer laught, vnlesse it were when griefe made others weepe, And fretting care within her heart did keepe her eyes from sleepe. She sees and pines away to see, the good fuccesse and State, Of men that prosper on the earth: and so her deadly hate Is to her selfe a deadly plague. Whereas she goes she mars the corne, that growes vpon the grounde, She makes on trees that blossoms bare there can no fruite be founde, And with her breath she doth infect whole houses, realmes and townes.

Since therefore that enuie is so great an euill, and that the Lord commanndeth to kepe our selves from it, therin both appeare the Lords goodness to vs ward, and thereby we may gather how good & profitable his lawe is, which tendeth and is given to none other end, but to set vs at libertie from to great a mischief. And here by the way, we doe perceiue that our fault and not the waywardnesse of God is the cause, why manie in the worlde are neuer at peace and quietnesse, but are exceedingly vexed with continuall torments. For as they cease not to enupy the estate of other, so with their anger they disquiet more than the selues, and doe at last only aby and worthily suffer the deserved punisment of their wicked deeds.
And this lawe both not only sobib
and restraine the motions and enuill af-
tections of the minde by wrath, anger
and cruelty, but also giveth comman-
dement against al manner hurt that ri-
seth by them. Harne and hurt is done
by sudden means, by beating, by vi-
olent thrusting, by overthrowing, by pul-
ing, and troubling, although in doing
so, thou doest not wound thy neighbor.
But thy sake is the greater, if thou
guest him a wound after what last for-
uer, eyther with weapon, or by any
means else. And againe thou sinnest
yet more grievously if thou dost quite
cut off, or otherwise brake any limme
of his bode, if thou puttest out his
eyes, or bastest a tooth out of his head.
So then the better that the limme is
that thou cuttest off, or puttest out of
joynt, the greater is the same, a more
griuous thine offence.

From whence without doubt the
lawe called Lex talionis take the begin-
ing, which commandeth to cut off
the hand of him, which did cut off an-
others hand, and to plucke out the eye
of him, which did put out another mans
eye.

Powe also the manner of killing
must not be overspized. The Lorde
caseth: Thou shalt not kill. We kill
diverse wises: eyther we cut off the
bode, or else we bre the helpe
of other to strike the stroke, it is done
either privily, or openly. And in this
soe againe there are very many fashions.
For we commit murther some-
time by hating our peace, sometime
by dissembling, by giving ill counsell,
by consentling, by sayling, or egging
fo to warde to cuill. An other peraduen-
ture would not doe the thing that he
doeth, but because he seeth that thou
hastence him on, but because he know
eth he shall please the thereby, and
because he perceiued that thy help by
holdeth him. Although therefore that
thou with thine owne hand strike not
the stroke, yet the murther that an ot-
ther comitteth by thy setting on, shall
be imputed to thee as well as if thou thy
selfe hadst killed the man.

And no marvel, since John the Apostle
and Evangelist, calleth hatred man-
slaughter.

Henceover, here are to be touched
the causes of murther, or doing of mischief.
For hereupon standeth and
from hence commeth the mischievous
dede and soule offence. Murther is
committed, and the neighbour enda-
maged either unwittingly, or else by
on pretended malice. It is done un-
wittingly, whereas, when a man pur-
peleth any other thing, by ill happe, or
as I suppose rather say, by the provid-
dence of God murther both enuie. As
for example, when my minde is to dis-
charge a gunne against a Bucke mea-
ning to kill the beast, by happe I strike
a man, who unaware to me was in
the same wood cutting timber: or else
where as upon simplicitie I give my
friende a draught of poftum, where
mine intent was to have given him a
medicine to recover his health. For
such chasme as these hath the Lorde
in the Lawe, and among all nations,
prepared Sanctuaries for men to be
too, as places of refuge. Murthers
proceed of pretended malice, when I
being blinded with private greedines
doe goe about to take from an other
man that which is his, and for resis-
tance doe kill him if he refuse it not to
me. Of that soe are many warres
and foughten battailes now a dayes,
and of that soe are robberies & mur-
thers committed by the high ways
side. That also is pretended murther,
when I, soz inuorie that an o-
ther
thet man doth mix, doe revenge my selfe by killing him. Or else when
I being made with anger, or overcome with wine, doe murther the
man, whom otherwise if I were not in that ill favoured taking, I
would make much off and love very heartily.

But now how soule and detestable
an offence murder is, that proceedeth of
malice, I think it expedient for me to
declare to you, and you to marke in
this that followeth. For the conside-
ration thereof being thoroughly scanned,
must needs undoubtedly worke so in
the hearts of men, that fewer murders
shall committed, and that every one
shall endeavour himselfe the more by
suppressing anger, to preferre man-
kinde, who is the holy similitude of
God himselfe. The very deed of mur-
der it selfe sighteth directly and disobe-
diently against the eternall God, who
is the life and salvation of the world.
For murder deftroyeth the very image
of God. Because man is created to be
the similitude and likenesse of God. If a
man should of purpose deface the im-
age of the King or Prince set vp at
their commandement, he should be ac-
cused of treason committed: in howe
great danger is he then that doth de-
stroy a man, which is the reasonable,
lively, and very picture of God him-
selues. We reade that Theodotus the
Emperor did determine to destroy a
great number of the Citizens of An-
tioche, for noe other cause, but for
ouerthrowing of the image that was
set vp, for the honour of Placilla, Au-
gula: But thereunto is added, that
one Macedonius an Hermite came to
the Emperours messengers and said: O
my friends, goe say to the Emperor,
Thou art nor an Emperour onely but
also a man, Doe not thou cruelly de-
stroy the image of God. Thou angrest
thy maker when thou killest his im-
age. Consider with thy selfe that
thou art forie for an image of brasse.
Nowe it is evident to all men what
difference there is, betwixt a thing
that is deade, and that which hath
life, & a reasonable soule. Moreover
it is an easie matter in stead of one
brassen image to set vp more: but it is
vnpouible to restore one haire to them
that once are slaine.

Finally murder is cleane contra-
rive to the nature of man. For man
cheriseth himselfe, and sith destroy-
eth not it selfe, but preserueth and nour-
riotheth it selfe so much as it may. But
al we men, as many as live, are of one
lumpe, & of the same substanstial selfe:
to kill a man therefore is against mans
nature. Furthermore all men are the
children of one father, of one stock and
of the same progenie: murder therefore
is directly against civil humanity, and
is a plague that rainges among men:
And both not the Lord our redemer
also, require charity of all men, which
must so abound, that we may not stick
to die for our neighbour (To kill our
neighbour therefore is flatly repugnante
to Christian religion. And take this
by the way too, that the blood of man
shedde by murder, cryeth out of the
crth to heaven for reuengement. For
to Cain, when he had slayn his bro-
ther, it was saide: The voice of thy
brothers bloud cryeth out of the
crth, and is come vp to mee. For
bloudshed verily polluteth and maketh
the grounde accursed whereon it is
shedde, and is not cleane d counter now:
eastly appeased, untill it do also drink
the guilty blood of them, which spile
before the guiltlesse blood of innoc-
cents.

Lastly murders procure & make the

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committers thereof with endless spots of reprochful infamie, & that which is worst of all, it bringeth unto their everlasting damnation. Wherefore Solomon in his Proverbs, saith: My sonne if sinners entice thee, consent not unto them. If they say, Come with vs, wee will lay waite for bloud; & will lurke priuily for the innocent without a cause, We will swallow them vp like the graue quicke & whole, as those that goe downe into the pitte, We shall finde all manner of costly riches, & fill our houses with the praye. Call in thy lot among vs: wee will all have one purse: My sonne walke not thou with them, but rather pull backe thy footsteps from their wayes. For their feete runne to euill, & are hastie to theade bloud. Soe David fapeth that The bloudthirstie man, and the hypocrite, are abominable to the Lord.

From this lawe is exempted the Magistrate, whoe God commanded to be authority and to kill, threatening to punish him most sharply, if he neglect to kill the men whom God commandeth to bee killed. This sixt commandement of the Lawe therefore, both clothy to bee upon private authority to kill any man. But the Magistrate killeth at Gods commandement, when he putteth to death those which are by lawe condemned for their offences, or when in defence of his people he doth justly and necessarily arm himselfe to the battell. And yet the magistrates may offend in those two pointes two sundry wayes. For either they doe by lawe, that is, under the coloured pretence of lawe lay the guiltles, to satisfy their owne lust, hatred, & contentious: As we read that Jefabel slew the lust man Naboth with the Lodes Prophets.

Do else by parrish piety and solith Clemence, doe let them escape shot free, whom the Lord commanded them to kill, as Saul and Ahab are reported to have sinnned in letting goe the bloody kings whom God commanded to bee slain. And Solomon in the 17. of his Proverbs doth testifie that the Lode both as greatly hate the Magistrate that acquitteth a wicked person, as him that condemneth an innocent man. The Magistrates also in making or else repelling warre doe offend two wayes in this sorte. For either they doe unlyestly them selves make warre upon other men, and intangle their people therein: Or else they suffer some enimies to robbe and deprive the people committed to their charge, & doe not with such force, as they may, keep off and defend that open wrong and manifest injurie. Both these offences are of sundry sortes, and there withall so great that they can hardly be purged. Thou readest therefoe that the holy kings of Israel did never make warre upon any body unless the Lord commanded them. And they again sought for their people, and suffered them not to bee led away captiue, as miserable bondslaves. For to doe the blessed Patriarch Abraham followe vp and pursue those four kings, may rather cutthoat robbers of the Earth, recovered by force of armes Lot, Lots substance, and the people of Sodom that were carried away. And such warres as these are taken in hand, either fo the recovery, or else for the confirmation of peace: so that the magistrates that make warre in such a cause, are rightly andindeed the children of God, because they are peacemakers. For all peace makers are the children of God.

And now this place and argument dow
doe require that I speake somewhat touching the office of the magistrat, which (by God's helpe) I will allay to doe, not that I meane to can allowe at that may bee said there, but that which that some most properly to declare the meaning of it, and is most necessary for this present treatise.

Magistratus (which woode we bee for the same wherein the magistrat is) both take the name A magistris populi designanid, of asigning the masters, guides, and captains of the people. That same and place is called by the name of power or authority, by reason of the power that is given to it of God. It is called by the name of Domination for the dominion that the Lord doth graunt it upon the earth. They are called Princes that have that Dominion: for they have a preeminence above the people. They are called Censors of Counselling: And kings of commanding, ruling, and governing the people: So then the Magistrate, (that I may henceforward bee this Lord of the magistrates power and place) is an office, and an action in executing of the same. Aristocly seith a magistrate bee a keper of lawes Plutarch, in that boke where in he tieweth his learning is required to bee in a king, among other thinges faith: Princes are the ministers of God for the oversight and safegarde of mortal men to the ende that they maie partlie distribute, and partly keepe, the good things that hee doeth liberally giue, and frankly bestowe vpon them. The Magistrate, by the Scriptures, may bee defined to bee a divine ordinance or action, whereby the good being defined by the Prince aye, and the evil suppressed by the same authentie, godline, and justice, honestie, peace, and tranquillity, both publique and private are safely preserved. Whereby we gather, that to governe a common weale, and to execute the office of a magistrate, is a worshipping and service to God himselfe: God verily is delighted therein. For the office of a magistrate is a things most excellent, and abounding with all good works, as in my former Sermon I have declared.

Now there are these kinds of Magistrates: being power of common weales, the Monarchie, the Aristocracy, and the Democracy. We may call the Monarchie a kingdom wherein one alone both by just & upright lawes rule all things, and caute in the common weale. For if that justice and equity bee once neglected, and that this One both against all right and reason rule at the roall, then is hee a tyrant, his power is tyrannic, that is to say Tyrannie. Wrong and injury, which is a disease of that troubled kingdom, a vice that is as it were, set opposite to be the destruction of that common weale.

The Aristocracy is the superio power of a few Peeres, where a certaine number of helie and upright men are chosen to be the guides and rulers of the people. And this did first begin by the fall of tyrannie. For when men perceived how dangerous it was to commit the rule of their whole state into one mans hand, they altered the order, and gave the charge thereof to an appointed number of chosen men, who did excel the common sort in power and authentie. But if these chief or head men bee euill means to come to authority, and neglecting the common weale, doe hunt after their own advantage, then is their government not to be called an Aristocracy, but an Oligarchy, that is, the violent lust of

Oligarchy, Aristocracy, Monarchy.
The sixth precept of the 10. Commandments.

A fewe, and not the good and upright government of chosen Priests. So then these few violent rulers are the contrary to the estate where upright headmen have the preeminence. The Democracy may be called a common weale, wherein all the people together beare the whole sway, $ absolute authority, And this Democracy began first by the fall of the Oligarchie, for when the people saw that their head men did abuse their power, and wore violent rulers, they displaced them, and kept the authority to them selves, meaning that every man should freely give his voice in matters touching the common weale. This kind of government breaketh out commonly into outrageous tumults, I mean, into seditions and conspiracies; for no man will suffer himselfe to be corrected, while every man will challenge to himselfe full and absolute authority to do what he listeth, because so, though he is one of a member of the people, in whose hands the whole authority both consist.

Nowe touching the excellency of these forms or kinds of government, it maketh not greatly to my purpose to dispute which ought to be preferred before other. Many have preferred the Monarchie before the rest: but there withall they added: If he which holdest the monarchy bee a god and right Prince. Which notwithstanding is rare to be founde. They also which were of that opinion, did them selues live under Princes in Monarchies. But it is dangerous to speake against Jupiter. Among many kingses of Juda and Israel thou shalt finde a very few god, not least wise tolerable and indifferent Princes, whereby we may perceive that the Lord did not in vain by the mouth of Samuel, permisde his people to kepe their Aristocracie, and to be ruled by their Priests and elders, as God by Moses and Jethro the wisest in the world, had ordered long before. And yet none can deny but that great perils and infinite disorders are in the Aristocracie, but farre more many in the Democracy. But such is the condition of most men in this corruptible flesh, that nothing among them is absolutely $ on every side happy, and therefor that semeth to them to bee most excellent, which although it bee not altogether without inconvenientes and some kind of vices, doth nevertheless in comparison of other, being fewer perils and lesser annoyance. But howsoeuer that case doth stand, the Apostles of Christ doe command us to obey $ magistrate, whether he be king, or senate of chosen men. For Paul in his Epistle to Titus faith: Warne them to be subject to rule and power, and to obey Magistrates. For to the Romans he faith: Let euery soule be subject to the higher powers: For no power is but of God, and those powers that are, are ordained by God. Against to Titus he faith: I exhort you that prayers bee made for kingses, and for all that are in authority. If therefore any man live in a Monarchie, let him obey the king: if in a common weale of what title soever, let him bee ruled by the Consuls, Tribunes, headmen, elders of the people. For we ought rather to obey the ordinance of God, than over curiously to dispute of the kinds of governmentes which is the better or worse than other.

And in all cases truely, the magistrate is very necessary and can not be mising among men, yea, he is so necessary that without the magistrates helpe, the state of men can hardly prosper or easly stand. Neither doth thou.

Democra-cie.

The Magi-
strate must
be obeyed.

Tirfs. 3.
The Second Decade the Sixth Sermon,

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thou readest that the statute and common weale of the Israelites was ever at any time in great baumer and peril of undoing, than it was in the middle time betwixt Sampson and Hez, when they were governed by no magistrates, but did every man what he thought good himselfe. For all men even from their birth are blindly ledde with selfe love, and therefore they take their owne advantage, nothing pleaseth them but what they doe them selves; they utterlie mislike the dedes and wordes of other men, yea such is our fond affection and opinionative sense, that how euill to euere our causes are, yet we will not sticke to face them out with a carde of ten, and to colour them with lawe and equitie. He that will stande in deniall hereof, did never consider mans disposition. The people of Israel at their deliverie out of Egypt saw wonderful signes, they were miraculously fed from heaven in the desert, & did euere day behold new miracles. But yet hearken (my brethren) & consider what Poles, the meanest & gentilesst man that ever was doth say, touching this holy people, this people of God, whom God had choosen to be a peculiar people unto himselfe. How shall I alone (saith he to the people) bear your trouble, your burden, and the stries that are among you? What may be thought of that moreouer, that in the most sure fellowship of the auncient and Apostolique Church, yea in these verie vessels, which were regenerate, the wazanging disposition of flesh did thew it felie: For the Greeks murmured against the Hebrewes, because their widdowes in the dayly ministrie, were little regarded. The Corinthians also goe to lawe before Heathen Judges, and therefore doth Paul very sharply rebuke them, and chargeth them to appoint honest judges among themselves to take uppe matters betwixt them that were at variance. Let no man therefore make this objection and say, that the old people of Israel were a carnall people and not regenerate. For we see that even in the regenerate, the reliques of flesh remayne, which euere and anon, wbo occasion is offered, do them toth themselves, and trouble the quiet state of euery thing. For I will not nowe lay that the greater sort of men do rather follow the flesh, than the spirite. And for that cause, God, who louest man, who keepeth and preserueth civility, peace, and humane society, hath prepared and applied a medicine against those grievous diseases of men, he hath appointed the magistrate, I say, to steppe betwixt them that strive with the authoritie of lawe and equitie, to judge and dispute matters betwixt them that are at variance, to bridge & supprese wrong and affections, and lastly to save the guiltles & innocents. Whosoever suspendeth this ordinance of God, till such time as men doe leave their waywarde disposition, he hingeth further confusion to euere state, and abyeth wrongfull dealers and violent robbers to oppresse and route out the best sort of people. By this verily, which heretofore have allcended it is manifestly apparaunt that & magistrate is ordaind by God for the safeguard of the god, and punishment of the evill, I mean for the good and quiet state of mostall men. Therefore we readeth that from the beginning, there have bee magistrates in the world. Pervents do appertaine these testimonies of the holy scripture. Poles in the lawe calleth, The judges God, and this judgement, faith he, is Gods. From whence also Josaphat borroweth that
that saying which he spake to the Judges, where he saith: See what ye doe: For yee judge not to man, but to the Lord, which is with you in the causes which ye judge: let the fear of God therefore be in your hearts. S. Peter faith: That we must obey the magistrates for the Lords sake, by whom he is ordained to the praise of the good, and terrifying of the evil. And Paul the teacher of the gentiles faith: There is no power but of God, and the powers that are, are ordained by God: and whosoever resisteth the power, resisteth the ordinance of God: and he that resisteth, shall receive to him selfe damnation. For rulers are not a fret to men, but are officers set over you, for your peace, and in ordnance of the same, to stretch out their power, to execute ordinance of God, and power of Gentiles, to execute the ordinance. Whatsoever is ordained of God, and power of them which resist the same, shall receive to himselfe damnation. For they that resist the ordainment of God, resist him, who is the author of all goodnesse.

But here it is requisite that we make a difference betwixt the office which is the good ordainment of God, and the evil ordainment of God, and a evil person that doth not righteously execute that good office. If therefore in the ordainment of God which is good, he that doth resist, shall receive to himselfe damnation. For the rulers which resist, are the friends and instruments of God, by whom God worketh mans health and safegard.

We have examples hereof in Adam, at the Patriarches, our father Noe, Joseph, Moses, Josue, Gideon, Samuel, David, Josaphat, Zacharias, Josias, Daniel, and many other after the time of Christ, who rightly executed the office of magistrates.

Nowe many there are which will have the ordainment of God, to wit, either good or badde. The good ordainment is he, who being lawfully ordained, doth lawfully execute his office and dutie. The evil ordainment is he, which when he hath by evil means, got the autoritie, doth turne and dispose it as himselfe lusteth. And hereupon, the question is wont to be demanded: Whether an evil, that is, a tyrannical ordainment be of God or no? To this I answer; that God is the author of good and not of evil: For God by nature is good, and all his purposes are good, being directed to the health and preservation, not to the destruction of us men. Therefore the good and healthfull ordaining of the ordainment without a doubt is of God himselfe, who is the author of all goodnesse.

A good magistrate and a badde.
The Second Decade, the 57th Sermon.

But nowe how and after what sort subjectes ought to be affected towards such hard, cruel, and tyrannicall Princes, we learne partly by the example of David, and partly by the doctrine of Jeremie and the Apostles. David was not ignorant what kind of man Saul was, a wicked & mercifulee fellow, yet notwithstanding hee fled to escape his hands: and when he had occasion givcen him once or twice to kill him, hee sue him not, but spared the tyrant and reverenced him, as though hee had bene his father. Jeremias prayed for Joachim & Zedeckias wicked kings both, and obeyed them untill they came to matters flatly contrary to Gods religion. For where I saw touching the honour due to parents, there did I by the Scriptures prove that we ought not to obey the wicked commanndements of Godlesse magistrates. Because it is not permitted to magistrates to obde ne or appoint any thing contrary to Gods law, or the law of Nature.

How the Acts of the Apostles teach us in what sort the Apostles did behave themselves in dealing with tyrannicall magistrates. Let them therefore that are bered with tyrants, and oppressed with wicked magistrates, take this advice to follow in that prosperity. First let them call to remembrance, and consider what and how great their sinnes of islatery and uncleannesse are, which have already desered the revenging anger of their jealous God: and then let them thinke y God will not withdraw his scourge, unlkke he see that they refuse their corrupt manners, and eunl religion. So then first they must goes about and bring to passe a full reformation of matters in religion, and perfect amendment of manners amisse. Then must they
they pray continually that God will
boughlcle to pull and draw his oppres-
sed people out of the mire of mischief
wherein they stick fast. For that coun-
tel did the Lord himself in the 18,after
Luke, give to those that are oppressed,
promising them withal assured aide and
present delivery.

But what is how the oppressed must
pray, there are examples extant in the
9.of Daniel, and in the 18.Chapter of
the Acts of the Apostles. Let them
also whose minds are vexed, call to re-
membrane the sayings of Peter and
Paul the chief of the Apostles. The
Lorde faithful Peter knoweth howe to
deliver his from temptation as he de-
liuered Lot. Paul faithful, God is faith-
full, and will not suffer his to be temp-
ted above their strength, yea hee will
turne their temptations upo the best.
Let them call to mind the captivity of
Israel, wherein Gods people were de-
teyned at Babylon, by the space of
70 years: and therewithall let them
think upon the godly comfort of
the captives which Esaiach hath ex-
pected from his 40. Chapter unto his 49.
Let us perswade our selves that God
is good, mercifull, and omnipotent, to
that he can when he will, at eache de-
liuerer vs. He hath many wapes and
means to set vs at liberty. Let vs haue
a regarde only that our impention,
tent, filthy, and wicked life, no not pro-
voke the Lorde to augment and pro-
long the Tyraunte crueltie. The
Lorde is able upon the sodanpe, to
change the hearts of Princes, (for the
hearts of kings are in the hands of the
Lorde, as the rivers of water, to turne
them which waie hee will ) and to
make them, which have beene pither
to most cruelly set against vs, to be
our friends and favouiable to vs; and
them, which have heretofore most
bloudily persecuted the true Religi-
on, to incense the same most ardent-
ly, and with a burning zeal to pro-
mote it so farre as they maye. We
have evident examples hereof in the
books of the kings, of Esdras and Ne-
hemias, and in the volume of Daniels
Prophecy. Nabuchodonosor whose
purpose was to taste with fire and bet-
terely to destroy the martyrs of GOD
for true religion, was immediately af-
ter compelled to praise God, because
his savie the martyrdes preserved, and
he himselfe both by Edicts given out,
publikely proclaime and set sooth the
only true God, and his true religion.

Darius the sonne of Artaxerxes, suffereth
Daniel to be cast into the Lyons ben:
but straight way hee draweth him out
againe, and suffereth by Daniels ene-
mies in the same denue, to be tony in
pieces by the famishing beasts. Cyrus
the puffed kine of Persia, aduanc-
eth true Religion: Darius sonne of
Hystaptes whose surname was Ar-
taxerxes, did by all means possible
aye and set toward the godly intent
of Gods people, in buyping vs againe
their city and temple. Let us not doubt
therefore of Gods aye and helping hand.
For God sometime doth utterly de-
sroy, and sometime hee chasteneth un-
toward tyraunte, with some horible
and daunatible disease, as it is euident that
it happened to Antiochus, Herode the
great, & to his nephue Herode Agrippa,
to Maxentius also, and other ene-
mies of God, and tyraunts ever men.
Sometime hee stirreth up noble Cap-
taines and valiant men to displaine
tyraunte, and set Gods people at lib-
erty: as we see many examples thereof
in the books of Judges and kings. But
least any man doe fall to abuse these
examples, let him consider their call-
ing by GOD. Which calling if hee
have
The second Decade, the first Sermon.

The Magistrate must be found in Religion.

The second place that is set down, which in dace is the first, Let him fear God, let him be religious, and not superstitious. No idolater prefers the common weale, but rather deftroyeth it, and a wicked man defendeth not truth and true Religion, but persecuteth and duceth them out of his jurisdiction. Let this magistrate of ours therefore be of the right Religion, sound in faith, believing the word of God, and knowing that God is present among men, and both repaire to whom he list according to their deserts. And fo, that cause Justinian the Emperour in Nouellis Constitutionib, 159, both freely confesseth that all his helpe is of God, and that therefore it is convenient that the making of all laves should depende upon him alone. Immediately after he saith: It is knowne

What kind of men ought to be chosen to be Magistrates and the description of a good Magistrate.

Now for the good election of magistrates, the Lord himselfe declareth whom and what kind of men he will have to be chosen; in these very words. Looke over all the people, consider them diligently, and choose from among them men of courage, such as feare God, speakers of truth, and haters of crouetousness, and make them rulers over thousandes, rulers of hundredes, rulers of fifties, and rulers of tennes, to judge the people at all sea-

Killing of Tyrants.

Who ought to chuse the
verie well to all men that they in whose handes the Empire was before it came to vs, and especially that Leo of worthie memorie, and the most sacred Prince Iustine our father, did in their constitutions flatly forbid all heretiques to be admitted soldiers in anie warfare, or leaders in matters concerning the comonweake, that the lesse occasion might be given by receiving them into the fellowship of warre or handling of publique affayres, for anie to thinke, that they corrupt the members of Gods holy Catholique and Apostolique Church. And this decree doe we eestablish, Thus saith the Emperour. And the godlie man verily payeth to God and receiveth wisedome at the Lordes hande. And where the Princes are God's friends and have often conference with God, there is hope those common weales shall prosper and flouris. But on the other side there must needs bee feared an unhappie ende of that common weale where the enemies of God have the preeminence. Thirdly there is required of him which must be chosen to be magistrate, that he be true in woode and deve, so that he be not founde to be an hypocrite, a lyer, a deceiuer, a turncoate, not one which out of one mouth, doeth blowe both hoate and cold: but faithfull, simple, a plaine dealer, and blameless. He must not be more liberal in giving than in receiving. He must not be one that sseteth light by an other, not a false swearer, nor a perjured man.

Fourthly because manie that are in office desire riches, & seek to increase their wealth by bribes, the Lorde re-moueth such from the magistracie, & forbiddeth god magistrates to be co-uetous: Pea he both expressly charge them to hate and abhorre it. As he doeth also in another place, not onely forbidd them to take bribes, but also commaundeth them to shake off and rid their handes of all rewarde. Courtesies and gracie desire of bribes, are not vertue plaques that choake god magistrates. By courtesie men and takers of bribes, law, judgment, libertie, indue, and the country it selfe is let to tale and souldie to the diuell for money. And now, though in this place the Lord hath named onely the most pestilent mischief of all other, yet there is no doubt but that he doth inclusively debare all other vices and evils of that sort, commaundeing them to be strange and farre off from the god magistrate and godly governour. Those vices are Pride, Entie, Anger, Dicing, Surfeiting, Deceit, Whoredom, Adulterie, and whatsoever else is like to these.

This place is made more manifest by conferring it with other places in the latwe of God. Doles in Duteronome, sayeth to the people: Bring men of wisedome, of understanding, and of an honest life, according to your Tribes. These things here againe doth he wise man Doles require in them that are to be appointed magistrates in his common weale. First (sayth he) let them be wise. But the beginning of wisedome is the fear of the Lord. Let them therefore be omeround magistrates, that are friends to God and true religion, let them be wise, and not foolish idnietes. Secondly they must be men of understanding, that is, men of experience, who by long and continuall exercise in handling of matters, are able at the first to deale in all cases according to the latwe. Lastly they must be men of honest report, whose life and soude conversion are by their deedes perfectly
The Second Decade, the sixth Sermon.

by right belong unto their office. The guide of the people must be a man of choice elected to be Magistrate, whose care is day and night, to have an eye on the flock of the Lord be not scattered, indaungered, nor utterly destroyed. And thus have I hitherto told you what kind of men they ought to be, to whom the charge is to be committed over the Lord's people.

Last of all touching the manner of consecrating magistrates, sundry cities and countries, have sundrie customs. Let every country freely retain their owne bloud order. I sory part think best of that manner of consecrating, wherein sumptuous pompe is little or none, but what reason and decorum same to allowe. The best and most profitable way is in consecrating them that are once chosen to be a certaine moderate ceremonie, and that too, in the face of all the people, that everyone may know, who they bee that are the fathers of the people, to whom they owne honour, whom they ought to obey, and for whole health and welfare they ought to pray. The people of God had a certaine prescribed ceremonie, which we rede that they used in consecrating their Kings and Magistrates: and it is certaine, that it was profitably, and for god causes first invented, and then commanded by God himselfe. The rest that is yet behind to bee spoken touching the Magistrate, I mean to deferre untill to morrowe. And nowe to end with thanksgiving, let vs praise the Lord, &c.

Of the office of the Magistrate, whether the care of religion appertaine to him or no; and whether he may make lawes and ordinances in cases of Religion.
The seventh Sermon.

The first and greatest thing that chiefly ought to bee in a magistrate, is easily perceived by the declaration of his office and dutie.

In my yeardays Sermon I showed you what the magistrate is, how many kindes of magistrates there are, of whom the magistrate had his beginning, for what causes he was obeyed the manner and order how to chose piers, and what kindes of men should be called to be magistrates. To this let us now add what the office and dutie of a magistrate properly is.

The whole office of a Magistrate semeth to consist in these 3 points: To Ordain, to Judge, and to Punish. Of everyone whereof, I mean to speake severally in order as they lie.

The ordinance of the Magistrate is a decree made by him for maintaining of religion, honesty, justice, and publicke peace: and it consisteth on 2 points, in ordering rightly matters of religion, and making good laws for the preservation of honesty, justice, and common peace. But before I come to the determining and ordering of religion, I will briefly, and in few words handle their question, which demandeth, whether the care of religion doth appertain to the magistrate, as part of his office or no? For I see many that are of opinion, that the care and ordering of religion both belong to Bishops alone, and that Kings, Princes, and Senators ought not to meddle therewith.

But the catholique veritie teacheth, that the care of religion both especially belong to the magistrate, and that it is not in his power only, but his office and dutie also to dispose and advance religion. For among them of old, their kings were Priests, I meane masters and overseers of religion. Melchizedech that holy & wise Prince of the Canaanitish people, who bare the type or figure of Christ our Lord, is wonderfully commendated in the holi Scriptures: For he was both King and Priest together. Moreover, in the book of Numbers, to line newly ordained and lately consecrated, are the laws belonging to religion given up and delivered. The kings of Juda also, and the elect people of God, have for the well ordering of religion (as I will by examples anon declare unto you) obtained verie great praise: and againe, as manie as were slacke in looking to religion, are noted with the mark of perpetuall reproach. Who is ignorant, that magistrates especiall care ought to be to keep the common weakes in safeguard and prosperitie? Which undoubtedly he cannot do, but hee he provideth have the word of God preached to his people, and cause them to be taught the true worship of God, by that meanes making himselfe as it were the minister of true religion. In Levitians and Deuteronome the Lord doth largely set downe the good prepared for men that are religious and zealous in deede, & reckonedly by on the other side, the eni appointed for the contemners of true religion. But the good magistrate is commanded to retaine and keepe prosperitie among his people, and to repel all kindes of adversary. Let us heare also what the wise man Solomons saith in his Proverbs: Godlinesse and truth preserue the king, and in godlines his faire is holden vp. When the just are
multiplied, the people rejoice, and where the wicked ruleth, the people lamenteth. The king by judgement establisheth his dominion, but a tyrant overthroweth it. When the wicked increase, iniquity is multiplied, and the just shall see their decay. Where the word of God is not preached the people decay, but happy is he that keepeth the law. Whereby we gather that they, which would not have the care of religion to appertain to princes, doe seek and bring in the confusion of all things, the dissolution of princes, & their people, & lastly, the neglecting and oppression of the poor. Furthemore the Loze commandeth the magistrate to make trial of doctrines, and to kill those that doe stubbornely teach against the scriptures, & draw people from the true God. The place is to be seen in the 13. of Deut. God also forbade the magistrate to plant grones, or erect images, as is to be seen in the 17. of Deut. And by these particularities he did intinuate things generally, forbidding to Osborne, to nourish & set forth superstition; idolatry, whereas he commanded to advance true religion: so consequently it followeth that the care of religion belongeth to the magistrate. What may be thought of that moreover, that the most excellent princes and friends of God, among Gods people, did challenge to themselves, their care of religion as belonging to themselves, insomuch, that they exercised and took the charge thereof, as if they had been ministers of the holy things: loike in the mount Hebal caused an altar to be unbleed, and fulfilled all the worship of God, as it was commanded of God by the mouth of Moses. David by bringing in and beseeching the Arke of God in his place, in ordering the worship of God, was so diligent, that it is wonder to tell. So likewise was Salomon Davids sonne. Neither doe I thinke that any man knoweth not how much Abia, Isaphat, Ezechias, and Josias, laboured in the reformation of religion, which in their times was corrupted and utterly defaced. The vetric heathen kings and princes are praised, because when they knew the truth, they gaue out edicts for the confirmation of true religion against blasphemous mouths. Nabuchodonozor the Chaldean, the most mighty monarch of all the world, than who I doubt whether any more great and mighty did reign in the world, publicly a decree that he should be toome in pieces, and his house made a jakes, whosoever spake maliciously against the true God which made both heaven and earth. The place is extant in the third Chapter of Danielis prophetic. Darius Medus the sonne of Assuerus king Cyrus his uncle faith: I have decreed, that all men in the whole dominion of my kingdom doe feare the God of Daniel: as is to be seen in the first of Daniel. Cyrus king of Persia loseth the Jews from bondage, and giveth them in charge to repaise the temple, & restore their holy rites againe. Darius Peria the sonne of Hystaspes faith: I have decreed for cæsarean man which changeth any thing of my determination touching the reparation of the Temple, and the restoring of the worship of God, that a beame be taken out of his house, & set vp, and hee hanged thereon, and his house to be made a jakes. The very name Darius against who was also called Artaxerxes faith: Whosoever will not doe the lawe of thy God (Ezdras) and the lawe of the king, let judgement straight way passe vpon him, either to death, or to v...
The sixth precept of the 10. Commandments,
rooting out, or to confiscation of his goods, or imprisonment. All this we find in the book of Esdras.

The men, which are persuaded that the care and ordering of religion both belong to bishops alone, doe make an objection, and say, that these examples which I have alleged, do nothing appertain to us which are Christians: because they are examples of the Jewish people. To whom mine answer is: The men of this opinion ought to prove that the Lord Jesus and his Apostles, did translate the care of religion from the magistrate unto Bishops alone: which they shall never be able to do: But we on the other side will briefly shew, that those ancient princes of God's people, Josue, David, and the rest were Christians verily, and indeed; and that therefore the examples, which are derived from them and applied to Christian princes, both are and ought to be of force and effect among us at this day. I will in the end add also the prophecy of the Prophet Esai, whereby it may appear, that now also kings have in the church at this day the same office, that those ancient kings had in that congregation which they call the Jewish Church. There is no doubt but they ought to be accounted true Christians, which being anointed with the spirit of Christ, do believe in Christ, and are in the Sacraments made partakers of Christ. For Christ (if ye interpret the verie word) is as much to say, as anointed. Christians therefore according to the Etymologie of their name are anointed. That anointing according to the Apostles interpretation is the spirit of God, or the gift of the holy ghost. But St. Peter testifieth that the spirit of Christ was in the kings & Prophets. And Paul affirmeth also, that we have the verie same spirit of faith, that they of old had. And both moreover communicate our Sacraments with them, where he faith, that they were baptised under the cloud, and that they all drank of the spiritual rocke that followed them, which rocke was Christ. Since then the case is so, the examples truly which are derived from those works and worke of those ancient kings for the confirmation of faith and charity, both are and ought to be of force with us. And yet I know, that everything doth not consequntly follow upon the gathering of examples. But here we have for the making good of our argument, an evident prophecy of Esai, who foretelleth that kings and princes after the times of Christ, and the revelation of the Gospel, should have a diligent care of the church, and should by that means become the feeders and nurses of the faithfull.

Now it is evident what it is to feed and to nourish; it is as one as if ye should have laide, that they should be the fathers and mothers of the Church. But he could not have laide that rightly, if the care of religion did not belong to princes, but to Bishops alone. The words of Esai are these, Behold I will stretch out my hand unto the Gentiles, and set up my token to the people, & they shall bring thee thy forresses in their lappes, and thy daughters on their shoulders. And kings shall be thy nursing fathers, and Queenes thy nursing mothers, they shall fall before thee with their faces flattye upon the earth, and lick vp the duff of thy feete, &c. Shall not we say, that all this is fully performed in some Christian princes? Among whom the first was the holy Emperor Constantine, who by calling a generall Council, did  

1 John 2:  

S. John 2: 

Constantine, the great,
did determine to establish true and sincere doctrine in the Church of Christ, with a settled purpose utterly to root out all false and heretical phantasies and opinions. And when the bishops did not go rightly to work by the true rule and touchstone of the Gospel and of charity, he blamed them, upbraiding them with tyrannical cruelty, and declaring thereby what peace the Lord had granted by his means to the Churches. Adding moreover, that it were a detestable thing, if the bishops forgetting to thank God for his gifts of peace, should go on among themselves to hate one another with mutual reproaches and taunting libelles, thereby giving occasion of delight and laughter to wicked isolaters: when as of dutie they ought rather to handle and treat of matters of religion. For (faith he) the books of the Evangelists, Apostles, and Oracles of the auncient Prophets, are they which must instruct us to the understanding of God's holy lawe. Let us expell therefore this quarrelling strife, and think upon the questions proposed to resolve them by the words of Scripture inspired from above.

After him againe, the holy Emperours Gratian, Valentinian and Theodosius, make a decree, and give out the edict in these serue worde: We will and command all people that are subject to our gratious Empire, to bee of that religion, which the serue religion taught and counseighed from Peter till now both declare, that the holy Apostle Peter did teach to the Romanes. And so forword. By this (dearely beloved) ye perceiue, how kings and Princes, among the people of the new testament, have bene the soffer fathers and nours of the Church: being persuaded that the care of religion, did first of all and especially belong to themselves.

The second objection that they make is the lapesie of Diias king of Jude, which he gat by challenging to himself the office of the priest, while he presumd to burne incents on the incense altar. They object the Lords commandement, who had John (and before Cleazar the priest) and gave the king in charge to receive the boke of the lawe at the Levites hands. But our disputition tendeth not to the confounding of the offices and dutties of the magistrates, and ministers of the Church, as that we would have the king to preach, to baptize, and to minister the Lordes Supper; or the priest on the other side to sit in the judgement seat, and give judgement against a murtherer, or by pronouncing sentence to take uppe matters in strife. The Church of Christ hath, and retaineth severall and distinguished offices, and God is the God of order, and not of confusion. Whereunto tendeth our discourse by demonstration to prove to all men that the magistrate of dutie ought to have a care of religion, either in ruine to restore it, or in soundnesse to preserve it, and still to see that it proceed according to the rule of the word of God.

For to that ende was the lawe of God given into the kings hands by the priests, that he shold not be ignorant of gods will touching matters ecclesiastical & political, by which lawe he had to governe the whole estate of all his Realme. Jolue the Captain of Gods people is set before Cleazar in doute, but yet he hath authority to commande the priests, and being a politique governour is joined as it were in one bodie with the Ecclesiastical
ministers. The politque magistrate is commanded to give care to the ecclesiastical ruler, and the ecclesiastical minister must obey the politque governour in all things which the lawe commandeth. So then the magistrate is not made subject by God to priests as to Lords, but as to the ministers of the Lord, the subjection is due to which they owe, is to the Lord himself and to his law, to which the priests themselves also ought to be obedient, as well as Princes. If the lippes of the priest err from the truth and speake not the word of God, there is no cause why any of the common sort, much lesse the Prince, should either hearken unto, or in one tittle reverence the priest. The lippes of the priest (saith Malachie) keepe knowledge, & they seake the lawe at his mouth: because he is the messenger of the Lord of hostes. To refuse to heare such priests, is to repel God himselfe.

Such priests as these the godly princes of Israel did alwaies aibe & aluse, false priests they did disgrade; those which neglected their offices they rebuked harshly, and made decrees for executing and right administering of every office.

Of Salomon wee read, that he put Abiathar before the PriesthooDE of the Lord (that he might fulfill the word of the Lord which he spake of Zeli in Sion) and made Zadok priest in Abiathars stead. In the second boke of Chronicles, it is said: And Salomon set the fortes of priests to their offices as Daulid his father had ordered them and the Leuites in their watches, for to praise and minister before the priests daily by day, as their course did require. In the same boke againe Josiada the priest both indivde annoint Joas king, but nevertheless the king both cal the priest, and give him a commandement to gather mony to repaire the temple. Wherefore that religious and excellent Prince Ezchias, called the priests and Leuites, and saide unto them: Be yee sanctified and sanctifie ye the house of the Lord our God, and suffer no uncleannesse to remaine in the sanctuarie. My sonnes bee not slacke nowe, because the Lorde hath chosen youto minister vnto himselfe. He did also appoint singers in the house of the Lord, and those that should play on musicall instruments in the Loedes temple. Furthermore king Ezchias ordained sundry companies of priests and Leuites, according to their sundry offices, every one according to his own ministerie.

What may be said of that too, that when he did divide to the Priests their portions and stipends throughout the PriesthooDE. The same kings gave charge to all the people, to keepe holy the feast of passover, writing to them all such letters as priests are wonts to write, to put them in minde of religion and heartie repentance. And after all this, there is added: And the king wrought that which was good, right, and just before the Lorde his God. When Princes therefore do order religion according to the word of God, they do that thing that pleaseth the Lord. This and the like is spoken againe by the godly Prince Josias.

Who therefore will hereafter say, that the care of religion belongeth unto bishops alene?

The Christian Emperors following the example of the ancient kings as of their fathers, did with great care provide for the state of true religion in the Church of Christ. Arelidius and Honozius did determine, that so often as matters of religion were called.
called in question, the Bishops should be summoned to assemble a council. And before them again, the Emperours Gratian, Valentinian, and Theodosius, established a lawe wherein they declared to the world, what faith and religion they would have all men to receive and receive, so wit, the faith and doctrine of St. Peter. In which effect also they proclaimed all them to be heretiques, which thought to teach the contrary: allowing them alone to be called catholiques, which did persevere in St. Peter’s faith. By this we gather that the proper office of the priests, is to determine of religion by professions out of the word of God, that the princes duty is to aide the priests, in advancement and defence of true religion. But if it happen at any time, that the priests be slacke in doing their duties, then is it the princes office by compulsion, to enforce the priests to live orderly according to their profession, and to determine in religion according to the word of God. The Emperour Julusinian in Nouellis Constitution, 3. writing to Epiphanius Archbishop of Constantinople faith: We haue (most reverend Patriarche) assigned to your holinesse the disposition of all things that are honest, seemely, & agreeable to the rule of holye Scriptures, touching the appointing & ordering of sacred bishops & reverend clarkey. And in the 17. Constitution he faith, We give charge & commandment that no bishop haue licence to sell, or make away any immovable, whether it be in houses or lands belonging to the Churches. Agayne in the 57 Constitution, he forbideth to celebrate the holy mysteries in private houses. He addeth the penalitie and faith: For the houses wherein it is done shall be confiscate & solde for money, which shall be brought into the Emperours Exchequer. In the 67. Constitution, he chargeth all bishops, not to be absent from their churches: but if they be absent he will then they should receive no commodity, or spend of the provincall clerus, but that their revenue should be employed on the churches necessities. In the 123 constitution the leutenants of euerie province are commanded to assemble a council for the bise and defence of ecclesiasticall lawes, if the bishops be slack to lose themunto. And immediately after he faith: We doe utterly forbid all bishops, Prelates and clarkes, of what degree soever, to play at tables, to keepe companie with dice players, to be lookers on vpon gamblers, or to runne to gaze vpon Maygames or pageants.

I do not allege all this as Canonical scriptures, but as profes to declare that princes in the primitive Church had power, official authority, & a preul custome, granted by God (as Esaie did prophecy) and derived from the examples of ancient kings, to command bishops, and to determine of religion in the Church of Christ.

As for them which obstre the churches privileges, let them know that it is not permitted to any prince, nob any mortal man, to grant privileges contrary to the express commandments & very truth of God’s word. S. Paul affirmed that he had power given him to edifie but not to destroy. I am the briefer, because I will not strait to pronounce that they are unworthy of indifferent privileges which are not such as priests & Christ his ministers should be, but are soldiery rather, and wicked knaves, full of all kindes of mischief. Among other things in the Canon Law Distinct, 40. we finde
this written. So to your selues, brethren, how ye sit upon the seat: for the seat maketh not the priest, but the priest the seat: the place sanctifieth not the man, but the man the place. Every Priest is not a holy man, but every holy man is a priest. He that setteth sol upon the seat, receiveth the honour of the seat: but he that setteth ill upon the seat, doth injury unto the seat. Therefore an evil Priest getteth blame by his priestlyvode, and not any dignity. And thus much thus far touching this matter.

Since now that I have declared unto you (dearly beloved) that the care of religion both belong to the magistrate too, and not to the Bishops alone, that the magistrate may make lawes also in cases of religion, it is requisite that I inquire what kind of lawes those are that the magistrates may make in matters of religion.

There is no cause why the King or magistrate should suppose that power is given to him to make newe lawes touching God, the worship of God, or his holy mysteries: or to appoint a new kind of true justice and godline. For as every magistrate is obeyede of God, and is Gods minister, so must he be ruled by God, and be obedient to Gods holy word & commandment, having evermore an eye unto that, and depending still upon that alone. The scripture which is the word of God, both abundantly enough set downe all that which is proper to true religion: yea the Lozde doth flatly forbid to add to, or take any thing from his holy word: The magistrate therefore maketh no new lawes touching GOD, and the honour to be given to God, but both religiously receive and keep, both put in use and publish those anciant lawes in that kingdom which God hath allotted him unto. For hereunto apperteyneth the giving of the huke of Gods lawe unto the king of Israel, that they might learn thereby the way to do the things which they of duty ought to do done. Do Iose the Lord doth say; See that thou doest observe & doe according to all the lawe that Moses my seruant commanded thee. Thou shalt not turne from it, eyther to the right hand or to the left. Neither shall the booke of this lawe depart out of thy mouth, but occupie thy minde therein day and night, that thou maist observe and doe according to all that is written therein. For then thou shalt make thy waie prosperous, and then thou shalt doe wisely. Deuoute and holy Princes therefore doe their faithful and diligent enderun to cause the word of GOD to bee preached to the people, to retyne and preferue among the people the lawes, ceremonies and statutes of God, yea they did their best to spread it to all men as farre as they could, and as time & place required, to apply it holily to the states & persons: on the other side they were not slacke to banish & drive away false doctrine, prophan worshippinges of God, and blasphemies of his name, but setled themselves utterly souerneith and rote it out for ever. In this last (I say) godly magistrates, did make a devout lawes for the maintenance of religion. In this last they boze a godly and devout care for matters of religion.

The cities which the Levites had to possesse, were of old their scholes of Israel. How Iose did appoint those cities for studies sake, and the cause of godline. King Ezechias was no lesse carefull for the sure payment and revenue of the ministers stipends, than...
He was for the restoring and renewing of every office. For honour and advancement maketh learning to flourish: when nece and necessitie is driven to seek out sundry shiftes: beggerie setteth religion to sale; much more the invented lies of mens own mouths. Iosaphat sendeth senators and other officers with the priests and teachers through all his kingdom.

For his desire was by all means possible to have Gods word preached with authority and certaine majestie, and being preached to have it defended and put in bae to the bringing forth of god worke. King Ioas both together with idolatry and prophane worshipping of GOD, destroy the false priests that were to be found: setting up in their steads the true teachers of Gods word, and restoring againe sincere religion: even as also King Ioas (having rebuked the Leuites) did repayre the decayed buildings of the holy temple. I am not able to rumne through all the scriptures, & rehearse all the examples in them expressd: let the godly prince or magistrate learn to these sevne, what and how he ought to determine touching lawes for religion.

On the other side Ahia the Silo- nite faith to Jeroboam. Thus faith the Lorde: Thou shalt raigne according to all that thy soule dehreth, & shalt bee king over Israel. And if thou hearend unto all that I commaunde thee, and wilt walke in my waies, and doe that is right in my sight, that thou keepe my statutes and my communiments, as Davids my servaunt did, then will I bee with thee, & build thee a sure house. But the wretch despiséd those large promises, and reiecting Gods word, his temple at Jerusalem, and his lawfull worship, refuting also the Leuites, he made him priests of the dyegges and rachall sort of people, he built himselfe new temples, which he decked, nay rather disgraced with images and idols, oppining and offer- ring sacrifices not taught in Gods worke, by that means inventing a certaine new kind of worshipping God, & a new manner of religion. And although his desire was to seem to be willing to worship God, yet is he by God conde- ned for a wicked man.

Hearken I pray, the sentence of the Lorde, which he denounced against him: Thou haft done euill (faith Ahia) as the Lorde hath taught him) above all that were before thee. For thou haft gone & made thee other Gods & molten images, to prouoke mee, and haft cast mee behind thy backe. There-fore I will bring euill upon the house of leroaboam, and will root out from Jeroboam euin him that pisteth against the wall, and him that is in prison, and forsaken in Israel, and will take away the remnaunt of the house of Jeroboam, as one carrieth away dung till all be gone.

And all these things were fulfili- led according to the saying of the Lorde as the Scripture witnesseth in these wordes: When Baasa was king, hee smote all the house of Jeroboam, and left nothing that breathed, of that that was Jeroboams. But the very same king having nothing the better or wiser by anothers mishaps, miserable example of his predecessor, sticketh not to continue, to teach the people, to publish and defend the strange & forcine religion, contrary to the word of God, which Jeroboam had begunne. But what followed thereupon: Forsooth the Lorde by the preaching of Hanani the Prophet doth say unto him: For- almuch as I exalted thee out of the
The first precept of the 10 Commandments.

dust and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, & hast made my people Israel to sin, to anger me with their sinnes, behold I will roote out the posterity of Baal, and the posterity of his house, and will make thy house like the house of Jeroboam. Which was performed (as the scripture faith) by Amri captain of the host of Israel. For he destroyed king Hela, the sonne of Baal when he was drunken, and all his posterity. Amri succeeded in the kingdom who was the father of Achab that millesious cutthoate, whom the Syrians one in fighting a battle. After him reigned his sonses Ochosias and Iosam. But when they left the religion taught in the word of God, to follow the new tradition of king Jeroboam, and had thereunto added the worshipping of the chamnefull idole Baal, they were utterly (as last) destroyed by the means of Ichu a verie just, although a riguozous prince. The offspring of Amri reigned about the space of fourty pears, not without the shedding of much innocent blood, but it was at last destroyed, when the measure of iniquity was fulfilled, and was utterly plucked up at the rotes by the just judgement of almighty God.

Let all Princes and magistrates therefore learn by those wonderfull and terrible examples, to take heed to them felues how they devise any new religion, or alter the lawfull and ancient manner of worshipping, which God himself hath ordained already. Our faithfull Loysce is our god God, who hath fully, simply, and absolutely set dovtone in his word his true religion & lawfull kind of worshipping which he hath taught all men to keep alone and for evermore: Let all men therefore cleave fast unto it, and let them die in defence thereof that meanes to live eternally. They are punished from above who soever doe add to, or take away any thing from the religion and kind of worshipping first ordained and appointed of God. Mark this ye great men and princes of authority. For the keeping not keeping of true religion, is the rote from whence abundant fruit of felicitie, or else utter unhappinesse both spying and bud out. Ye therefore that hast cares to heare let him heare. Let no man suffer himself to be seduced and carried away, with any coloured intent, how godly to the eye soever it be, which is in deed a mere vanitie and detestable iniquitie. So God obedience is much more acceptable than sacrifices are. Neither doe the decrees of the highest neede any whit at all our fond additions.

Here followeth now the second part of the magistrates ordinance, which consisteth in making good lawes for the preservation of honesty, justice, & publique peace. Which is likewise accomplished in good and upright lawes. But some there are who think it mere tyranny, to lay lawes on freemens backes as it were a yoke upon neckes not used to labour: supposing euery one ought rather to be left to his owne wills discretion. The Apostle indeed did say: The law is not given for the infut, but for the vniust.

But the cause why the law is not given to the infut, is, because he is infut: For the infut worketh injustice, and doth of his owne accord the thing which the lawe exacteth of every mos- tall man. Wherefore the lawe is not troublesome to the infut man, because it is agreeable to the minde and thoughts of upright liuers, who doe
The second Decade the Seventeenth Sermon.

Charles 1.

imbrace it with all their hearts. But the unintel desirith nothing more than to live as he lusteth, he is not conformable in any point to the law; therefore must he by the law be kept under, and hidden from marring himself and hurting other.

So then, since to good men the lawes are no troublesome burden, but an acceptable pleasure, which are also necessary for the unintel, as ordained for the binding of lawless and unruly people, it followeth consequentely that they are god, and profitable for all men, and not to be rejected of any man.

What may be said of that moreover, that God himselfe, who did foresee the disposition of vs men, what we would be, and have still favoured the true liberty, which he desired allwaies to have preferred among his people, as one that ever meant them good, and never did ordaine the thing that should turne to their hindrance or discomforte, that GOD himselfe (I say) was their lawgiver, and hath not suffered any age at anie time to live as people without a lawe: For to those common weales have beene happy alwaies, that have admitted lawes, and submitted themselves to be governed by lawes: Witten as contrarie those kingdomes have of all other beene most miserable, and toke in pieces by civil discensions and foreign enemies, which having banished upright lawes, did strive to maintain their owne kinde of freewill, their uncontrolled dealing, and licentious libertie, that is, their beastly lust, and uncivil rudenesse. God lawes therefore are for the health and preservation of the people, and necessary for the peace and safegarde of common weales and kingdomes. Wherefore it is a wonder to see the folly of some Christians, since the very Heathens have given so honest report of lawes and lawgivers. They take their lawgivers for Gods, confessing thereby that good lawes are the gift of God.

But the gift of God cannot be superfluous and impossible. Plutarch calleth lawes the life of Cities. De-mosthenes did expressly confesse that lawes are the gifts of God. Cicero named lawes the bondes of the cite (because without lawes it is loosed and dispersed) the foundation of libertie, and the wellspring of justice and perfect honestie. For lawes undoubtedly are the strongest bindes of the common weale, and life of the magistrates: so that neither the magistrates can without the lawes conveniently line and rule the weale publicke, nor the lawes without the magistrates shew forth their strength and lively force.

The magistratetherefore is the living lawe, and the lawe is the bond of the magistrat. By executing and applying the lawe, the lawe is made to live and speake. Which those Princes doe not consider that are wont to say, Wir findes recht: we are the right, we are the lawe. For they suppose that they at their pleasure may command what they list, and that all men by and by must take it for lawe. But that kind of ruling without all doubt is extreme tyranny. The saying of the Poet is very well known, which represents the very words of a tyrant. I say, and it shall be so, my lust shall be the lawe.

The Prince in vido is the living law, if his minde obey the written lawes, and square not from the lawe of nature. Power and authority therefore is subjicte unto lawes. For
unless the Prince in his heart agree with the law, in his breast do write the law, and in his words do express the law, he is not worthie to be called a good man, much lesse a Prince. Again, a good Prince and magistrate hath power over the law, and is master of the lawes, not that they may turne, put out, vnoue, make and unmake them as they listed at their pleasure, but because he may put them in practice among the people, apply them to the necessitie of the State, and temper their interpretation to the meaning of the maker.

They therefore are deceived so far as heaven is wide, which think for a few priviledges of Emperours & kings, granted to the magistrate to adde, diminish, or change some point of the law, that therefore they may utterly abolish good lawes, and live against all law and seelines.

For as no Emperours or kings are permitted to grant any priviledges contrarie to justice, goodnesse, and honesty; so if they doe grant any such priviledge, it ought not to bee received or taken of good subjects for a good turne or benefite, but to bee counted rather, (as it is indeede) their bitter destruction and cleane overthrow. Among all men at all times and of all ages, the meaning & substance of the lawes touching honesty, justice, and publique peace is kept inviolable, if change be made it is in circumstances, if the law is interpreted as a case requireth, according to justice and a good end. The lawe faith: Let no man kill an other: let him that killeth an other bee killed himself. That law remaineth for ever unchangeable, neither is it lawfull for any man at any time, to put it out or wipe it away.

And yet the rigour of the lawe may be diminished, the lawe is falsely & unfavourably interpreted: as for example, If a man kill one, whom hee loueth entirely well, and kill him by chance, and not of set purpose, or pretended malice, that when he hath done hee is sorry for it at the very heart, and would (if it were possible) buy his life againe with whatsoever hee hath to give for it: in such a case the killer ought not to be killed, and therin the magistrate may dispence with the rigour of the lawe. An other beareth a deadly and continuall grudge to one, whose he killeth, and goeth about to colour the matter under the pretence of hap and misfortune. For hee sought occasion, that he might for himselfe have a heap of chauncemeddly. In such a case as this, the magistrate cannot change any iote of the law, but mustntes kill him whom the meaning of the lawe commandeth to kill. I could alledge more examples like unto these, but my care is of purpose so much as I may, not to be too tedious unto you, with too long a discourse. By this that I have spoken it is apparantc evident, that lawes are good and not to be broken, & howe farre forth they doe admit the Princes imperat: that is, the Princes moderation, interpretation, limitation & dispensation, least peradventure that old and accustomed Powerbe bee rightly applied unto them: Law with extremity, is extreme iniurie.

Veherto I have declared that lawes are good, profitable, necessarie, and not to bee broken: it remaineth nowe to tell what and what kindes of lawes the magistrate ought most chiefly to use for the ordering and maintaining of honesty, justice, and publique peace according to his office. Some there are whole opinion is, that the magis
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left the lawes, with the bse and fre choice of them, for the Saints to doe as they thought good. But therewith, all they ceased not most diligently to beate into all mens heades, the fear of God, faith, charity, justice and temperance, because they knewe that they in whose heartes those vertues were settled, can either easily make good lawes themselves, or else and choose out the best of those which other men make. For if makes no matter whether the magistrate picke out of Moses Jewish lawes, or out of the allowable lawes of the heathen, sufficient lawes for him and his countriemen, or else hee kepe still the old and accustomed lawes, which have before bene bised in his Country, so that he have an eye to cut of suche wicked, untrust, and lawlesse lawes, as are found to be thrist in amonge better sort. For I suppose that upright magistrates ought to take off curiositie, and new invented novelties. Seldom (sayeth the Prouerbe) is the Crowes eye pickt out without troublesome stirres: and curious mens newe lawes are for most part worse than the olde, that are broken by them and utterly abolished.

Furthermore all lawes are given for ordering of religion or outwarde worship of God, or else for outward conversation of life, and civill behauiour. Touching the lawes of religion I have spoken of them before. For civill and politique lawes I addde thys much and saie, that those seeme to bee the best lawes, which according to the circumstance of every place, person, state and time, doe come nearest unto the preceptes of the tenn commandements, and the rule of charity, not having in them anie spot of iniquitie, intentious libertie, or shamelesse dishonestie. Let them moreover be briefe and short, not stretched out beyond measure, and wrapped in with manie expositions, let them have a full respect to the matter whereunto they are directed, and not be frivolous and of no effect. Now mark, that politike lawes doe for the most part consist in three especiall and principall poyntes, honestie, justice, and peace. Let lawes therefore tend to this end, that discipline and honestie may be planted and maintained in the common weale, and that no vilemely, licentious, and silly act be therein committed. Let lawe forbide all uncleannesse, wantonnesse, lightnesse, sensuality, and riotousnesse, in apparell, in building, in bibbing, and banquetting. Let wodlocke bee comman denied by lawe to bee kept holy. Let crowes and brothell houses bee banished the Realme. Let adulteries, who, sedomes, rapes, and incestes bee put to enire. Let moderate feastings bee allowed and admitted. Let thirsty nes bee vied, which is the greatest revenue that a man can injoye. Brie fly, whatsoever is contrary to honesty and esteemed, let it be law bee driven out and reected. Let justice by lawes bee strongly fortified. Let it by lawes bee provided, that neyther citizen nor foremner be hurt or hindered in fame, in goods, in bodie, or life. Let upright lawes bee made by the obtaining of legacies and inheritances, for the performing of contracts and bargains, for covenants agreements, for sureties, for buying and selling, for weights and measures, for leases and things let to huse, for lending and borrowing, for patrones in mortgage, for bse, commodity, and burden of money. Let order bee taken for maintenance of peace betweene
The Second Decade, the Seventh Sermon.

The father and his children, betwixt man and wife, betwixt the master and the servant, and to be short, that every man may have his own. For my meaning is, not heare to reckon by private particular; lie every several point and title of the lawe.

Lastly, means must be made by giving of lawes, that peace may be established, whereby every man may enjoy his owne. All violent robberies and injuries must be expelled, pitie grudges, and close conspiracies must not be thought of. And warre must be quieted by wise ordinance, else undertaken and finished with manly fortitude.

But that we may have such a magistrate and such a life, the Apostle commanued us, earnestly to pray, where he saith: I exhort you that first of all prayers, supplications, intercessions, and giving of thankes, be made for all men, for kings and for all that are in authoritie, that we may live a quiet and peaceable life in all godliness and honesty. I am now againe compelled to end my Sermon before the matter be finished. That which remaineth, I will adde to it.

Of Judgement and the office of the Judge: That Christians are not forbidden to judge. Of reuengement and punishment. Whether it be lawfull for a Magistrate to kill the guiltrie, Wherefore, when, how, and what the Magistrate must punish.

Whether hee may punish offenders in Religion or no.

The Eighthe Sermon.

S P A R E peace (derely beloved) of the magistrates ordinance: there are yet be hindered, other two parties of his office and duty, that is, Judgement, and punishment: of both which, by the helpe of God, I meane to speake, as briefeste as may be; give peat attentive care, and pray ye to the Lord, to give me grace to speake the truth.

Judgement is taken in diverse significations, but in this present treatise it importeth the sentence of Judges brought in betwixt men at variance, which sentence is derived out of the lawes according to right and equitie, as the case put forth of the parties required, and is pronounced to the intent to take up the strife betwixt them at variance, and to give to every man his owne.

For at Sessions of Assizes, parties appeare and sue one another, for some inheritance or possession, which either partie affirmeth to be his by lawe, laying for themselves whatsoever they can, to prove and shew what right and title they have to the thing.

All which the Judges doe diligently hear and perfectly note, then they conferre.
The sixt precept of the 10. Commandements.

Judgement and punishment therefore are in the magistrat e and most excellent offices, although peradventure they seem to be somewhat harde and cruel. But unless this which seemeth to be crueltie be put in use, all ages, states and feates shall make the hart of crueler things, and that which is most cruel in deede. For it is not crueltie but rather just seueritie, which (as the Lord commandeth) is put in use to the safegarde of guiltylesse, and preservation of peace, within the realme and common weale. But care there were a common weale well furnished with most absolute lawes, for politque manners and matters of religion: suppose also that in the same common weale there were no magistrat e to execute and as it were to father those lawes, by his authoritie to bring and reduce all the deedes and saynes of men to the triall of those lawes: and that therefore every man breaketh forth to what kinde of life he list himselfe, and both what he will, tell me I pray you what good doe those written lawes to the men of that countrey? Believe me, sooth not one halfpenny worth of good. The best part therefore of the magistrat es duty, consisteth in upright judgement & punishing reuengement. And those two points require a man of courage and princely resolution: whom the Lord in his law describeth lively, and telleth what kinde of man he would haue him to be, and what the office is to be, therefore he is called: which description I will rehearse & expounde, because therein the Judges person is chiefly touched.

Does at the Lordes commandement faith to the Judges, Hear the cause of your brethren, and judge rightoueslie betwixt erie man and his brother, and the stranger that is with him. Ye shall haue no respect of anie person in judgement, but ye shall heare the small as well as the great: ye shall not feare the face of anie man, for the judgement is the Lordes: The holy Prophet in these woordes toucheth two things chiefly. He declaresh what the Judges office is: and what vices or disaies doe infect the Judge, that he can not fulfill his office as he ought to doe.

Nowe touching the office of a good Judge, the first point thereof is that he repell no man, but heare every one, the small, the great, the Citizen, the stranger, the knowne, and unknowne. And he must heare the parties willinglie, diligently, and attentively. Herein there is admitted no foggilynesse of the judge, no; a mind bulled about other matters. Judgement before the matter be decided, is utterly excluded, because it carieth away the minde
The judge must judge justly.

minde of the Judge befoe the matter is knowne the thing it selfe crieth out, that the matter must first be heard and well understood, before the Magistrate proceede to judgement. And the common proverbe saith: Let the other partie be heard too. Verie wisely said that Judge, which told one that made a complaint: That with the one eare he heard him, and kept the other eare for him uppon whose complaint was made. Herein we containe the perfect knowledge of the Judge, and say that hee must not make too much haste in cates unknouen, since hee must judge them by the thing it selfe, and not by the parties secret tales, and proue acclauations.

Secondarily let him judge, (saith he) ye let him judge uprightly. To judge is to determine and pronounce truely and justly, according to the lawes what is good, what is euil, what is right, and what is wrong.

The Swytzers saie: Verteilen oder erteilen oder richten. As if one should say, to distinguish a thing throutly considered, and to plaine and make straight a crooked thing. Parties blinded with affections make straight things crooked, which the judge by applying the rule of equitie and lawe doth straighten againe: So that to judge is to straighten and to make plaine. Vpouer, to judge is by defending and punishing, to kepe in libertie. The Magistrate doth judge therefore, when hee defendeth the innocent, and bidecleth the hurtfull person: But hee must judge justly, that is according to justice, and agreeably to the lawes, which give to every man that that is his. The Judge doth judge unjustly, when of a corrupt minde he pronounceth sentence contrarie to all lawes and equitie.

Therefore we must have to consider the vices which Vially are wont to raigne in Judges.

The vices that are in Judges bee many, and the diseases of their minde are sundrie: but two especiall diseases there are and chiefes of all the rest. The one of these two vices, which do infecteth the minde of Judges, that they cannot execute their office as they should is the accepting of foaces, or respect of persons, that is, when the Judge in giving judgement hath not his eie let upon the thinges themselues, or upon the causes: when circumstancies of the causes as they are indeed, but hath a regard, either of dignitie, excellencie, humilitie, pouerti, kinred, men of honours letters, or some such like stuffe. The Lord excludes this cuilli and saith: Yee shall judge justly, yee shall haue no respect of anie person in Judgement. Yee shall heare the small as well as the great.

The other disease of these twaine is foare, a verie vehement affection of the minde, which disturbeth the verie best and most excellent counsellers, and choaketh the vertue before it come to light. Under foare we doe containe hope also, I mean, of commoditie, and to by that meanes by foare we understand the corruption of bribes.

The Judge that standeth in foare to lose his life, or goodes, is estrayde to displease a noble man, or is loath to losse the common peoples god will: he also that taketh bribes, is in hope to be rewarded at one of the parties handes, doeth peruerce equitie, and aunansse iniquitie. The Lord saith therefore: Yee shall not fear any mortall man: ye shall not loke for any reward at any mans hand. Yee adde the reason why: Because the
matter is not yours, neither were ye called to doe your owne businesse, but the judgement is the Lordes. 

The will and lawe of God therefore must be respected: for God is able to defend just Judges from the unjuce hatred of any, whatsoever they be, and against all wrong and open violence.

Moreover, where it is said, that the judgement is the Lordes, thereby are the Judges warned, that they ought to imitate the example of the most high God. But what, and of what sort that example of God is, the same Moses in the first of Deuteronomie expresseth and faitheth: God doeth accept neither person nor gift, he doeth justice for the fatherlesse and widowe: and loueth the straunger to give him meare and cloathing, and therefore shall ye love the straunger. And so must godly Judges doe in the judgement which is Gods, Isopartner, without all doubt a very godly prince, speaking to them whom he had made Judges, did saie : Take heed what ye doe: For ye execute not the judgements of man, but of God, which is with you in judgement. Let therefore the fear of the Lorde, be vpon you, and take heed, and bee diligent. For there is no vnrighteousnesse with the Lorde our God, that hee shoulde have any respect of persons, or take any reward.

To these I will yet add a fewe places of the holy Scripture more, which shall partly make manifest those that went before, and partly expounde, and more plainly express the office of the Judge. In Deuteronomie wee read: The Judges shall judge the people, with equitie and justice. Thou shalt not peruerthe Judgement, nor have respecte of persons, nor take a reward. For a reward doth blinde the eies of the wife, and peruerthe the words of the righteous. Thou shalt do judgement with justice, that thou maieft live and possesse the Land.

Against in Exodus wee find: Thou shalt not followe a multitude to doe euill, neither shalt thou speake in a matter of Justice according to the greater number for to peruerthe judgement. Neither shalt thou esteeme a poore man in his cause: keepe thee farre from false matters, and the innocent and righteous see thou slaine not, for I will not justifie the wicked. Thou shalt take no rewardes, for rewardes blinde the seeing, and peruerthe the wordes of the righteous. In Levitcous also wee haue this: Yee shall doe no vnrighteousnesse in judgement, thou shalt not favour the person of the poore, nor honour the mightie, but in righteousnesse shalt thou judge thy neighbour. Against, Yee shall doe no vnrighteousnesse in judgement, in metyarde, in weight, or in measure. True balances, true weights, a true Ephah, and a true Hinn shall ye haue. I am the Lorde your God, &c. I suppose verity, and am thus persuaded, that in these fewe wordes of the Lorde our God, are comprehended all that which profound Philosophers and Lawyers of great learning doe freely absole in infinitie booke, and volumes of manie leaves.

Besides all this the most holy Prophet Jeremie crieth to the King, and faith: Keep e equitie and righteousnesse, deliuer the oppresse from the power of the violent, doe not greeue nor oppresse the straunger, the fatherlesse, or the widowe, and shed no innocent blood. Thus much touching the
The Second Decade, the Eight Sermon.

Judgments are not abrogated among Christians.

The office of Judges.

But in the eyes of some men, this discourse may seem vain and fruitless: unless we do also refute their objections, whereby they endeavour to prove, that pleadings and lawe matters are at an end, because the Lord in the Gospell saith: To him that will sue thee at the Lawe and take away thy coat, let him have thy cloake also. And againe, While thou art yet with thine aduersarie upon the way agree with him quickly, least he deliver thee to the tormentour. They add moreover, the strife in the lawe, which S. Paul the Apostle in the first chapter of his Epistle to the Corinthians, doeth flatly condemn.

To all which objections mine answer is this. As the doctrine of the Evangelists and Apostles doth not abrogate the private ordering of particular houses, so doeth it not condemn o2 disannull the publique government of common weales. The Lord in the Gospell after S. Luke, chideth with, and repelleth the yong man who desired him to speake to his brother, for an equal division of the inheritance betwixt them: He blamed him, not for, because he thinketh ill of him thet claimeth an equal division, or that parte of the inheritance that is his by right, but because he thought that it was not his ducie, but the Judges office to deal in such cases. The wordes of our Saviour in that place, are these: Who hath appointed me a Judge betwene you, and a divider of lande, and inheritance?

And againe, as wee read in the Gospell: If anie man will sue thee at the Lawe, and take away thy coat, give him thy cloake also: So on the other side against this doing of injustice there is nothing more hasty handled and required in all the Evangelical doctrine, than charitie and well doing: But a good deed is done in nothing more than in judgement and justice.

Since therefore that judgement was invented for the practising and preferring of Justice and upright dealing: it is manifest, that to judge in matters of controversy, is not to be hidden in the Gospell. The notable Prophets of the Lord, Elias and Zacharie cried out and say, Cease to doe euil, learn to doe good, seek after judgement, helpe the oppresed, and plead the cause of the fatherless and widowe. Execute true judgement, shewe mercy and louing kindness, euerie man to his brother. Doe the widowe, the fatherless, the stranger, and poore no wrong.

They finde therefore that goe on to hinder judgement, and to thrust Judges beside their seates: For as they pull away from the true God no small parte of his worshippe, so doe they open a wide gate to wrong, robberie, and oppression of the poore. The Lord (I graunt) commanded that, which our aduersaries have alledged, meaning thereby to settle quietnesse among his people: but because the malice of men is invincible, and the long suffering of sinfull soules, makes wicked knowes more merciless, therefore the Lord hath not forbidden nor condemned the moderate use of Judgements in lawe.

Moreover, we read in the Acts of the Apostles, that Paul did oftener than once, use the benefite of Judgement, not for monie or goodes, but for his life, which hee endeavoured to sake.
sawe and defend from them that laie in wait to kill him. Neither conten- 
ted he to the unjust judgement of Fe-
tus the president, but appealed to Ca-
sar; and yet woe knowe that Paul did 
not offend therein against the doctrine 
of the Gospels of Christ. The same 
Paul in his epistle to the Corinthians, 
did not absolutely condemn the Cor-
inthians for going to lawe about 
things belonging to their living, but 
because they sued and troubled one 
an other, before heathen Judges. 
It is good and seemly without doubt, 
to suffer wrong with a patient mind: 
but because it pleaseth the Lord to oz-
deine judgement to bee a meane of 
help and succour to them that are op-
pessed with inuirc, bee cunning not 
at all that seekes to kepe himselfe 
from wrong, not by private revenge-
ment, but by the upright sentence of 
Judges in lawe. And therefore did the 
Apollie commannde the Corinthians 
to choose out to themselves among the 
faithfull, such Judges as might take 
ynpe temporall matters in contro-
versie betwixt them that fell at var-
iance.

Thus have I declared unto you, 
the seconde part of the Pagiistrates 
office which consisteth in judgement, 
I will now therefore descend to the 
exposition of the third and last part, 
which comprehendeth revenge 
ment and punishment. Fo\r, the Pagiistrate 
by his office beareth the sword: and 
therefore is he commannde by God, 
to take revenge against the wrong 
done to the good, and to punish the 
evil. Fo\r the sword of God benge-
aunce 02 instrument, wherewith he 
strikes the Sracie to revenge him-
selue vpon his enemies for the inui-
rice done vnto him: and is in the scri-
pure generally taken fo\r bengeance 
and punishment.

The Lord in Jeremie crieth out, 
and saith: I call a sword vpon all the 
dwellers vpon earth. Againe in Ex-
chiel, The sword is sharpe and readie 
trimmed to kill the sacrifec.

And againe, I will give my sword 
to the hands of the King of Babell.

The Kings of Aegypt were of their 
people called Pharaohs, as who should 
say: Reuengers. But the sworde in 
the Pagiistrates hande, is to bee put 
unto two uses: For either hee punis-
eth offendours therewith for doing o-
ther men injury ; and for other ill 
deeds; Or else hee doth in warre there-
with repel the violence of sovereigne 
emies abroad, or repelle the rebel-
ions of seditious and contentious Ci-
tizens at home.

But here againe an other obiecti-
on is cast in our way by them, which 
say, that according to the doctrine of 
the Gospels, no man ought either to 
kill 02 to bee killed, because the Lord 
hath saiid: Refist not the cuill. And 
againe to Peter, Put vp thy sworde 
to thy sheath. Euerie one that tak-
keth the sworde doeth perish by the 
sworde. Mine answerere to this is, 
that throughout all the Scripture, 
private revengement is utterly fo-
bidden, but that that is done openly 
by authoritie of the publique Pagi-
strate is never founde fault withall. 
But that was private and extraordi-
narie vengeance that the Apostle 
Peter was about to have taken, con-
sidering that hee was called to bee a 
preacher of the word of God, not to 
be a Judge, a Captaine, 02 a man of 
warre. And against private and ex-
traordinarie revengement is that sen-
tence rightly pronounced, Euerie one 
that taketh the sworde, shal perish by 
the sworde.

But
But that publike vengeance, and the ordinarie be of the wordes, is not prohibited by God in the Church of Christ; but I proue by this testimonie of the holy Apostle. Paule in the 12.to the Romans hath taught, what and how much the perfectnesse of the Gospell requireth of vs, and among the rest thus he saith: Deeply beloved, revenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, and I will repay. But because this might be argued against, and this objection cast in his way: Then, by this meanes the long suffering of Christians shall minister matter enough to murder and manslaughter: he doth therefore immediately after in the next chapter add: The Magistrate is the minister of God to thy wealth, to terrifie the euill doers. For hee beareth not the sword in vaine. For he is Gods minister, reuenger of wrath to him that doth euill. We gather therefore by this doctrine of the Apostle, that every one of vs must let God alone with taking of vengeance, and that no man is allowed to revenge himselfe by his owne private authoritie. But publike revengement was by the ordinarie magistrate, is no where forbidden. For that God which saith to vs, Vengeance is mine, I will repay, doth grant to the Magistrate authoritie to exercise and put that vengeance in vs, which he doth refuse as due to himselfe. So that the Magistrates dutie is, to punish with the sword, the wrongfull dealings of wicked men, in the name and at the commandement of God himselfe. Therefore when the Magistrate punisheth, then doth God himselfe, to whom all vengeance belongeth, punish by the Magistrate, who so that cause is called by the name of God. Moreover, it is written: Thou shalt not suffer a witch to live. Againe, A wife king will scatter the wicked, and turne the wheele vpon them. And againe, Hee that justifieth the wicked, & he that condemneth the just, they are both abhominable in the sight of the Lord. Neither doe we lacke examples, to proue that some have incurred the heauie wrath and displeasure of the Lord for their faulitie pitie in sparing them, whom the Lord commanded to strike with the sword. I speak of Saul and Achaiab. Againe, on the other side, there are innumerable examples of most excellent Princes which tellifie and bare witness of the praise that they deserved for punishinge of lewde and wicked offenders. For the Prince sinmeth not, nor is blame-wothy any whit at all, which killith or other wise punisheth the guiltie and ungratious man: and for that cause we finde in the lawe so often repeated: His blood be vpon himselfe: But if the blood of the guiltie be not shed, then that is imputed as a fault, and laide to the magistrates charge, because he negletting his office, hath pardoned them that were not worthy to be forgiven, and by letting them goe, hath lette the innocent unreuenged. For he is made partaker of the guiltie doyn, and shedding of the innocents bloud, which he leaseth unreuenged, by letting the murtherer go untouched, on whose necke the Lord gane charge to let the sword fall. The first sentence of the upright Magistrate in punishing naughtie men, is not (as it is falsely indged) extreme crueltie. But over-thwart and punish pitie, that spareth offenders, which are not worthie to live among men, is better and more crueltie indeed. For when the ma-
For what cause God commanded to kill offenders.

For what cause God commanded to kill offenders.

The special cause for which the Lord doth openly command to punish offenders, are for the most part these that follow. The Lord resolveth force with force, and worketh the safety and salvation of men, he reen- gargeth them that suffer wrong, and re- spongeth against whatsoever may be re- stroyed. He declareth his justice also, which rewardeth every one according to his deserts. And therefore he saith, out repoch full deserts, with a repoch full death. He putteth offenders in mind of their crime, and therefore withall for the most part doth give them sense of repentance unto salua- tion. For if the wicked doe acknowledge his fault, and repent himselfe of his ill deed, and believe in Christ with all his heart, his sin is forgiven him, and he is saved: as we have an evident example in the thief, that was cruci- ed, whole punishment was an occasi- on of his salvation. But from the o- ther this salvation was farre off, be- cause he did not believe in Christ, and would not be warned by the paine, that he dealt for his offence, to repent for his offence, and to call to God for mercy. Furthermore, by publicke judg- ment and open execution all other men may take example to learn to beware of like offences, unless they will suf- fer like hoys of torment.

But lest not the magistrate execute anie man until he knowe first perfe- cly whether he, that is, to be punished, hath deserved that punishment that the Judges determineth, and whether God hath commanded to punish that offence, that is, whether by Gods law that is condemned, which is to be pu- nished. The truth thereof shall be mani- festly known, either by the proper and free confession of the man accus- ed, or by the probable testimonies brought in and gathered against the defendant, or by conferring the laws with the offence of him that is to be punished. So then the magistrate may not.
not punish vertue, true religion, nor god, honest, and godly men. For he is ordained of God to terrifie, not the god, but offenders.

Now touching the manner and fashion of punishment I thinke it not best our curiousity to dispute. Let every nation or cite take stile their penaltys and order of punishing, unless peradventure their country custome smack somewhat of rigors and extreme cruelty. For no wise man denieth but that the kind of punishment must be tempered according to the rule of justice and equity. The kindes of punishment are exile or banishment, bondage, loss of goods, imprisonment, executors, scourges, marks with burning iron, loss of limmes, and lastly, death, if by killing with the sword by burning, hanging, drowning, and other such means as every nation be hold of custom. Neither is the scripture without a pitifull headrow of miserable torment. For in the boke of Edras we read, and whosoever will not do the law of thy God (Edras) & the law of the king, let judgement straitwaies passe upon him, whether it be to death or banishment, or losse of goods, or imprisonment. This doe I adde not unadvisedely, because of them that are of opinion, that such torments ought not so much as once to be named among Christian people.

But measure and discretion must be used of the judges, in punishing offenders, so that heinous faults may be plagued with grievous punishment, lesser crimes may be nipped with smaller penaltys, and the smallest and light offences punished more lightly. That sentence in Gods lawe ought to be remembered: According to the fault so shall the punishment be. Where also the Judge must have a consideration of his clemency and pity. Oftentimes the kindes of age excusat the partie accused. The circumstances being right- ly weild, do somtyme excuse the daues, that otherwise are of themselves not all of the best. The Judge also must inquire after, and diligently consider the former life of the man accused, for which, if it fall out to have bene good and honest, then both he deserve some favour and mercy, unless the offence, for which he is troubled be so heinous, that it can admit no sparkle of pitie. But godlines; the fear of God, with poyning out of prayers unto the Lord, and a diligent and lawfull examination of the daue or word, that is, of the fault committed, is the best rule for the Judge to follow in choosing his time when to use pitie, and when to deale with extreme rigor. For otherwise decent clemency is most praise- worthy before God and men.

I have the used you (dearly beloved) that the magistrate both may, & of duty ought to punish offenders, then for what causeth the Lord will have the to be punished, & lastly, how, when, and how much they are to be punished. It remaineth nowe for mee to declare wherefore, and for what offences, they are to be punished. Which I mean to lay down in one word, and briefly so.

All words and daues which are contrarie to the lawes of God and the magistrate, that is, all things that are done mithinciously against the lawes, are to be punished: but lawes are made either for religion or politike government: & politike government consisteth in honesty, justice and peace. Therefore the Magistrate must punish and kepe under all them which doe disturb, afflict, trouble, destroy or overthrow honestie, justice, publike peace or private tranquillitie between man and
and man. Let him punish dishonestie, ribauldrie, filby lust, whoresome, sozi-
nication, adulterie, incest, sodomy, ri-
ootousness, drunkennesse, gluttonie, 
courtoisynesse, consooning, cutting h-
urie, treason, murder, slauk of par-
ents, sedition, and whatsoever is like
to these. The law of the Lord pub-
lished by the minisitrie of Moses, both
in the 18 and 20, of Leviticus reckon
by a headstow, long enough of such of-
fences as are to be punished. And least
perhaps any man may thinke, that at
this daye, that which Moses hath re-
hearsed, is utterly abolished, let him
give care to S. Paul, who saith: To
the just the law is not gien, but to
the vnjust, & to sinners, to vnholie &
vncleane, to murthurers of fathers, &
murthurers of mothers, to man-
fears, to wholemongers, to the that
defile themselfes with mankinde, to
manstealers, to liars, to perturied me,
& if there be any other thing contrar-
y to sound doctrin. But Apostataes,
idelaters, blasphemers, heretiques,
false teachers, & meakers of religion,
do offend against the laws of religion,
(and therefore ought they to be pun-
ished by the magistrates authoritie.)

But the question hath bene and is
yet at this daie in controversie, whe-
ther it be lawfull for a Magistrate to
punish any man in his jurisdiction
for the contempt of religion, or blasph-
eming of the same? The Maniches
and Donatists were of opinion, that
no man ought to be compelled, much
lesse to be killed for antie religion, but
that every man ought to be left to
his owne mind and judgement. And
yet the Scripture doth expressly com-
mande the Magistrate not to spare
false Prophets: yea rebellies against
God, are commannde by holy lawes
and Judges to be killed without mer-
cie. The places are extant to be bene
in the holic Scriptures, the one in the
13 of Deut, the other in the 17. of the
same boke. In Exodus this same is
set downe for a rule: Who soever sa-
cificeth to any God, but to the lord
alone, let him be rooted out. In Le-
viticus the blasphemer is slain, and
waswhelmed with stones. In the bock
of Numbers the man is slaine that
did unhallow the Sabbath daye. And
how manie I pray you, did God re-
venging Jowd destroy of that caluith
people that did erect and woship the
calf in the wilberne? Elia the
mount Carmel killed whole hundreds
of false prophets in a solene fet and
appointed Sacrifice. Elieus at the
Loydes commandement appointed
Iehu king, to the ende that he might
rust out the house of Achaib, and kill
at once all Baals priestes, Ioiada the
priest slue Athalia. And God king Jo-
sias destroyed together the wicked and
subbome priesstes of all high places.
S. Augustine Tractatus in Ioan. 11 dis-
puting against the Donatistes, doth
prove by the example of Nabucho-
donazor, 7 Christian princes do inj-
frile punish the Donatistes, for defiling
Christ and his Evangelical doctrine.

Among other things he saith: If
king Nabuchodonazor did glorifie
God for deliuerings three children
out of the fire, yea & glorified him so
much, that he made a decree throug-
out his kingdom for his honor and
worship: why should not the kings of
our daies be moued so to do, which
see not three children saued frō the
flame alone, but themselves also de-
liuered frō the fire of hell, when they
behold Christ by whom they are de-
liuered, burnt vp in Christian men,
and when to a christian they heare it
said: Say thou that thou art no Chris-
rian?
The second Decade, the eight Sermon.

Christian? This they will doe, and yet this they will not suffer. For marrow what they doe, & see what they suffer. They kill soules: they are afflicted in body. They kill other eternally, and doe complain that they themselves doe suffer a temporall death. Thus much hath Augustine. In the newe testament we have most evident examples of Peter and Paul Christ's greatest Apostles. The one whereof the Ananias and Saphyra, for their lying hypocrite and feined religion. The other stroke Elymas the sorcerer blind and bereft him of his eies. Neither is there one haire difference to chose, whether a man be killed with a sword or with a word. For to kill is to kill by what means, or with what instrument soever it be done, God wotth that by his Apostles: and both the like by the magistrate also. For vengence is Gods, who giveth it to the magistrate and chiefes men to be put in the and execution, upon wicked offenders. There are to be nine ma\[3pt\]nte lawes made by holy Chrishian princes for the state of religion, which give an especiall charge to kill idolaters, apostates, heretiques, and godlesse people. I will recite unto you (betherly believe) one law among many, made by the holy Emperour Constant in the great. For in an epistle, instituted ad Taurum P. P. he saith: It pleaseth vs that in all places and throughout every city, the temples be out of hand that vp & liberty denied to wicked men to have access to thither to commit idolatry. We will also and command all men to be restrained from making of sacrifice. And if so be it happen that they offend herein, our pleasure is that they be slaine with the sword, & the slaine mans goods to be confiscate. And we have decreed, that the rulers of the provinces shall suffer like punishment, if they neglect to punish the offenders. The verie same almost do Theodosius & Valentinianus by proclaimed edicts, command In Codice Theodosiano tit. 2. And Valentinianus and Martianus in Codice Instructum tit. 1 l. l. 1. Lastly without all controvertie, adulterers, murderers, rebels, deceivers, and blasphemers, are rightly punished and not against religion. Wherefor it followeth consequently, that false prophets and heretikes, are by good right slaine. For they are deceivers, blasphemers, and manquellers.

But in the execution of this punishment, there must a great consideration be had and observed. First of the persons: then of the errors: and lastlie of the penalties. For in persons there is great diueritie: because there are some standarde bearers, and headie grantt capitanes, which are false, hypocrites, and full of tongs, and therefore the apostls for to seduce, who falling headlong without amendment to their owne destruction, do with themselves draw other into danger. They must by all meanes be bideled & kept under as plagues to the Church, least like a ranker they spread all over. Again there are some slyly seduced souls made foles by other men, which erre not of malice, nor stubbornne stomecke, but do repent and amend in time. These the magistrate must not freightwise condemne, but prone to the Lorde and bear with their erre, and teach them in the spirit of gentleness, until they be brought to a better minde.

Poeone in erronicus doctrines, some are more intollerable than other some are. Some there be so wicked & blasphemous, that they are unworthy to
The sixt precept of the ten Commandements.

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The text is not fully visible due to the partial coverage, but it appears to be discussing the sixth commandment in the Ten Commandments, emphasizing the importance of not bearing false witness and the need to guard against the spread of false doctrine and beliefs. The text mentions the importance of repentance, the consequences of not doing so, and the necessity of taking action against those who spread false teachings. It also touches on the role of the Church in correcting such errors and the responsibility of individuals to repent and seek forgiveness.
opinion, Confulit. 100.

Page every Hose did not bitterly ill all them that were wrapp'd in error
and idolatr'y, but these especially that
were incurable, and would not recant:
the magistrate therefore must wisely
moderate the matter, and be very cir-
cumpect in punishing offenders.

I can not here winkle and stifle
passe over the objections, that some
men make against that which this is,
to I have said touching punishment,
to wit: That the Apostle Paul hath
not commanded to kill or punish an
heretique after the first and second ad-
monition, but to advise him. Again,
That faith is the gift of God which
can not be giv'n or ingraft in anie
man by rigour of the sword. Also, That
no man is to be compelled. He that
confecreneth may make an hypocrite,
but a devout and zealous man he can
not make. And lastly, That the Aposte
lies required no aide of kings either
to maintaine, or let out the religion
of Christ, or else to punish blasphemous
railers, and enemies of God's word.
To all this I answere thus: Paul,
when he wrothe his Epistle to Titus,
did write to an Apostle, in that Ep-
istle therefore he instructeth an Apo-
 stole, how to behave himself ac-
ording to this dutie toward an heretike
pake ill recoverie. If he had written
to Sergius Paulus or anie lieutenant,
he would undoubtedly have taught
him his office. For the same Paul
standing before Sergius paulus, then
Prince of Cyprus, did by his edicts
declare unto him the dutie of a ma-
gistrate. For first he did not onlie
most sharply rebuke the false Pro-
phet Elymas, then to take his com-
pagnie, eschew and shun him, as the Apo-
sile John did Cerinthus, but brake
him alio with bodily blindnesse.

I grant and confesse that faith
is Gods gift in the heart of man;
which GOD alone doth search and
knowe: but men are judged by
their words and doedes: Admire
therefore that the erronious opinion
of the minde may not bee punished,
yet notwithstanding wicked and in-
fective profession and doctrine, must
in no wise bee suffered. Verilie no
man doth in this wordes punish pro-
phane and wicked thoughts of the
minde: but if these thoughts breake
forth into blasphemous wordes, then
are these blaspheming tongues to be
punisht of god princes: and yet by
this I faie not that godliness lieth
in the magistrate to give and beffow.
Justice is the very gift of GOD,
which none but god doth give to men.

But who is so solith as to gather
thereupon, that unjust men, rob-
bers, murderers, and witches are not
to bee punished, because the magis-
trate by punishment cannot beffow
righteousnesse, upon unrighteous
people: Wee must therefore make a
difference betwixt faith, as it is the
gift of GOD in the heart of man, and
as it is the outwarde profession utte-
red and declared before the face of
men. For while false faith both lurke
and lie hidde within the heart, and
infecteth none but the unbeliever, so
long the unbelieving Insubbell cannot
be punisht: but if this faith and for-
ged faith, that so laic hidde, doe once
breake forth to blasphemie, to the op-
pen tearing of God, and the infecting
of his neighbours, then muett that
blasphemer and seducer be by and by
plucked under, and kept from creeping
to further annoyance. Not to lupy-
presse such a fellow as this, is to put
a wood in a mad mans hand, to kill
unwise and weakely men.
The sixth precept of the ten Commandements.

Faith is the gift of God, but where he blesseth faith, he briefeth means to give it by: these means he will not have vs to neglect. An householder kneweth that faith is the gift of God, and yet notwithstanding he instructeth his children in the word of truth, he chargeth them to go to Church, to pray for faith, and to learne it at the preachers mouth. A good father would think much, yea he would not think well of it, if his sonne should say: Father I pray you teach me not, send me not so much to church, and beare me not if I be not there: For faith is the gift of God, which whipping cannot bring me to. Then what man can quietly abide to heare that faith is the gift of God, and that therefore no man ought for faith, that is, for the corruption of faith and open blasphemie, to suffer anie punishment?

And yet Petilian in the 3. chapter of S. Augustines second booke Contra Petiliani litteras crieth out at faith: God forbid, and far be it from our conscience, to compel anie man to our religion. Shall we therefore go on to speake the words of heretikes: But to faith, that the Lord God in the Scriptures hath planted hypocritish, where with threats and punishment he hath drieen men to godnesse: David faith: It is good for me Lord that thou haft chastised mee. And Jeremie faith: Thou haft chastised me (O Lord) and I am chastised like an vntrained heifer. But if no man ought to be compelled to godnes, to what intent doth Salomon (the wisest of all men) to mane times commande to chastise children? Hee that spareth the rodd hateth the childe, faith he: Thou indeed dost strike him, but with the rod thou deliverest his soule from death. Daily experience, and the disposition of men doe plainly teach, that in men there are most vehement affections, which, unless they be remedied and brakeled betimes, doe both destroy them in whom they be, and other men too, who at the first might easily with light punishment have been preserved. Den in their madness notwithstanding compulsion is chastising punishment, but when they come to themselves againe, and see from how great evils they are delivered by those that compelled them, then they rec锆se, that to their helth they were chastised, and praise the compulsion which before they despised. Let us heare what Augustine doth thinke and teach hereof, whose experience in this matter was verie much. In his 48. Epistle Ad Vincentum contra Donatistas de vicoercendis hereticis, he writeth thus:

My opinion sometime was, that no man ought by force to be compelled to the vnitie of Christ, that we ought to deale by words, fight in disputations, and overcome with reason, least peraduenture we should have those to counterfeit themselues to be Catholikes, whom we knew to bee open heretikes. But this opinion of mine, was not confuted with the words of my gainsayers, but with the examples of those which shewed the contrary. For first, mine owne citie (Hippone) was obsecrated against me: which, whenas sometime it held wholly with Donatus, was by the feare of the imperial lawes, converted to the Catholike vnitie: and at this day we see it so greatly to detest the naughtiness of your heretickall stomacks, that it is thought verily that your heresie was neuer within it. And many more places by name were reckoned vp vnto me, that by the effect of the thing it selfe, I might confesse that
that in such a case as this, that may be rightly understood where it is written: Give a wise man occasion and he will be the wiser. And again, not euerie one that spareth is a friend: nor euerie one that stricketh is an enemy. Better are the stripes of a friend, than the voluntarie kisses of an enemy. It is better to love with feueritie, than to deceitue with lenitie. He that bindeth a phrensie man, and wakeh him that is sick of the lethargie, doth trouble them both; and yet he loueth them both, Who can loue vs more than God himselfe doth? and yet as hee teacheth vs mildly, so hee caufeth not to terrifie vs to our health. Thinkest thou that no man ought to bee compeled to righteousnesse; when thou readest that the goodman of the house faide to his fervantauns: Whomsoeuer yee finde, compelle them to come in? When thou readest that hee, that was first called Saul and afterwaide Paul was conftrayned by the violent force of Christ, which compeled him to knowe and kepe fast the trueh of the Gospell? And the same Augustine again, In Epitt, ad Bonifacium comitem 59, apath: Where is that now that they were wont to creie and say, that it is euerie ones free choice to belieue or not to belieue? Whome did Christ conftraine? whome did he compele? Loe here they have the Apostle Paule for an example, let them confesse in him that Christ first compeled him, then taught him: first strucke him and afterwarde comforted him. And it is wonderfull, howe, which by the punishment of his bodie was compeled to the Gospell, did after his entring in, labour more in the Gospell, than all they that were called by worde alone: and whom the greater feare compeled to charitie, his charitie once per-

fect, did caufe out all feare. Why then should not the Church therefore compele her lost children to returne, since the lost children have compeled other to their destruction?

Againe in the same epilithe same Augustine faith: Whereas some which would not have upright lawes ordeyned against their vnGodlines, doe say: that the Apostles did neuer require anie such thinges of the kings of the earth, they doe not consider that that was an other time (not like to this) and that all thinges are done in their due time and season. For what Emperor did at that time believe in Christ to serue him by making lawes in defence of religion against vnGodlines? When as yet that Prophecie was in fullfiling: Why did the heathen rage, and the people imagine a vaine thing? The kings of the earth ftoode vppe, and the rulers rooke counsell against God and against his Christ. For as yet that was not begunne which followeth in the Psalme, where it is saide: And now understand ye kings, and he ye learned ye that judge the earth, serue him in feare and rejoice in trembling. But howe doe kings serue God in feare, but by forbidding and punishing with detest fieritie, those thinges, which are doone against Gods commandements? For in that hee is a man, hee serueth him one way: but in that he is a king, he serueth him another way. Because in that hee is a man, hee serueth him by liuing faithfully: but in that he is a king, he serueth him by establishing convenient lawes to command that which is iust, and to forbid the contrarie. As Ezechias serueth him by destroying the groautes and temples of idoles: and those high places that were erected against the Lordes commandement. As Iofias serued
served him by doing the like. As the king of Ninioie serued him by compeling the whole citie to please and appeale the anger of the Lorde. As Darius serued him by giuing the i-dole into Daniel's power to be broken in peeces, and by castyng his enemys in among the Lyons. As Nabuchodonosor serued him by a terrible proclamation, which forbade all men within his Dominion, to blaspheme the true and verie God. In this therefore should kings serue God, in that that they are kings, by doing those things which none can do but kings, Wherefore when as in the Apostles times, the kings did not as yet serue the Lorde, but imagined a vaine thing against the Lorde and against his Christ, that the Prophets sayings might bee fulfilled, there could not as then (I say) any lawes be made to forbid vn-godlinesse, but counsell be rather taken to put vn-godlinesse in practice. For so the course of times did turne, that both the jewes should kill the Preachers of Christ, thinking that thereby they did God good service: and that the Gentiles alio should fret and rage against the Christians, and make the Martyrs constancie overcome the flames of fire. But afterward when that beganne to be fulfilled which is written: And all the kings of the earth shall worshippe him, all nations shall serue him, what man that were well in his wits would say to kings: Such, take ye no care how or by who the Church of your Lord is defended or defaced within your kingdome: let it not trouble you to marke who will be honest, and who dishonest within your Domi-
nion. For since God hath giuen man free will, why should adulterie be punisht, and lacridgede left vnouched? Is it a lighter matter for the Soule to breake promise with God, than a woman with a man? Or for because those things which are not committed by contempt but by ignoraunce of religi-on are to be more mildly punished, are they therefore to be utterly negle-ced? It is better, who doubteth? For men to be brought to the worshipping of God by teaching, rather than for to be compelled to it by feare or griece of punishement. But because these are the better, they which are not such, are not therefore to be neglected. For it hath profited many men (as we see by experience) first to have been compelled with feare and griece, that afterward they might either bee taught, or followe that in deede which they had learned in wordes.

Hitherto I have rehearsed of words of St. Augustines aunfwere to the objections of them, which are of opinion that by no lawe disobedient rebellies, seduced people, and deceivers, ought to be punished in cases of religion.

I see my hope doth faile me, whereas in I thought, that I could have beene able in this Sermon to have made an ende of all that I had to say touching the magistrat: But I perceive that here I must say, unless I shoulde doe on (dearly beloved) and be to dosious unto you all. I mean to morowe therefore to adde the rest that is yet behinde. Prate ye your humble prayers unto the Lord by on your knees, and then depart in peace.
Of warre whether it be lawfull for a magistrate to make warre.

What the Scripture teacheth touching warre: Whether a Christian man may bere the office of a magistrate, and of the dutie of subiectes.

The ninth Sermon.

The right of the sword, which God hath given to the magistrate, both warre belong: For in my last Sermon I taught you, that the use of the sword in the Pagistrates hande, is twosidde 02 of two sorts. For either hee punisheth offenders therewith: 02 else repelleth the enemie that spoyleth 02 would spoile his people, 02 cutteth off rebellious purposes of his owne seditious citizens.

But many make a doubt, whether it be lawfull 02 a magistrate to make warre 02 no. And it is maruaile to see them as blinde as bitelles in a matter of it selfe as plaine as may bee. For if the magistrate doth by Gods lawe punish offenders, theues, and harmefull persons, and that it maketh no matter whether they be fewe 02 many in number, as I declared in my yesterdays sermon: even by the same lawe may he persecute, repelle, and kill rebellious people, seditious citizens and barbarous fouldiers, who under the pretence of warre doe attempt that openly, which theues and robbers are wont to doe privilie. The Prophete (I confesse) did among other things prophetic of vs Christians, and say: They shall turne their swordes into spades, and their iauleyns into sithes. For Christians have peace with all men, and doe altogether abstinence from armour. For euerye one doth that to an other which he would will to have done to himselfe. But 02 because all are not so minded, but that many vnrule persons, wicked theues, and oppressors of the poore do live and dwell among honest and good meaning men, as wilde beastes among harmelesse creatures, therefore God from heaven hath given the sword into 02 magistrates hande, to bee a defence 02 harmelesse people against vnrule cut throates. But wee reade not in anie place, that we are forbidden to supprese and kill wolves, wilde boares, beares, and such other beastes that doe annoy and payn upon men 02 cattell.

What let then shoulde there bee why we should not by lawfull warre begunne in a good quarell, repelle the vn lawful injurie of violent robbers, since theues, robbers, barbarous fouldiers and seditious citizens, doe differ little 02 nothing from wilde beastes. The Scripture berily doth not vouchsafe to call them by anie other names, than by the names of beastes. Hereunto confteth the common fente of nature: and here with all agree the doctrine of faith and religion. If it be possible, (faith the Apostile) as much as lieth in you, live quietly with all men, not revengeing your selues. For here, as much as lieth in you (saith he,) and if it be possible. Otherwise he addeth immediately after, The magistrate beareth not the sword in vaine. His meaneth, for them that trouble all thinges 02 do annoy the men which doe desire
The sixth precept of the 10 Commandments.

desire to live at peace, and this is confirmed by the examples of the most holy and excellent men that have borne in the world, which have taken warre in hand for the defence of their country and harmless countriemen; as I have alreadie declared out of S. Pauls Epistle to the Hebrews when as in the exposition of the fifth precept, I shewed what honour euerie man both owe to his country. I will add to these some reasons of S. Augustin uttered contra Faustum Manicheum lib.22.cap.75. Neither let him (sayth hee) maruaile or be astonied at the warres made by Moses, for because euen in them too, hee followed Gods commandement, not like a tyraunt, but like an obedient seruant. Neither did God rage with crueltie when hee commanded those warres, but iustlie payde home them that deserted it, and terrified those that were worthie of it. For what is blameworthie in warre? Is it to be blamed, that they do die which once must die, that they which live may rule in peace? To finde fault with that, is rather a cowardlie touch, then the part of a religious Christian. Desire to hurt, crueltie in reuenging, an vnappealed stomach, brutenesse in rebelling, greedines to rule, and whatsoever else is like to these, are the things that in warre are worthie to be blamed, and by right of lawe to be sharply punished. Against the violence of iniurious enemies, at the commandement euyther of God himselfe, or any other lawfull power, euen goodmen are wont to take warre in hand, since their state in the worlde is such, that politique order doth iustly binde the magistrate in such a case to command it, and the subjectes to obeye it. Otherwise John when the Sauldiers came to him to bee baptised sayning: And what shall wee doe? would haue aunswered them and saide, Cast off your armour, forfake your souliours life, strike, wounde, or kill no bodie. But because he knewe, that while they did so as souliers in the warre, they were not quarrellers but ministers of the lawe, not reuengers of their owne injuries, but defenders of the common weale, hee saide vnto them: Srike no man, doe no man iniurie: be content with your wages. But because the Maniches haue of vse blasphemed or spoken against John, let them heare the Lorde Iesus Christ himselfe, commanding to give to Caesar that which is Caesars, and to God the things that doe belong to God. For to this ende is tribute paid, that the Sauldier in the warre may haue his paye out of hand, for his paine. Vere well therefore when the Centurion sayde: And I am a man set vnder power, having Sauldiers vnder mee: and I say to one goe and he goeth, and to an other come and he commeth, and to my seruant doe this and he deth it, did the Lorde commend his faith, and not command him to forfake his Sauldierschippe, Hitherto also appertaines which followeth in the same 75, chapter and 76.nexter. But I doe of purpose willingly heare somewhat with you, not meaning by overlong rehearsing of many sentences to bee tedious vnto you. Thus hitherto I have the red pon that it is lawfull for the magistrate to make warre. Where by the way also we gather, that the subjectes doe lawfully without any offence to God, take armour to bastail, when they take it in hand at the magis.
The Second Decade of the New Testament

The magistrate therefore gave orders to the magistrates and authorities to make every effort to suppress the rebellion and to stamp it out. And the magistrates accepted his charges and took measures to put down the disturbance, so that the name of the Lord God was exalted in all the land. And the people gave glory to the Lord God of their fathers.

And the people went from the city, and there were issued a proclamation to all the cities of Judah to gather together to Jerusalem, to do the Word of the Lord God of their fathers, and to obey the Law of Moses and of Isaac and of Jacob, and of their ancestors. And the people of Judah gathered together to Jerusalem, to do the Word of the Lord God of their fathers. And they assembled at the temple of the Lord, and the king read to them the words of the Law, and the people gave glory to the Lord God of their fathers, and they obeyed the words of the Law, and they did the things that the Lord God of their fathers commanded them.

And the people assembled at Jerusalem to do the Word of the Lord. And the king read to them the words of the Law, and the people gave glory to the Lord. And they did the things that the Lord commanded them, and they did the things that the Lord God of their fathers commanded them. And they assembled at Jerusalem to do the Word of the Lord. And the king read to them the words of the Law, and the people gave glory to the Lord. And they did the things that the Lord commanded them, and they did the things that the Lord God of their fathers commanded them. And they assembled at Jerusalem to do the Word of the Lord. And the king read to them the words of the Law, and the people gave glory to the Lord. And they did the things that the Lord commanded them, and they did the things that the Lord God of their fathers commanded them. And they assembled at Jerusalem to do the Word of the Lord. And the king read to them the words of the Law, and the people gave glory to the Lord. And they did the things that the Lord commanded them, and they did the things that the Lord God of their fathers commanded them.
The Israelites minded to drue & tyrannous rule of idolatrous Philistines out of their country, but they are slain, the ark of God is taken, and carried into the cities of their idolatrous enemies. Likewise that excellent Prince Josias is overthrown and slain by the Chaldees, because the Lord had purposed to punish & bring enmity upon the whole people of Israel, which he would not have to holie a Prince his servant, to see with his eyes to his sorrow and griefe. Whereby we have to gather, that the truth of religion is not to be esteem'd by the victorious overthrow of anie people, so that that religion should bee true and right, whose favourers have the upper hand, and that againe bee false and untrue, whose possettours and maintainers are put to the worse:

For we must distinguish betwixt religion, and the men of persons that hope that religion, which doe for other causes suffer the Lords visitation.

But all this admonishment be, that the magistrate hath neede of the great fear of God before his eyes both in making and repelling warres, least while hee goeth about to avoid the smoultering coale-pitte hee happen to fall into the scalding time, if hee be by the way whereby hee sought easie, hee happen to either more, or farre greater calamities. Princes therefore must precisely look into, and thoroughly examine the causes of warres before they beginne, to take them in hand. The causes are many, and of many sortes, but the chiefe are these that followe.

For either the magistrate is compelled to send alde, and raiseth the siege of his enemies, which both inure the garrisons that bee hath appointed to...
for the defence of some of his cities: because it were an offence, and part of parricide to so do, and give over against othe and honestie, his cities and garrisons that are in extremity.  

O2 else the magistrate of duty is compelled to make warre upon men which are incurable, whom the very judgement of the Lord condemneth and bideth to kill without pitie or mercy. Such were the warres as Pose schad with the Padianties, and Jofne with the Amalechites. Of that lote are the warres wherein such mē are oppressed as of invincible malice will both perish them selves, and dethro other to destruction as well as themselves, with those also which reject all justice and equitie, do subnously go on to persist in their naughtiness. Such were the Beniamites which were destroyed by twoe and fire of the other eleven tribes. Such are at this day those arrogant and secoitous rebelles, as trouble common weales and kingdomes, as of old, Abalom was in Israel, and Seba the sonne of Bōchri: of whom mention is made in the second booke of Samuel.

Vhereunto appertaine the warres that are taken in hand for the defence of true religion against idolaters, and enemies of the true and Catholique faith. They erre that are of opinion that no wars may be made in defence of religion: The Lord in deede blamed Peter for Eriking with the twoede, because he was an Apostle, but thereby notwithstanding hee had not the magistrate to be negligent in looking to religion, neither to abide he him to defend and maintaine the pureness of faith. For if it be lawfull for the magistrate to defend with the twoede, the things of account, of which lote are libertie, wealth, chastity, and his subjects bodies, why should he not defende & renue the things of greater account, and those which are of greatest weight? But there is nothing of more and greater weight than sincere & true religion is. There is moreover, a manifest and flat commandement of God touching this matter, to be seen in Deuentonum. For the Lord commandeth, that every citie (within the jurisdiction of every magistrate) which departeth from God & the worshippe of God should be set on warres, and utterly rased, if it revolted not from idolatry betimes. The place is extant in the 13. of Deut. But if the magistrate be commanded to punish Apostates, by warre, then is it lawfull for him by war to defend the Church in danger to be drawn by any barbarous Prince from true religion unto false idolatry. Jofne would by warre have suppressed the Rubenites with their confedrates for building an altar against Gods commandement. Judas Machabeus sought for the people of God against the people's soldiers of King Antiochus, who purposed to tride downe the Jewish religion, which at that time was the true worship of God, and perforce to make all men receine and profess his heathenish superstition. Likewise also Paul comended greatly those Jewish captains 02 Judges, which by faith withstood and turned away for raine enemies insaunions. And Paul himselfe did warre in Cyprus against Clymas the false Prophet and Stroke him with blindness; he addid the reason why he Stroked him blynde, which he fetched from the keeping of religion, and faith; Ceaste thou not to percut the right wayes of the Lord? &c. Act. 13 For the same Paul againe 40. mu. doe
lie in waite, supposing if hee were once made away, that a good part of the preaching of the Gospel would then come to an end, and that thereby the Jewish religion (which not with-standing was utterly false) should have been fet up, and maintained for truth. But Paul was not negligent to remede this case, neither turned he the other choyce to have that Arien to, but earnestly and humbly required deliverie and defence, which he requested not of a Christian magistrate (when as yet there is none) but of a Romane Centurion: neither did he once gainay him, when hee sawe that hee chose out 400. fatemen, and 70. husselen, whom he placed in order of battell ray to conduct him safely from Hierusalem to Antipatridis: and by that meanes was Paul the vessel of election, preserved by an armed band of Italian souldiers. Of the Armenians, whom Maximinus the Emperour did tyrannously oppresse, Eusebius in the 9. booke and 8. chap. of his Ecclesiasticall Historie saith, The people of Armenia having beene long time both profitable and friends to the people of Rome, being at length compelled by Maximinus Caesar, to change the vse of Christian religion (whereunto the whole nation was most holily bent) into the worship of idolles, and to honour devils in stead of God, of friends became enemies, and of fellowes adversaries, and preparing by force of armes to defend them suelsey against his wicked edictes, doe of their owne accord make warre vpon him, and put him often to much trouble and business. This faith hee. It is lawfull therefore for the magistrate to defend his people and subjectes against idolaters, and by warre to maintaine and uphold true religion. Like to this there is no other cause why the magistrate may take warre in hand. For either some barbarous enemie inuaded the people committed to thy charge, tearing & spoiling them most cruelly, like a woole in a flocke of shepe, who as not withstanding thou didst not first provoke him, thou art no sooner by his causes least beginning thou hast offered equal conditions of peace to be made. In such a case as this, the magistrate is commanded to stand up, like a Lion, and to defend his subjectes against the open wrong of mercilesson cutthyrates. So did Attes, when he fought against Arad, Sceon, and Og, kings of the Amozites, So did Josaphat when he fought against the Ammonites, and inhabitants of mount Seir. So did David, when he understood the warre made on him by the Sisians. Do else the magistrate both aide the confederates (for the magistrate may make league with the nations about him, so that thereby nothing be done against the word of God) when by tyrants they be wrongfully oppressed. For so did Josue deliver the Gabinonites from the siege of their enemies, and Sauls the men of Jabes Galiab, fighting for them against Pahas, a Prince full of tyrannie. In such cases as these magistrates & princes doe lawfully make warre, and their souldiers and subjectes doe rightly obey them, pease they doe with great glorie die a happy death, that die in so just a quarrell, as for the defence of religion, of the labours of God, of his country, wife, and children. They therefor enter into warfare to sustaine the troublesome foile of battle, must not set their minds by gaine or pleasure, where in they look, when peril is past to lie still and wallowe: but justice, pub-
publike peace, defence of truth, and innocence must be the mark for them all to desire: to the intent, when the wicked are vanquished, the victory obtained, and the enemies put to flight, saine out of hand, so brought to better order, that then religion may flourish, judgement & justice may be exercised, the Church upheld, the ceremonies, rites, obseruations, & discipline thereof maintained, study and learning cherished, the peace provided for, widows and children defended & cared for, that all spirits may live in quiet peace, that old men in reverence, maidens in chastity, and matrons in honesty may serve God, praise God, and worship God without fear or danger. This was the mark, whereto our fathers Abraham, Moses, Jolue, David, and other valiant men of famous memorie, did direct the eyes of their bodies and minds, upon this only their hearts were setted, so often as they mature and went to battle against theodole tyrants in defence of the Church & common weale. To whom, and to all other valiant and godlie soldierys, eternall praise is only given of all the Church and faithful Saints. But to fearesfull and cowardly soldierys, to wicked, courtesous, and blasphemying warriours, to riotous knaues, and unconstant traitours, by whose cowardise, glutonie, lust, and unnatural treason, excellent kingdoms do come to naught, and flourishing common weales, are quite overthrown; is reproach and infamous worthy due: so God hath cursed such knaues for evermore.

Therefore it is not lawfull to make any warre, butlese it be against open enemies, and wicked men that are incurable. The warres are but such men do make upon their owne sels-
The first precept of the ten Commandments.

kept. First of all the chief and upper
most place must be given to religion
in every camp and garrison. For the
Lorde himself hath appointed priests
and ministers of true religion to at-
tend and serve in warres. Secondly,
let upright lawes be of force in
in camps abroade, as well as in cities
at home; let soldiers live honestly,
justly, and rightly as order and disci-
pline are wont to require, when as
they are in the city at home. For
that saying commeth not of God, but
of the diuell which is commonly sped
abroade: Let lawes in warre be hulst
and still.

Thirdly, let him that is choseth
be guide and general of the warre; be
godlie, just, holy, valiant, wise, and
fortunate, as among them of old, were
Josue, David, Judas Maccabees,
Constantine, Theodosius, and manie
mo. So all this there must be added a
choked band of tried men: For choice
of soldiers must be made, unless per-
haps the armie doe consist in a troupe
of dastards and unskilfull men, of per-
jured and blaspheming knaves, of cut-
ty notes, and rake-hells, of dunkehrs,
and gluttons, and a base and base of
filthie swine. All of which consisteth not
in the multitude of men, but in the grace
of God, and a chosed band. The pro-
verbe is common which saith: Where
a multitude is, there is confusion.
Great and innumerable armies are a
let to themselves verie greatly; as
they doe learn by daile experience,
and as examples of cuerie age doe
testifie to us. Popezour, loysteres in
camps are alwaies reprooued. Let
the Christian soouldour therefore be
ide at no time, let him ever be busie
and still doing some thing, let him
beourageous, faithfull to his coun-
try, readie to take paines, obedient
to his Captaines, fitte to take time
when occasion is offered, and ever-
mone occupied in warlike discipline:
no effeminate milksoppe, but of man-
tic stomache: not cruel and merci-
lesse, but severall and pitifull, as time
requireth. What he may preferre,
that let him not destroie. But above
all things let him not forget to thinke
seone, both in peril and out of peril
evermore to make his prayers and
supplications to God his Saviour. In
Gods name let him begin all things,
without God let him attempt no-
thing. In aduerstie, and when he hath
the overthowe, let not his courage
quaile, no2 his hart and hope so take
him: in prosperitie let him not be pu-
shed upp with pride and arrogancie,
but let him give the thanks to God
and be the conquest like a mercifull
victor: let him whole depend upp
Gods helping hande, and desyre no-
thing rather than the defence of the
common weale, laws, religion, justice,
and guiltlesse people. Panie I knowe
will maruell to see me require at the
handes of a souldier the things that
same to be enough, as the common
saying is, to be looked fOr of a right
good and godly man: as though indeed
that none could be souldiers, but irre-
ligious and naughtie men. Souldiers
I confesse are for the most part such
kind of fellowes: but what fruite I
pray you repeate we at this day of to
will saue? The Turkes ouerrunne
and spoile us, we are to all the hea-
then a lasting stocke to laugh at, king-
domes decaye and are made subject
to bluellish Mahometisme, and every
day we are wraped in more miferies
than other. But what kind of souldi-
ers they of olde were, which went
to the warre from out of the Church
or congregation of the Christians, we
may

The description of a Christian soouldour.

What maner
of soouldiers
the ancients
Christians
were in
times past.
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may easily gather, even by that one
histoie worthie the remembrance,
which Tertullian to Scapula lettefeth
downe thus: Marcus Aurelius also in
his warres with the Germans, by the
praiers which Christian souldiers
made vnto God, obtained showers
of raine in that great drought. At
what time haue not droughts beene
turned awaie by our praiers and faf-
tings? Then the people cryieng out
for ioie to the God of gods, and the
Emperor himselfe vnder the name of
Jupiter, confessed the wonderful working
of our God. Thus much Tertultlian. But Cusebius in his Eccle-
siastical histoie, hath more largely and
fully set downe the same histoie, and
faith: Histories report, that Marcus
Aurelius brother to Antoninus Cae-
sar, making war vpon the Germans
and Sarmatians, when his armie was
in danger to bee lost with drought,
being at his wits ende bicaufe hee
knew not what way to seeke for re-
medie in that diftresse, did at the last
light vpon a certaine legion wherein
Christian soldiers were, whose prai-
ers God hearde, when they (as the
maner of our men is) had vpon their
knees cried out vnto him, fo that on
a sudden wher no man looked for it,
with the powinge downe of sufficient
showers the thirst of the armie
that then was in danger, for which
the Christians had made supplicati-
ons, was presently quenched: but
their enemies that houered there to
haue beene their destruction, were
straken and scattered with thunder
and fire in lightening from heauen:
Which deed is reported by heathen
historiographers: but that it was ob-
tained at the praiers of our me they
doe not report: for with them the
other miracles which are done by
our men, haue no place of credite.
But among our men Tertullian mak-
eth mention hereof, and among
the Greeks Apollinaris, who also af-
firmeth, that for the miracle of that
notable deed, that legions name was
changed by the Emperor, and called
the legion of thunder. Tertullian ad-
deth, that the letters of Marcus the
Emperor are yet to be had, wherein
the full and manifest truth of this
matter is plainly declared. Picherto
Cusebius. Whereby we gather, that
Christian souldiers of old, were not
once given to prayer, but to indule al-
so, and holinesse of living. Ffoz who
knoweth not, that James the Apostle
sai'd: The earnest praiser of a righte-
ous man auaileth much. Elias was a
man vnder infirmities euen as wee
are, and he praied in his praiser and
the heauens gaue rain, and the earth
brought forth his fruit. It is mos
t evedent therefore, that souldiers of old,
were verie godlie and religious men.

Our souldiers at these daies, because
they are far from religion, pe because
they are enimes to true religion, doe
instead of victoyy suffer overthowes
abroad, and losse, and destrucion of
their cities at home. And worthily do
common weales suffer such plagues,
for trusting to much in such wicked
souldiers. Ffoz, to trust in them, is all
one, as if they should put confidence in
the very duels, whom these souldiers
doe (for the most part) exceed in all
kinde of filthinesse, uncleanness, cru-
celie and villaine.

But now the word of God doth set
before our eies an innumerable foz
of examples almost of holy and ope
right wars, and of excellent kings and
captaines. Abraham our father set-
ting fozwarde with a very small ar-
nic, pursueth the sover most puissant
kings or robbers of the woorde, he overthowe and putte them to flight, and having recovered his people, and rost to them their substance againe, he gieuth the thanks to God, as to the authors of that unlikely victorie. Poles and Josue destroyed about 39 kings, they punished severely the unspeakable wickednesse of all those nations, and planted the people committed to their charge, in the land which GOD had promised to give them. The Judges of the people of Israel had notable warres against the Heathens and Infidels, whereby they broke the tyranny of those wicked men, unlawfully usurped among Gods people, rosting them againe to their libertie and religion. The Prophet Samuell is here to be numbered among the notable Captaines of Gods people. Jonathas Saules some was a woorthy Captaine, and a singular example of a godlie man. Then David none was moze excellent or woorthy to be praised. In warre he vanquished the Philistines, the Jovinites, the Syrains, and a good part of the East beside, by warre he revenged injuries, by warre he maintained his libertie, and kept Gods people from a number of mischieves: and yet notwithstanding, he that warred thus, is faide to be a man according to Gods harts desire, & the father of our Lord Jesus Christ touching his death or his humanitie: In Davids posterity thou mayest finde many excellent warriors and valiant Captaines, Abia, Asa, Josaphat, Amasia, Dina, Ezechias, and other moe. Among these Judas Pachabeus hath not the laste noz least place of all, who fought verie stoutlie for the lawe, religion, and people of God, and died at the last in the midst of the battale, in defence of religion and his countrie quarrell. I will not adde to these the examples of Constan- tine, Cratian, Theodosius, and other moe that were excellent in feates of war. Of these and other writeth S. Augufine in the ende of his fift boke De ciuitate Dei, and Dyosius verie largely in the 7. boke of his historie unto the ende of the 28. chap. This is sufficient for godlie magistrates. Hi- therto have I discoursed of warre to be made by the magistrate, and the use of the sword in the magistrates hand, touching which I gave some notes by the way in that Sermon, wherein I expounded the fift commandement.

This being thus ended I have now to prove that Christiau men may bear the office of a magistrate, which treatise I mean therefore to take in hand, because our mad headed Anabaptists, and some other builders of a devised common weale, by gaietfaing that which hitherto we have alledged, doe about to prove that a Christiau may not bear the office of a magistrate: their reason is, because Christiaus (as they say) may not strive in law, noz kill any man, noz recover by warre things violently taken awaye, noz revenge any injuriue that is done unto them. And although these cauies of theirs be unanswerued euery one in his life and severall place, yet will I briefly gather here together, a fewe substantiall argumentes, by which a politeke and Christiau man may understande, contrarie to the madnesse and dreames of the Anabaptistes, if he be called to beare rule and authori- tie, that then he both may, and of ou- tie ought, to serve the Lord his God, in taking upon him and executing the office of a magistrate. For whereas the fauie that the doctrine of the God- poll both utterly cut off all kinde of defence
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defence, and whatsoever else belongeth to the defence of Christian mens goods and bodies, that is nothing so, and they are deceived as farre as heaven is wide: for the truth doth teach us to cleanse contrarie.

For whatsoever things are desired by God for a means of mens safeguard, and god estate, they are so farre from miscomenning and being unseemly for a Christian man, if he be them and apply himselfe unto them, that if he refuse and neglect them, he cannot rightly be called a true Christian. For the first and greatest care of generall Christian is, by all means that he may, to fet fozward and mainaine the health and safeguard of all sorts of men. But the magistrate is not objected by anie man, but by God himselfe for the health and wealth of all mankind, as it is expressly witnessed by the Prophets and Apostles, but by Paul especially in the 13. to the Rom. who there cannot thereby perceive that a Christian may prais worthily execute a magistrates office.

Furthermore, no man will deny, I knowe, that a Christian mans faith is, not in woodes only, but in daies also to give a proue of justice and mercie, by all means to care for publike peace and tranquillitie, to doe judgemenent with justice, to defende the fatherlesse, widowed, and children, and to deliver pover oppressed people. Neither doth he condemne, doe from, nor reiect, occasion, place, and means by which he may put those god works in use. And therefore a Christian refuseth not the place or office of a magistrate. For the magistrates office is to doe judgemenent with justice, and to provide for publike peace.

Moreover, it is undoubtedly true, (as before we have declared) that Postles, Samuel, Josue, and David, are not excluded from the name of Christianitie: but since they were in authonty and bare the names of magistrates, what let is there, I pray you, why a true Christian man may not beare the office of a magistrate in his common weak? What may be thought of this moreover, that in the new Testament, certain notable men are well reported of, who, when they were in authonty, were not put before their offices, because they were Christians and of a sounde religion: Touching Joseph of Arimathea thus we read in Luke: And behold there was a man named Iofeph, a counsellor (Parke faith, a noble Senatoz) who was a good man & a just, the fame had not consented to the counsell and deede of them, which was of Arimathea a citie of the Iewes, which waited also for the kingdom of God. Here I beseech you how notable a testimonie this man hath here. Joseph is a counsellor oz Senatoz, yea and that more is, a noble senatoz to: he late in the Senate, and among those Judges which did condemn our Iauioz Chrift, but because he consented not to their daede and judgement, he is acquitted as guiltlesse of that horrible murder.

The same is saide to have bene a good man and a just, and of the number of them that looke for the kingdom of God, that is, of the number of those, which of Chrift are called Christians, and yet nevertheless he was a counsellor oz Senatoz, and that too in the citie of Jerusalem. A Christian therefore may lawfully beare the office of a magistrate. Hereunto belong the examples of the Ethiopiaon treasurer, Acts 8. of Cornelius the Centurion, Acts 10. and of Craufus the Chamberlaine of Corinth, Rom. 16. 2. Tim. 4.
But, our desire is, to have the Anabaptists prove and declare out of the Scriptures, that which they object here, insisting that their men being once converted to faith, did wear a white way put of their robes of estate, and lay aside their magistrates sword. For we have a little before by the words of S. Augustine upon John Baptist's answer (who did himself also preach the Gospel) already proved, that the soldiers that were baptised, were not put beside their office, nor commanded by John to give over armour, and cease to be soldiers.

They object again, that the Lord conueied himselfe privately away when the people were minded to have made him a king: which (say they) he would not have done, but because by his example he would commend humility to all Christian people, and as it were thereby to command them, not to suffer the charge to rule any common weale to be laid on their neckes. They also moreover these saies of the Lord: My kingdom is not of this world. Again, Kings of nations have dominion over them, but ye shall not be so. But they understand not that the cause why the Lord conueied himselfe away, was for the fond purpose of the foolish people, which went about by making him a king, not to do the will of God, but being blinded with affections to like to bring those things to passe, that were for the safe and killing of their bellies. For in so much as he had seduced them miraculously a little before, therefore they thought that he would be a king for their purpose, who was able to give his subjects meat, without any colt or labour at all. Furthermore, our Lord came not to reign on earth after the maner of this world, as the Jews imagined, and as Pilate feared: who dreamt that the Messiah should reign as Solomon did: so that cause the Lord doth rightly say: My kingdom is not of this world. For he is ascended into heaven, and sitteth at the right hand of his father, having subdued all kings to himselfe, and all the world beneath, wherein he reigneth by his word and his spirit, and which he shall come to judge in the end of the world. And although Christ denieth that his kingdom is of this world, yet notwithstanding he never denied that kings and princes should come out of the world into the Church, to serve the Lord therin, not as men alone, but as kings and men of authority. But kings cannot otherwise serve the Lord as kings, but by doing the things, for which they are called kings: And unless that Christians, when they are once made kings, should continue in their office and govern kingdoms according to the rule and statutes of Christ, how (I beseech you) should Christ be called king of kings, and Lord of Lords? Therefore when he saith: Kings of nations have dominion over them, but so shall not ye be, he spake to his Apostles, who spake among themselves for the chief and highest dignitie: as if he should have saith: Princes which have dominion in the world, are not by my doctrine displaced of their seats, nor put beside their thrones: for the magistrates autentic is of force still in the world, and in the Church also. The king or magistrate shall reign: But so shall not ye: ye shall not reign, ye shall not be princes, but teachers of the world, and ministers of the Churches. Thus briefly I have answered to the Anabaptists objections, which in other places...
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Psalm. 82. The Apostles called them the deputies and ministers of God. 1 Peter. 2. Rom. 13. But who will not think well of gods, and them which are the deputies and ministers of God, by whom God worketh the wealth of the people? Ye that despiseth him that is sent, despiseth him that sendeth. Ye that honoureth the deputy seemeth to give more honour to him that appointed the deputy, than to him that is the deputy. Moreover Salomon in the 16. of his Proverbs faith: Prophecic is in the lips of the king, therefore his heart shall not go wrong in judgment. And in the 8. of the Preacher: I must keepe the kings commandement, because of the oath that I have made to God for the same. Again, Proverbs 24. My sonne feare thou the Lord and the king, & keepe no companie with them that slide backe from the feare of them. For their destruction shall rise sodainly. And Paule saith: Whosoever refiseth the power, refiseth the ordinance of God, but they that resieth shall receive judgment to themselves. Of this sort I have rehearsed certaine testimonies in the exposition of the 113 precept.

Secondarilie, let subjects praise for their princes and magistrates, that the Lord may give them widsome, knowledge, sovitude, temperance, justice, byright severitie, clemencie, and all other requisite vertues, and that he wil vouchsafe to leve them in his waies, and to preserve them from all euill: that we may live under them in this world in peace and honestie: This doth Paule require at the handes of subjects, in the seconde Chapter of his first Epistle to Timothie, and Jerome in the twentie and ninth of his prophetic. I have in an other place recited
recited their verie words, therefore at this time I let them passe. The minds of manie men arc herein verie slowe and carelesse, and that is the cause manie times why they seie the things that willingly they woulde not, and bear the burthens with griefe enough that otherwise they shou'de not: and worthilie too. For if they woulde but do their dutie willingly, in praying for their magistrate earnestly, their case undoubtedly woulde be farre better than it is. But how feruent a desire they in the primitiue Church had to praise for their magistrate, we may gather even by these words of Tertul- lian in the 30. chapter of his Apolo- gie, Wee praise alwayes (faith he) for all Emperours, desiring God to giue them long life, a sure reigne, a safe house, valiant armies, faithfull coun- cillers, honest subiects, a quiet world; and whatsoever else a man or Empe- rour may desire.

Let the people also obey the god and upright lawes of their princes or magistrates: yea let subiects obey them holily, recurently, and with a devout mind, not obeying their lawes as the lawes of men, but as the lawes of the ministers and deputies of God himselfe: for Peter biddeth vs obey them for the Lord. And Paul saith: We must not obey them for anger on- lie, but for conscience sake also: that is, we must not obey the magistrate onlie for fear, lest our contempt and disobedience doe brede our punish- ment, but we must obey him, lest we sinne against God himselfe, and so our owne conscience do argue our wicked- nesse. But in the s[i]st commandement, I proved by testimonies & examples out of the scriptures, that we ought not to obey godlesse magistrates, so oft as they command ane wicked thing which is flatly contrarie to the wo[rd]s of God. The Apostles and faithfull men of the primitive church did chose rather to be shut vp in prison, to bee sent into exile, to bee spoiled of their substance, to be cast to wild beasts, to killed with the swords, to bee burnt with fire, and to be strangelled, than to obey ane wicked commandments. That blessed martyr, bishop Polycar- pus answered the Romane Procon- ful, and said: We are taught to give to princes and to the powers that are of God, such honor as is not contra- rie to true religion. And Saint John Chrysostome saied to Gaius, It is not lawful for a godlie Emperor to affaire any thing contrarie to Gods com- mandements.

Lastly, let subiects pay tribute to their magistrates, yea let them, if nece- ssitie to require, not sticke to beswowe their bodies & lives for the preseruati- on of their magistrate and countrie, as I have alreadie taught you in the s[i]nt commandement. The Lord in the gos- peil doth simplie saied: Give to God that which belongeth to God, & to Cæsar that which belongeth to Ca- far. They therefore are worthilie bla- med, that pinch, grudge at, or de- fraud the magistrate of ane part of his tri- bute. Tares and tributes are due to the magistrates, as the hire of his lab- or, and as it were the sineuse of pub- like tranquilitie and common weale. Fo?, Who goeth to warfare of his owne proper cost? Curie man li- veth by that labour wherein he is occupied: The prince taketh paines in go- verning the Common weale, and pre- serving it in peace: hee neglecteth his owne private and household business, whereby hee shoulde live, and provide things necessarie for himselfe and his familie, by looking and attending on
his countries affairs: it were against reason therefore but that he should be fedde and maintayned upon the publiques treasure and cost of his countrey. It is requisite also, that kingdomes and common weales be sufficiently furnish'd with money and subsistence, to helpe in distresse, eyther of warre, famine, fire, and other miseries: or else to the setting uppe againe of men fallen into pouertie, or putting away of greater calamities. I say nothing nowe touching the keeping in reparation of common buildings, as the citie walles, bulvarkes, trenches, ditches, gates, bridges, high waifes, wells, conduits, judgement hals, and market places, with manie more of the same sort. There are also certaine common persons, as sergeantes, watchmen, and such like, which are to be nourished and maintayned of the common cost and treafury. And unless that money be stil at hand and in readiness, there can no kingdome nor any common weale stande long in assurance. They therefore that grudge to pay tributes, denye the hire of the magistrates labour, and go the next way to work, to subvert the common weale, and to bring it to nought. The men that in the common weales affairs (as some of custome be) are negligent and careless, sinner not against any one Lord; but against the whole common weale, and therefore thou mayest see that such thriftfull workemen are seldom times enriched with good blessings. But nowe here by the way all things are be done before your eyes (barenly be loued) as briefly as I could touching the magistrats, taking occasion upon the first commandement: Thou shalt not kill, and declaring to what ende of God. But nowe here by the way all things are be done before your eyes (barenly be loued) as briefly as I could touching the magistrats, taking occasion upon the first commandement: Thou shalt not kill, and declaring to what ende of God. 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Of the thirde precept of the second table, which is in order the seventh of the ten commandments, Thou shalt not commit adulterie. Of wedlocke, against all intemperance, of continence.

The tenth Sermon.

The nearest to our life and bodie is eruric ones severall mate in wedlocke: For by wedlocke two bodies are joined together, and are made one. For the Lord said: And two shall be one flesh. In this thirde precept therefore which is next after the sovriding of murth, commandement is given for the holy keeping of honourable wedlocke, and for the true factising of body, against adulteries, wandering lusts, and all incontinence. Wedlocke is prepared to this end and purpose, that honestie & chastitie may flourish among god me, and children may be brought up in the seare of the Lord. This commandement againe is biting exprested in as fewe wordes as may be: Thou shalt not commit adulterie. In the explication of this commandement by the helpe of Gods good spirite, I will first speake of holy matrimonie, then of adulterie: thirdly I will shew you what is contained in the name of adulterie: and lastly I will make an ende with a treatise of continence.

Wedlocke, which is also called matrimonie, is an alliance of two holy joining together of man & woman, coupled and brought into one by mutually consent of them both, to the intent that they using all things in common being twirled themselves may live in chastitie, and traine by their children in the seare of the Lord. The Gospel verifie calleth wedlocke a joining together, which God hath made. For Christ said: What God hath joined together, let no man separate. Neither is it lawful to make any other the author of matrimonie, than God himselfe. God did by the means and ministrery of his Angels and chosen men, appoiunt other good and necessarie ordinaunces for mankindes commoditie, but he himselfe did immediately without the ministeerie of any person ordaine matrimonie, he himselfe did establish and ratifie it with lawes for the purpose, he himselfe did couple the first married folkes, and he being the true high priest in dece, did himselfe bless the couple then, whom hee did ioyne together.

By this wee may easlie gather the excellent dignifie of marriage or matrimonie. For God did ordaine it, yea he ordained it in Paradise, when man as yet was free from all kindes of calamities. Adam when hee was in the great felicitie of Paradise, seemed not yet to live commodiously nor sweettely enough, except a wife were given to be ioyned unto him. It is not good (saith God) for man to be alone, I will make him a helper to tare or dwell with him. For God brough to Adam al living creatures which he had created for him to name them; but among them all, there was nothing that Adam had lust unto, his minde and nature did utterly abhorre to be coupled with any of them, God therefore cast
The Second Decade, the Tenth Sermon.

King Adam into a dead sleepe, both out of his side as hee slept, frame upper a woman, which to come as Adam set his eyes upon when he was brought unto him by God who had made her, he straightway cried, that this was such a one as he desired, that this was such a one as he could love, and where with his nature coulde berie well agree. This woman (faith he) is bone of my bones, and flesh of my flesh. I have found (faith he) I have found an helpe fitte for me, which hath part of my flesh, of my blood, and my berie substance. From hence riseth and yet renneth that naturally proneness of men toward women: when on the other side owrthwart mingling and medling of cured men with beasts contrarie to mans nature was long agoe destroied by fire, which shewed that God did abhorre it. The Lord moreover sayde: A man shall for sake his father and his mother, and cleave to his wife; and two shall be one flesh.

But in the exposition of the fifth commandment we perceived how much God doth set by the love and goodwill of children to their parents, and what a charge he giveth to children to honour them. It must needs be therefore that wedlocke is a most heavenly ordinance, since it is preferred before the honouring of parents; and yet nevertheless it is so preferred, as that by the law of matrimonie, the precept for the honour due to parents may not be abolished, but that thereby married folkes may knowe to behave themselves so, if their parents goe about to blame discorde betwixt them and their spouses, that then they suffer not themselves for their parents words to be feuered, but in all things else to honour them as they should. The holy Patriarches kept the lawe of matrimony, and renuered wedlocke berie devoutely. For no small parcel of the first and most excellent booke of the Bible called Genesis, is spent in rehearsing the mariages of holy men. Neither is Pope the parraselle servaunt of God ashamed to make mention of the busines and workes of wedlocke as pure and excellent, which came to many at this day to be soule and sileth.

Christ himselfe (who being the berie naturall sonne of God), was himselfe bone in wedlocke although of a pure and uncorrupt turine did honour and commend the knott of matrimony, while hee did bouchsale to shewe his first miracle at a wedding, which was such a myacle as did declare that the Lord is able to make the bitternesse of marriage sweete, and the scaritie thereof to abound with plentie. As the Apostles were married men according to the examples of the patriarches, kings, princes, priests, and prophets: So Paul the chiefe of all the Apostles, recheth out and faith: Wedlocke is honourable among all, and the bedde undefiled. But whoremongers and adulterers God will judge. He saith that wedlocke is honourable among all, he meaneth, all nations: For berie wise people shall you find that do not greatly commend the state of marriage. Xenophon thinkest that among all Gods ordinance there antone one can be found that is more commendable or profitable than wedlocke is. Musonius, Hierocles, and other auentur fages thinke mariage to be so necessarie to live well and conveniently, that the life of man without mariage seemeth to be maymed. Even they (be it how much I mean) doe make the evils and discommoditie of mariage to consist in married folkes.
The seventh precept of the 10. Commandements.

The causes of marriage. For marriage of itself is good, but many be not well the thing that is good, and therefore they take the smart of their soul's abuse worthily. For who knoweth not that the fault of drunkenness is not to be referred to wine which is the good and holesome creature of God, but to the excelse bising and the great greediness of man which abuseth God's good creature? That which commeth out of the heart of man (faith the Loede in the Gospel) and not that which goeth in by the mouth, defileth the man. Hereunto belongeth that saying of Paul the Apostle of Christ, where he attributeth sanctification to wedlocke: for the bed (faith he) is undefiled: and in another place he testifieth that the unbelieving husband is sanctified by the believing wife: he affirmeth also that children bothe in wedlocke are holy, clean. Moreover the same Paul maketh Christ an example of love betwixt man and wife: and shadeth his mysteries of Christ and the Church by the colour of wedlocke: he figureth (I say) a heavenly thing by an holy type that God doth allowe, Whereupon in another place the same Apostle doth say: That their doctrine is a verie doctrine of deuils which forbid men to marie. And consequently it followeth that that is an heauenly doctrine proceeding from God, which permitteth marriage freely to all men, and doth commend and reverence it.

The excellency and dignitie of marriage being thus understood, let us now seek out and looke on the causes, for which God hath decreed marriage for men to imbrace. God according to his natural goodness directeth all his orduinances to the great good and abundant commoditie of mostall men: and therefore it followeth that hee decreed matrimony for the preservation of mankind to the ende that mans life might bee pleased, sweetes and throughly furnished with ioyes sufficient. But all these causes may bee reduced into 3 number of three. First God himselfe doth say: It is not good for man to be alone, let vs make him an helpe therefore to bee before him, or to dwell with him, so then the first cause why wedlocke was instituted, is mans commoditie, that thereby the life of man might bee the pleasaunter and more commodious. For Adam seemed not to live halfe a hundred, sweetly enough, unless he had a wife to ioyne himselfe unto: which wise is not in the Scriptures called an impediment or necessary evil, as certaine Poets and heavenly men, who hated women, have falsely tangleth, but the wise is the helpe of the man. An- triper an heathen writer In sermone de Nuptiis, doth wonderfully agree with this saying of the scripture, and expresseth plainly what kinde of helpe and what manner of arme the wise is to her husband. Whosoever, sith he hath not had triall of wyse and children, hee is utterly ignorant of true mutual goodwill, Love in wedlocke is mutually shewed, when man and wife doe not comminate wealth, children, and hartes also, as friends are wont to doe, but have their bodies in common also, which friends cannot doe, And therefore Euripides laying aside the deadly hate that he bare to woman, writ these verses in commendation of marriage.

The wife that gads not gigglot wife with euerie flaming girl, But honestly doth keepe at home, not set to gossip still.
Is to her husband in his eares,  
a passing sweete delight,  
She heales his faynesse all, and calleth  
againe his dying sprite.  
By fawing on his angrie looke  
she turnes them into smiles,  
And keeps her husbands secrets close,  
when friends worke wilie guiles.

For like as a man hauing one hande  
or one foote, ifby anie meanes he get  
him selfe an other, may thereby the  
more easilly lay holde on what hee li-  
fleth, or goe whither he will: even so  
he that hath married a wife, shall more  
easilly enjoy the healthfull pleasures  
and profitable commodities of this  
present life. For married folkes, for  
two eyes haue foure, & for two hands  
as manie more, which beeing joyned  
together, they may the more easily  
dispatch their handie businesse: a-  
gaine, when the ones two handes are  
wearied the handes of the other sup-  
plie their roome, & keepe their worke  
in a forwardneffe still. Marriage there-  
fore, which in stead of one member  
is by increase compact of twain, is bet-  
ter able to passe through the course  
of this worlde, than the single and un-  
wedded life. Thus much out of Anti-  
pater. Hierocles also in his boke De  
nauply fayth: To liue with a woman is  
verie profitable, euen beside the be-  
getting of children. For first she doth  
welcome vs home, that are tyred a-  
broad with labour and travaile, shee  
enterayneth vs serviceably, and doth  
all shee may to recreate our weary  
mindes. She maketh vs forget all for-  
rowe and sadness. For the trouble-  
some cases of our life, and generally of  
care and businesse, while we are oc-  
cupied in matters abroad, in bargai-  
ning in the countrey, or among our  
friends, are not easily suffered to be  
troubled with our domesticall and  
householde affaires: but when we haue  
dispatched them, and are once retur-  
ned to our wifes at home, so that our  
minds are at quiet, and we restored  
to our ease and libertie, then are our com-  
some businesse well lightened, and  
cafed, whereby they ceafe to trouble  
us any longer. Neither is a wife trou-  
blesome undoubtedly, but lighteneath  
things that are troublesome to vs. For  
there is nothing so heauie, that a man  
and wife liuing is concorde are not a-  
able to beare, especially if they be both  
willing to doe their indeour. And so  
forth.

The second cause why Matrimony  
was ordained, is the begettine of chil-  
dren for the preservation of mankinde  
by increase, and the bringing of them  
uppe in the fear of the Lord. For the  
Lozde blessed Adam and Eva, saying:  
Increase and multiply, and replenish  
the earth. Paul the Apostle in his  
Epistle to Titus fayth: Speake to the eld-  
der women that they may teach ho-  
nesth things, that they may make the  
younger women to be sober minded,  
to loue their husbandes, to loue their  
children, to bee discrete housekee-  
pers, good, obedient to their hus-  
bandes. And againe to Timothie: A-  
dam was not deceiued, but the wo-  
man was seduced, notwithstanding  
through hearing of children shee shall  
bee fauced, if they continue in faith,  
and charitie, and holinesse with mode-  
stie. But the begettine of children  
were altogether unprofittable, if they  
were not well brought uppe. For the  
that loueth her children in deedes, doth  
bring them vp in the fear of the Lozde.  
Which bringing vp is no small com-  
moditie to our common weale & Church  
of God. The gloie also and worship  
of God, is greatly augmented, when
as by wedlocke there doth spring up a great number of men that acknowledge, call upon, worship god as they ought to doe. The third cause why matrimony was ordained, is Apostle Paulus expressly in these words: To avoid whoredome let every man have his owne wife, and every woman her owne husband. It were good and expedient for a man not to touch a woman, and to liue single, but because this is not given to all men, as the Lord in the Gospel testifieth, and that convenience of the flesh doth for the most part, burne the greatest part of men, the Lord hath appointed marriage to be as it were a remittie against that heate, as the Apostle in another place witnesseth, saying: Let them marry which cannot abstaine: for it is better to marrie than to burne. By this we learne that the natural companie of a man with his owne wife, is not reputed for a fault or uncleannesse in the sight of God. Whoredome is uncleannesse in the eyes of the Lord, because it is directly contrary to the lawe of God. But God hath allowed wedlocke and blessed it; therefore married folks are sanctified by his blessing of God through faith and obedience. Neither lacke we here anie evident argumentes, and testimonies of Paulus to prove it by. For to the Hebrewes he saith: Wedlocke is honorable among al men, and the bed undefiled: but whoremongers and adulterers God will judge. The Apostle here speaketh reverently, and by the bed he understood the natural company of a man with his wife, which he faith plainly is undefiled. What God hath made cleane, who shall call uncleane? who can venie, to cleanse all things are clean? Paphnutius therefore both bishop and confessor judgeth rightly of this, did in the antique coicell lay openly: That the lying of a man with his owne wife is chastity. Neither was the most modest Apostle ashamed to make lawes betwixt a man and his wife.

For to the Corinthians he saith, Let 1 Cor. 7. the husband give to the wife due benevolence: likewise also the wife to the husband. The wife hath not the power of her owne bodie, but the husband: likewise also the husband hath not the power of his owne bodie, but the wife. Derande ye not the one the other, except it be with both your consents for a time, that ye may giue your selves to fasting and to prayer: and afterwaides come together againe, that sathan take you not for your incontinency. These words of the Apostle are so evident, that they neede no exposition at all. In the same Epistle againe he saith: If thou marriest a wife, thou finnest not. And againe, If a virgine marry, she hath not sinned. Now what is more excellent, pure and holy, than virginity? But a virgine finneth not if she change virginity for holy matrimonie. Very well therefore doth Chrysostome in a certaine hamilie say, The first degree of chastity is unspotted virginity, the 2. is faithfull wedlocke. S. Augustine also calleth marriage chastity or continency: the place is to be seen in the 19. and 20. cha. de bono coniugali, and in the 198. Epistle. This is the head wherein both spring the greatest part of publique honesty. For God allowed wedlocke, but disalloweth fornication and all kind of uncleannees. It pleased him by his ordinance to exclude al uncleannees from his believing servants. Let the saints therefore, be zealeous, but magistrates especially, have an especiall eye, not to be slacke in promoting holy wedlocke, but diligent to punish severely all this fornication and other uncleannees.

This have I hitherto rehearsed some what
The knot of wedlocke is indissoluble. So that therefore, if a man have any adulterous wife, and yet let not any lese or lighter cause dissolve this knot betwixt man and wife, than fornication is. Otherwise God which in the Cossip hath permitted the lese, both not to bid the greater to bee causes of diuocement. And in the primitive church the Epistles & constitutions of Christian princes do tellste, y once omitting of fornication was no cause of diuocation. Of which I have spoken in another place.

But that this holy knot may be the suer, it is available that marriages be made holy, lawfully, and with discretion in the fear of the Lord. Let them not be unwillingly agreed unto and made by compulsion. First let y good liking of their consenting minds be joined in one, whom the open profession of mutual consent & outward hand-fasting must afterward couple together. Let the be matched together, that are not severed by allianc of blood, and nighness of affinitie. Let them be coupled in one, that may marrie together by the lawes of God and their curie, with the consent & counsel of their friends & parents. Let them which minde marriage have a sincere heart purposely bent to seek their own safegard & continual felicitie, that is, to respect only the will and pleasure of God, and not admit anie evil affections as counsellors to make y marriage betwixt them. Hierocles in his bake De nuptias faith: It is meere follie and lacke of wit which make those things that of thefleues are easie to be borne, troublesome, and make a wife a grieuous clog to her husband. For marriage to many me hath bin intolerable: not because the wedded state is by default of it selfe or owne proper nature so troublesome or comberous, but for our matching as wee should not, it falleth out as wee would not, and causeth our marriages to bee grieuous and noylome. To this ende verily our daily marriages doe commonly come. For they marrie wies viously not for the begetting of children or societie of life: but some for a greate dowrie, some for a beautifull bodye, and some beeing seduced by suche kind
The sixt precept of the ten Commandements.

kinde of causes, as it were men abused by vnfaithfull counsellors, have no regard to the disposition and maners of their spouse, but marrie at aduentures to their owne decay, and utter destruction. Hereunto belongeth Plutarches admonition to parents in his treatise of bringing uppe of childe, where hee counsell eth men to bestowe suche wises on their sons as are not muche wealthier nor mightier, then their children. For a very pithy saying is that vsual Proverbe: Marrie a wife of thine owne degree. To be short, let the feare of God, the word of God, and earnest prayer powzied out to God, bee alwayes annexed to the beginning of marriages.

But it is not convenient, that in lawfull matrimonic, any more should bee than two alone, to bee ioyned together under one yoke of wedlocke. For the bie of many wises which our fathers burpured without anye blame, may not stablish Polygamie for a law among vs at these dayes. The time of correction is nowe come to light, and Messias nowe is come into the worlde, who teacheth all rightely, and resourceth many things amisse. He therefore hath reduced wedlocke to the first prescribbed rule and law of matrimonic. Two (faith the Lord) shal be one flesh. And the Apostle faith, Let every man haue his owne wife, and every woman her owne husbande. The multitude of Salomons concubines therefore appeareth not to vs. We haue not to follow the example of Jacob, who married two sisters. And yet notwithstanding the wode of truth condemneth not the second, third, or many marriages, which a man maketh when his wife is deceased. For that saying of the Apostle is general to all men, and indureth in all ages; Let them marry that cannot abstaine, for it is better to marry than to burne. Which sentence is taken out of these words in the gospel: All men cannot receiue this saying, saue they to whom it is giue. For there are some chaffe which were so borne out of their mothers wonb: and there are some chaffe which haue made themselues chaffe for the kingdome of heauens sake. He that is able to receiue it, let him receiue it. Let him therefore that cannot receiue it, marry a wife, so often as necessitie compelleth him thereunto.

But now especially it standeth vs in hand to know howe married folkes must behauie them selues, what they must doe in wedlocke, to what end they must direct their deedes and thoughts, and how they ought to bee affected toward that holy ordinance of God almightie. Touching which thing I wil not speake much, but brieuely note out the most necessarie pointes, to giue all men occasion to think with their selues, and call to minde both more and greater matters which I haue untouched.

First of all let married folkes be thoughtfully persuaded and assuredly certaine, while they live in matrimonie, that they are in the worke of God, that they please God, and do an acceptable thing in the sight of the Lord, because of Gods word wherein he blesseth that kinde of life, and sanctified all wedded people, which by faith doe live in that woole and ordinance of the living God. Therefore when married couples doe patiently suffer the troubles, that follow the married life, while they labour faithfully, while they doe those things decently which belong to the charge and office of married people, as while the wife doth love her husband, while the husband...
duetfully obey him, while she doth bring forth her children with griefs and paines, when they are brought forth, doth diligently nourish them, and labour to bring them up: while the husband both love his wife, while he both mutually help her, and faithfully in all things showed himself a carefull father for his family and houblode: in doing these things, they please God no lees, than they doe when they goe to Church to heare the word of God, and to worshippe the Lord. For these works of wedlocke are reputed for good works, as well as gaine of almes, justice, and making of peace. Married folkes therefore have need especially of true faith in God the Author of wedlocke. For by wedlocke in faith they shall please the Lord. This our Judges could not abide to heare of, although the word of God both seethe it upon them, they ceased not to magnifie their counterfeite holinesse and hypocritical loues.

Secondarily it is required at hands of wedded couples to bee mindfull of the faith, which they give and take, that they doth not falsely deceiue one another, but holily kepe the promise that they make, and troth that they plight, and kepe it sincerely both in body and mind. Let neyther of them lust after the bodie of a Traunger, nor conceive an hatred or love-somes of their wedded spouse, and thy body, thou that art a married man, is not thy bodie, but thy wives: as also thy wives bodie is not thy wifes, but thine.

Thou stealast and dost commit a robberie, if thou take away another bodie's goods, and when thou hast conveyed it from the proper owner, dost give it to another. Let the minde of wedded mates be unspotted, and the bodie unattouched. Every one when he first commeth to solemnize the marriage by holy Ceremonies ordered for that purpose, both promise with an oath in the name of the Lord before God and the Church, that he will use the companie of no woman but her, that hee will cleaue to, love and cherish her alone without ane other. This faith once given, whosoever both violate, he is falsely so sworn, and is a breaker of a godly promise, and Gods holy truth.

Neyther is it sufficient for thee to be faithfull, unless thou be courteous and tractable toward thy wife, and dwell with her according to knowledge, as St. Peter faith. Let the husband be the heabe of the wife, to wit, her advise and counsellor, her ruler and guide, her sweete yoke-fellowe and admonisher in all her affaires, her assured ayde and faithfull defender. Let the wife be obedient unto her husband, as we see the members obey the head, let her yield her selfe to her husband to be ruled and governed, let her not despise his honest councelles, and indifferant commaundememtes: let them thinke that they owaine are one body, the members of one bodie. And therefore let the learme by the government of this world, all bodie howe to be have themselves in the guiding of wedlocke.

The worshte members doe not despise the more unworthy limmes, but doe rather honour them, lighten their labour, and ayde and helpe them. Againne the more unworthy limmes are in love with the worshte, not envying their preeminence any whit at all.

One member breaketh not, or hurteth another, but all doe mutually cherish themselves and defend one another from harme and injurie. Such a mutuall knitting together, and...
king, and lone, and charitable, and good-will, and fellowship let there be betwixt man and wife. For to that end the woman was taken out of the mans bodie, that the husband should cherish (his wife) his owne bodie. And for that cause the Apostle saith: So must husbands love their wives, even as their owne bodies. He that loueth his wife doeth loue himselfe. For no man at anie time hath hated his owne flesh, but loueth and cherisheth it, as the Lorde doth the Church. What may be said to that moreover, that the Apostle in the very same place hath made the sonne of God and the holy Church an example for married folkes to follow in keeping of wedlocke, requiring at the husbands hand to love his wife, even as Christ hath loved the Church: and of the wife to reverence her husband and to love him againe, as the Church both Christ: Than which example, there is none in the world more holy and effectual. For there is no love greater, than the love of Christ toward his Church. Neither is there any love more chaste, than that which the Church both beare to Christ.

It is therefore required at the hands of wedded mates, mutually to beare most ardent and holy love the one to the other. Let them use all things in common: let them be partakers both of the same prosperitie, and the same adversitie. Let them both Hebrew one yoke, and betwixt them one an others burden. Briefly, let them two and two the members of one and the very same bodie. I have more at large set downe these offices of man and wife, in my treatise which is called the Institution of Christian Patrimonie.

Lastly, let them bring vp their children in holy discipline, and the feare of God, to the health of their owne house and the whole common weale. Paulus saith: I would have the younger women marrie, to get children & to go-uerne the house, for that is honest and acceptable before God. But touching the bringing vp of children, I have already spoken in the first Sermon of this Decade. Now the very begetting of children alone is verie profitable both to euerie private or particular house, and also to the common weale: for here I will not stand to shew that the honour and glory of God, is verie greatly augmented, if children be not onely begotten, but also brought vp in the feare of god, and knowledge of his word. Hierocles saith: I confesse that marriage is profitable: especially because it bringeth children forth, which is in deede a goodly fruit, for they, being of our verie bloud, doe while wee are in health aide vs in all our affaires: and in old age when yeares come vs, they succour vs well with all that they may: they are familier companions of our joy in prosperitie, and in aduersitie are our partners, in sorrowing with vs, for our heauie mishapnes. And so forth. Antipater also saith: Man which is induced with a civill disposition to maintaine societie, must augment his countrey and common wealth with increase of children: for cities could not haue bene preserved by any meanes at all, vnlesse the head men of euerie citie, and the sonnes of noble Gentleman, seeing their ances-tours wither and fall away like goodly leaues of a faire tree, had married in time convenient, and lefte behinde them children as worthie plantes to succede in their Countrie, thereby to make it flourish for euer, doing their best to farre as they could, to kepe it from the assaults and con-quests.
The Second Decade, the tenth Sermon.

quees of enemies and strangers.
They therefore shooting at nothing more, than to defend and as(t) their country, both in their life time, and when they were dead, did think it most necessarie and especially conuenient to marrie and bee married, desiring thereby both to doe all things that nature requireth, and also those that touch the health and increase of their countrey, & most of all the worship of God, &c.

Since therefore that lawfull matrimonie is of so great effect and so appoytable to liue wel and happy, the faithfull do not without cause beginne their marriages with religio and religious rites. The Lord verily did presently in the beginning bleste the first marriage of our Parents Adam and Eve, and did himselfe couple them in wedlocke. Whereupon the Churche of God hath received a custome, that they which ionpe in marriage, before they dwell together, go into the Temple of the Lord, where after praier made in the midst of the Congregation, they are ionyned together, and blest by the Minister of God in the name of GOD himselfe.

Wherefore in wedlocke the first and chiefest things that be required, are the earnest and continuall prayers of the married folks to GOD, that he will vouchsafe to make the husbands wife, religious, modest, gentle, honest, painefull, sufferers and loosers of their wifes; and that it will please him to make y wifes, obedient, meke, chaste, faithfull, loosers of their husbands and children, huswifes and fruitfull.

For no one man is able to declare all the evils that come euene of one corrupt and naughty marriage. Though it whole houses are wonderfully disquieted, all wealth and honestly do better decay, the children are bastards. God is offenced and provoked to anger, & an endless mischiefe brought to the whole common weale. God therefore must be earnestly beseeched to blesse all married people, that both the glory of his holy name, & the common weale prosperity, may thereby daily increase more and more.

I am nowe come to speake of adultery, which is a sinne whereby the husband goeth to another woman, or the wife turneth aside after another man, to whom they make common the use of their bodies, which are not their own bodies now, but their mates in wedlocke.

Some there are that flatter themselves, and are of opinion that they are not culpable of adultery, if they have the company of any unbetrothed maiden, or one that is unmarried; or if a woman play the harlot with an unwedded man. They will have it (in Gods name) to be fornication and not adultery. But the Scripture teacheth the contrary. Thou goest to another woman, thou art an adulterer; Thou breakest the faith, thou art forlorn: Thy body is not thine but thy wives, when therefore thou bestowest thy wife on another, thou committest adultery. If thou being wedded dost lye with a married wife, thou dost break the name of thine adultery. This offence was plagued with most sharpe punishment even in the beginning amongst, and as late as the world was created.

Pharaoh the king of Egypt commanded Sara Abrahams wife to be taken away and carried to his wallace, that he might use her as his wife, thinking verily that hee had borne Abrahams child.
The seventh precept of the 10. commandements.

Gen.12. But the scripture saith: The Lord vexed Pharaoh and all his house with great plagues, because of Sara Abrahams wife. Lo here the king of Aegypte is punished with grievous plagues for his adultery; and yet he knew not that Sara was Abrahams wife: but great plagues therefore are prepared for the men that wittingly & willingly without all blame commit adultery; To Abimelech king of the Philistines the Lord both say: Lo thou shalt die because of the woman, which thou hast taken away from her husbande. And yet this king also had taken away Sara, not knowing that she was Abrahams wife. Joseph being provoked to adultery by his maisters wife, doeth simply saye: Howe should I doe this great wickednesse, and sinne against God? Euerie woman doth bear some weight. For adultery is an heinous sinne. Whereupon in the Book of Job we finde these words of Job himselfe: If mine heart have bin deceived by a woman, or if I haue layde waite at my neighbours doore, then let my wife bee an other mans harlot, and let other men haue to do with her. For this is a wickednesse and sinne that is worthie to be judged to death. Yea, it is a fire that vterely should consume and roote out all mine increase. Job saith, that he hath not onely not committed adultery, but that he hath not so much at any time as once given the attempte to defile an other mans wife. He confesseth that adultery is a sin, & so grievous an offence, that it doth deserve to have adulterers wife to be defiled with adultery. He addeth, that adultery is a fire that vterely consumeth and devotioneth all things, and lastly that it is a sinne to be judged & punished by death.

Hence euere Salomon the wisest of all men saith: May a man take fire in his bosome & his clothes not be then burnt? Or can one goe vppon hot coales, and his feete not be burnt? Even so hee that goeth into his neighbours wife, and toucheth her, cannot be vnгуil- tie. Men doe not vterely despite a theefe, that steals to satisfy his soule when he is hungry: But if he may be gotten, he restoreth agayne feuen times as much, or else hee maketh recompence with all the substance of his house. But who so committeth adultery with a woman, hee lacketh understanding: and hee that doth it destroith his owne soule. He getteh himselfe a plague and dishonour, and his reproch shall never bee put out. For the jealouse and wrath of the man will not be intreated: neither accepteth hee the person of any Mediator, nor receiveth anie giftes, howe great soever they bee. In these words of Salomon many things are to be noted. First as it cannot otherwise be, but that fire must burn the garnet wherein it is carried: so no man can commit adultery without damage & danger of further punishment. Secondly comparison is made betwixt a thief & an adulterer: not that theft is therby defended, but because theuens, although they bee infamous, doe seem yet to sinne a great deale lesse than adulterers do. For a theefe may make satisfaction by restoring what of the thing that he stole, to him, from whom he stole it away: but for adultery no amends can be made. And what is hee that would not rather wilde to have Theuens ramfacke his Cheek, and take awaye his substance, than to have his wife his deareling, defiled with adultery?

Hence euere Salomon calleth the adulterer madde and without understanding
The second Decade the tenth Sermon.

Dving. Adulterie is judged to be a sinne worthy of death and endless infamie. For the Lord in the lawe doth not say onely, Thou shal not commit adulterie, But in another place also goeth on, and addeth: And he that committeth adulterie with another mannes wife, even he that committeth adultery with his neighbours wife, let both the adulterer and the adulteresse bee slain. Leuit. 20. And this punishment of adultery by death was not abrogated or changed by the very Gentiles. For the Romane lawe called Lex Julia is very well known, how it commanded adulterers to be put to death. Which lawe was of force in the time of S. Hierome, as we may gather by the history which he wrote of an adulteresse, at the chopping off of whose head seven strokes were given. Neither is it maruaile undoubtedly, that adultery was among them of old, and is yet at this day according to the lawes, to be punished by death. For upon that one manynes do depend.

First of all the adulterer is a perjured man. For he hath broken and violated the faith which he gave openly before God and the face of the Congregation by calling to witnesse the most holy and reverend Trinity, when the minister of Christ did solemnize the marriage and compel him to his wife, by giving hand in hand. Secondly the adulterer hath committed theft and robborie. For why the adulteresse both make her body common to another man, then both the fat to feale, desile and marre, not her owne, but her husbands booke. Thirdly bastardes borne in adulterie do often times enjoy an equal part of inheritance with the right begotten childre. Which cannot be without great wrong done to the lawfull heredes and legitimate offspring. For they are against all right robbed of their due inheritance, whereof an equal portion is given to him, to whom by lawe no parcell is due. Lastly beside all these, innumerable mischiefs doe spring of adulterie. Since therefore that it is a Serpent with so many heads, both the lawes of God and thee doe rightly punish adulterers with loss of life.

But some silly fellows there are foolish, that of adulterie do make but a sport. They are persuaded that Davids adulterie doth make on their side, and that place of scripture, where we read, that the Lord was favourable to the adulteresse, that was taken entw as the doxe was in doing. Why doe not these merry conceited men consider how seuerely the Lozde did punishe Davids for that offence? The bloupp house of David was immediately after desyled with hithie incens. For Amnon both perforce desoure his sister Thamar. And straight way upon the necke of that again, his house is desamed by most cruell parricide, while Absolom in a banquet murdeh his brother Amnon. The verye same Absalom also Davids solene, desileth and desloweth his fathers wives, and that openly to laying all scare of God and shame aside. He duieth his Father out of his kingdom, and basteneth on to shorten his daies. All which calamities Davids confesseth, that he doth worthy inaine, for the adulteresse murder by him committed. Lastly, many thousands of his people were slayne in the battaile: Davids himself is hardly and with much aoe restored to his kingdom, and afterward beynge restored, he repenteth his sinne all the daies of his life.

Now it is marvel, if adulterers (considering these punisheths) wil goe on yet to ab
to alledge the example of David in defence of their naughtyneffe. Our Saviour did not come into the world to be a Judge but a Saviour, neither did he in any place blasphe and take to himself the right of the sword. Who therefore will make any marucile at it, to see the adulteresse not condemned by him, to be condened to death? Yet he sayd: Hath no man condemned thee? as if he minded not to have refuted the lawe, if judgement had once passed upon her. For he came not to be a patron to adulterers, nor to breake the lawe, but to fulfill it. But if it like adulterers wil, that the adulteresse was not condemned of the Lord, then let them also like that sentence, whereby the Holy Doctrine is ended, when the Lords faith: Goe thy waies and finde no more. Let them therefore leave off to defile & destroy themselves with filthy adulterie.

The Lord in his law hath expressely named adulterie alone, but therewithal he both inclusively understand all kindes of lust andluxurie, and all things else which do egge yoward and stirre vp fire in men to wantonnesse, which he forbideth as severely as adulterie it selfe. The Lord in the Gospel doth not only forbid the outward work of adulterie, but the very affecti on also and wanton lust of the heart and minde. Yee haue heard (faith he) that it was said to them of olde, Thou shalt not commit adulterie. But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie alreadie with her in his heart.

In the same place he teacheth vs to plucke out our eyes, and cut off our hands, that is, to extinguishe unclean affections that rise in our minds, while yet they be young and beginne to bud, least peradventure they break out into thoughts to veds.

So then in this Precept every unclean thought, al ribauide talkes, and filthyneffe of bodylly veds are utterly forbidden.

In this precept is forbidden fornication. 

Fornication: or that kinde of whosebaiming, which is said to be the mingling of a single man with an unmarried woman. This kind of who*rom is thought of many, either to be a very small offence or none at all. But such kinde of men both the Diucl hearte on, be witch, and buy those ill thoughtes divine on to commut that sinne, when as the doctrine of the Evangelists & Apostles doth teach vs the contrary. For the Apostles in that Synonoth Epistle, which they sent from Hierusalem to all nations, do expressly name and forbid fornication. Saint Peter reckoneth fornication among those filthy sinnes, from which he would have Christians to be most cleare.

Saint Paul faith: Flie fornication, 

Again, Let vs not be defiled with fornication, as some of them committed fornication, and fell in one daye three and twentie thousand. Fornication doth directly fight with the covenant of God, whereby he is joyned to vs, and we to him: and who*rom also spoileth God of his glory, and both most filthyly pollute the Temple of the Lord. Let vs heare what the Apostle Paul faith touching this matter. Knowe ye not that your bodies are the members of Christ? Shal I therefore take the members of Christ, & make them the members of an harlot? God forbide. What, knowe ye not that hee that is coupled to an harlot is one bodie? For two (faith he) shall bee one fleshe. But hee that is coupled to the Lorde is one spirit.
Spirite. Fie fornication. Euerie saine that a man doeth is without the body, but he that committeth fornication, sinneth against his owne body. What, knowe you not that your body is the temple of the holy Ghost which is in you, whom ye haue of God, & ye are not your owne. For ye are bought with a price: Therefore fornication is not to be so much as once named among Christians, so farre was he from admitting thieves and brothel houses among gods people.

Bozuer whose done doth fill the whole body with landzie diseases, it depriueth whose haunters of all their goods and substance, it hingteth them to pouertie and extreme miserie, and inueth them at last to bitter desperation. It overthrowneth their fame and good name, with shame and ignominie; the view whereof is lively exprest in the holy Scriptures by the example of Samson the strongest man among all the Israelties.

Salomon therefore the most wise of all other, both very filly in time and place convenient, admonith all men, to flie the enticinge baies and flattering allurements of whoseicke strumpets. For the end of the is deadly poison, & they throwe a man vnlove headlong into a bottomlesse pit of endless miseries.

By this lawe also, that kinde of whose done is prohibited, which consisteth in deflowering virginis, and violent rapes, by which children are perfecly deisled and carried from their parents. There is difference betwixt a rape perfec, and the deflowering of a maid done without violence.

Sichem defiled Dina the daughter of Iacob, and although hee desired to have the desloved maide to his wife and to change his religion, yet notwithstanding hee himselfe is staine by Leui and Simeon the brethren of Dina, his Citie is razed and filled with bloud of murdered men, whose goods were ranstak and laid open to spoyle. The hyfoze is extant in the 34, of Gen. For the rape which Roderichus king of the Gothes in Spaine committed upon the daughter of Iulianus a Lieutenant, all Spaine in a manner was minded with fire and bloud. For Volatteranus in his seconde boke of his Geographie sayeth: Roderythius reigned three yeares, whose filthie lust brought an ende as well to the name, as to the quiet kingdome of the Gothes in Spaine, by means of the Saracenesthat invaded their land. For when it fell out that he had deflored the daughter of one Iulianus a Lieutenant of that partes of Mauritania that is called Tingitana, private griefe did pricke her father to seeke reuengement, where to he vied the commoditie of the place. Wherefore Iulianus doth privately call the Saracenest out of Africa: who in the yeare of grace 714, vnder the conduct of their Captaine Muzta, beeing sent by Mirmemolinus their king at that time, entring in through the firegales of Morocco, did in two yeare, space subdue all Spaine almost except Afturia. In the space of which time it is reported that sauen hundred thousand men on both sides were destroyed by that warre: where-in also the King which had deflored the virgine with all his nobilitie was vterly stain. In Israel for the Levits coulu...
concupise, to whom the Citizens of Gibea of the Tribe of Benjamin had violently ravished were 2500. Benia-
nites clave, beside the which perished from among the other eleven Tribes, whose number amounted to 40000, men. Neither is it unknown to any that the kings were expelled out of the City of Rome, and Livy being wear-
ied with ten years war (which troubled both the East and West) was at the last utterly lacked and clean over-
thrown, because Tarquinius had per-
force ravished Lucretia, and Alexan-
der Paris had stolen out of Greece Me-
nelaus his Helena another mans wife. Every age almost doth minister an in-
umerable sort of such like examples. For the most inkle God hath alwayes by evident examples declared, how greatly he is offended with deflowers of virgines, and ravishers of women. And so that cause are laws, and ve-
ry sharp punishmentes ordened and appointed for such lascivious knaves. Rapes and such villainies committed perforce, I lawes doe punith with loss of life; but to him that doeth defloure a maybe not violently, the Lord doth lay, Marrie and endow her. Other lawes appoint other penaltys. Touching which more is spoken in the civil lawes.

*Incest.*

*Incest* is especially prohibited. They call *Incest* an unlawfull meddling of a man with a woman agaist the honour of blood and affini-
tie. For Cestus signifieth the Marri-
age girdle which the Bride did weare, to shewe that the marriage was inst and lawful. We Germans call this Sin by the name of Blouschard, whereby we signifie the sinnes committed in corrupted, and deñiling our owne blood or kinred. In Leuiticus after the De-
gress of blood, in which we are soz,

bidden to marrie, the Lord doth pre-
sently add: In all these be not ye de-
filed: For in all those things are the nations defiled, which I cast out be-
fore you. And hereby the lande is de-
filed, and I have visitted the iniquity thereof vppon it, and the lande hath spewed out the inhabitantes thereof. Yee shall therefore keepe my statutes and mine ordinances, and shall not doe anie of all these abominations. For whosoever shall doe so, he shall be cut off from among his pleeple. And in the 20. Chapter of Leuiticus, he hath appointed death to be the punish-
ment of Incest, which is not changed by the ciuill lawes, or Imperiall con-
stitutions.

The abominable sinne of Sodomie and medling with beastes also is plain-
ly forbidden. Against which we have most evident and express Lawes set downe in the 18. and 20. chapter of Le-
uiticus. We have also a very seuer, but yet a most inkle punishment layd by God himselfe upon the pates of the de-
testable Sodomites. For with fire and
tinking brimstone sent downe frō hea-
ven, he consumed those filthy men to
dust and ashes, which ashes be washed away with the waues of the dead sea; because he would not have so much as the very cinders to remaine of so wic-
ked men.

*Incest.*

*Incest* their whole cities & fruit-
full fieldes were burnt with fire. For it was not requisite that one iot of the substance of those most wicked men should remaine undestroyed.

The place where those Cities some time were situated, is at this day over-
slown with water, & called the dead Sea. Whereby we doe consequent-
ly gather, that the most inkle God will not spare the Gentiles, entangled in

the brie same sinne, although for a time
time hee wincke at and dissemble it. Fire shall destroy both them & theirs: & they themselves shall for ever burne in hell, where nothing shall remaine of them, but a reprochfull memorie. For in the Reuelation of our Lord Jesus Christ to his apostle John we read: And fire came downe from God out of heauen, and denoured them, and the Diuell which deceived them was cast into a lake of fire and brimstone, where the beast and the false Prophet shallbe tormented day and night for euermore Apoc.20.

Furthermore all things else are forbidden that doe incite or allure us to unlawfull lustes, which bawdes are the our nere walking and deceit the body, euill and wanton company, gluttony, forsetting and drunkenness. For Ezechiel among the rest of his Prophecies, saith: This was the iniquitie of Sodome, pride, glutonie, abundance of all things, and idlenesse. Men are provoked to lust either by hearing or reading of dishonest ditties, and bawde ballads, or by looking on, or beholding wanton daunces, unseemly sightes, ribauld talke, and filthy examples. They therefore are by this lawe reproved, which wincke at, or cherish, which are the bawdes or bingers together of adulterous persons. Unto the wicked the Lord in the Psalmes both say: Why doest thou take my couenaunt in thy mouth, whereas thou hastef to be reformed, and doest cast my words behind thee? when thou savest a thiefe, thou consentedst unto him: and haft been partaker with the adulterers, &c. The infernal Lord therefore doth punish all these offences in wicked men, enemie one according to the greatness of the sin. For some sins are farre more heinous than other some are. He is an adulterer that in his minde doth lust after an other mans wife: but he sinneth more gravely, if he intendeth to sinne in deed his wicked thought, he offendeth yet more deeply if hee doe the deed, and sinneth most of all, if after once, he fall into it again. Likewise the adulterer sinneth, so both the bawde, and he also that up-holdeth his adulterie. The whose-monger sinneth deeply, but hee that defleth himselfe with incest, sinneth more gravely, and hee most heynamously of all, that in medling with beasts, committeth filthy Sodomy. So then in this 7. precept charge is given for the maintenance of shamefastnes, modestie, sobriety, temperance, chastity, publike honestie, and true holiness of soul and bodie. The next is for me to say somewhat now touching continencie.

By abstinence we restraine from other mens goods, and take from no man the thing that is his. Some there are that will have temperance to extend farther than continencie: for they will make the one to be but a part of the other. I, in this treatise, doe simply make continencie the contrarie to intemperance or incontinencie. For continencie is a vertue or power of the minde, received from the spiritue of God, which suppresseth affections, and both not in any wise permit unlawful pleasures. This is converse to both shew itselfe in the common and usual talke of men, in pleasures that are allowed, in apparel, in buildings and dwelling houses, in meate and drink, and in other things also. I at this present will only examine those pointes of continencie, which are already rehearted.

First of all it is required of vs to kepe in our tongue, and not to let it
The seventh precept of the 10. Commandments.

love at random to the blaspheming of God's glory, or hurt of our neighbour.

Let the talk of a Christian man be honest, profitable, and seasoned with salt; let it be unacquainted with scoffing, lightness, lying, ribaldry, and sithleness. S. James in the third Chapter of his Epistle hath spoken sufficiently of the tongues properties. In his first Chapter also he saith: Let every man bee swift to heare, slowe to speake, and slowe to anger. And Paul saith: Let no sithie communication proceede out of your mouth, but that which is good to edifie withall, as oft as needeth, that it maye minister grace vnto the hearers, and greece not the holy spirit of God, by whom yee are sealed vnto the daye of Redemption. And againe: Let not fornication, or any uncleanness, or coetousness, bee once named among you, as it becommeth Saintes. Neither sitheness, nor foolish talking, nor yet telling, which are not seemely, but rather giving of thanks. Let no man deceive you with vayne wordes. For, for such thinges commeth the wrath of GOD vpon the children of disobedience. For in another place he saith this sentence out of Penander and saith: Ill wordes corrupt good manners. Moreover a mans mind is bewayred by his talke: for of the hearts abundance the mouth doth speake. If therefore in any thing then in tongue especiall it becometh Christians to be sober and continent.

The Lord (I confesse) hath grannented man the use of certain pleasures. For he may lawfully without offence to God, cloathe his body with garments soberly, thereby to keep his limmes from cole. God hath and doeth allowe the embracing of man and wife, in holy wealke. He granneth choyce of a dwelling place conveniently sitiuated against the untemperatenesse of the ayre, and bidding vs not to wander like beasts and cattell, through fields and desolate woods. He hath for our necessitie and plaenant housing, allowed vs the use of meate & drink.

He granneth vs quietnesse, ease and sleepe, which doth wonderfully refresh the strength that is decayed and tyred with paynes. Therefore so often as a godly man doth enjoy them, both vs them, and is delighted with the honest pleasure of them, let him giue thanks to God, and use them moderatly in the fear of the Loade. For in so doing he sinneth not against the Loade: but by the abuse of those thinges, by unhakfulnes he finneth them, and by immoderate using of them, he doeth offend his God the maker.

For what is allowed oz permitted to married folkes, I have already declared in this serie sermon, so that I nede not heare againe to repeat it vnto you. Solomon saith: Be glad with the wife of thy youth: let her be as the beloved Hinde and plaenant Roc: let her loute alwayes refresh thee, and bee thou still delighted therein, &c. In the meaner time let every one refrain from all abuse and intemperanie: and if necessitie at any time require it, let man and wife lie asunder, as Paul doth counsell them: oz else let them giue care to the Prophece Ioei, who saith: Proclaim an holy fast, gather the people together: let the bridegome come forth of his chamber, and the bride out of his closet.

Our garments must be cleanly and honest according to our countrie fashion to cover and become vs, unless our countrie fashion be to ferre out of order: there must be in them no hypocrisie.
The Second Decade, the tenth Sermon.

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poritically suitethesse, beyond sea
gawdes, newsfangled topes, nor
senselyghtes. The chiefe Aposles of
Christ Peter and Paul, were not
ashamed in their Epistles to write
somewhat largely touching the man-
ner and ordering of womens apparell
because that kinde of people doe most
of all bend to that solitide beauerie.
Let curie faithfull body thinke
what is seneleic for them to weare, not so
much by their degre in dignittie, as
condition of riches, as by their religi-
on. Cresse in curie thing is discom-

cended in Christians. And to what
ende doe we large and gath the gar-
ments that are sowed together to co-
cer our bodies, but that thereby
we may as it were by a mon tende
and ridiculous anatomic, open and
lape sowth to the eyes of all men,
what kinde of people we are in our
inwarde heartes, jagged (God wot)
and ragged, baine, light, and nothing
sounde? And a linen or woollen gar-
ment doeth as well cover and become
the bodie, as damaskes and belvets,
the cost whereof doeth overlade thy
purse with expenses to buye them,
and misshap the like an ill favoured
picture, when thou wearest them by-
on the.

In buildinges God forbiddeth not
cleanteinesse and necessarie cost, but
sumptuous expense, and gorgeous ex-
cesse. For these our brave buildinges
are selome times finished, without
exerting wrong, and over great in-
tirate done to the poore. Jeremie bun-
geth in the Lord speaking against the
king of Juda, and sayng: Woe to him
that buildeth his house with vnri-
rightheoussesse, and his parlour-with the
goods that are wrongfully gotten,
which neuer recompeneth his neigh-
bours labour, nor payeth him his.

hyre: Who sayth to himselfe, I will
builde mee a wide house and gorge-
ous parlours: who causeth windowes
to bee hewn therein, and the feel-
ingses and ioysteas makest hee of Ce-
dar, and painteth them with Sinoper.

Thinkest thou to reigne nowe, that
thou haft incloased thy selfe with
Cedar? Did not thy father eate and
drink and prosper well, as long as
he execured justice and equitie?

Let none of us therefore builde sum-
ptuous houses, by robbing the poore
of their hyre for their labour. Let e-
curie one dwell in a house agreeable to
his profession, degre, and condition.

Hierome condemneth sumptuous
cost even in Churches and Tem-
ples. Neither doe I see what glorious
buildinges bring to a manne, but
mishchief and miserie. Lord, howe un-
willingly doe we die and depart from
goodly dwellinges, whereby we double
the scare of death and terror of sick-
nesse? The Patriarches verily did

dwell in tentes, whereby they wit-
stened that they were pilgrims, and
sought another countrie, the heauen-
ly Hierusalem.

Continencie in meate and drinke
is not the loathing of wine and vir-
tualles, but the moderate dring of
them, to supplee our necessitie, and
not to cloye vs with glutonie.

God in the Scripture doeth con-
demne glutonie, surfeittings, riot-
tous afterbanquettes, and drunken-
ness, which hee forbiddeth most of
all. For of drunkenesse doe springe
endlesse miseries, and innumerable-
mischiefes, grievous diseases, pover-
tie, and pinching beggarie. Salo-
mon faith: Who hath woe? who hath
sorrow? who hath strive? who hath
brawling? who hath wounds with-
out a cause? who hath reddc eyes?

Continency in building.

Continency in meate & drinke.

Senses
The seventh precept of the 10. Commandments.

Euen they that followe the wine, and
seek excelle thereof. Looke not thou
vppon the wine howe redde it is, and
what a colour it giseth in the glass.
It goeth downe sweetly, but at the
last it biteth like a serpent, and poyn-
oneth like an adder. I will not re-
hearse all which I could alledge out
of heathen writers, against surfeiting
and drunkennesse. Solomon alone in
that one sentence conteyneth a great
deale of matter. Moreover, be that
hearseth not Christ, whom is it likely
that he will giue eare unto, in all the
world? Now Christ in the Gospell by
the parable of the rich glutton, doeth
merauples evidently set forth the
woefully end of infatiable paunches.
In the same Gospell also he taketh occa-
tion to touch the surfeitings and dron-
kennesse of our age, I meane the age
which is immediately before the Judg-
ment day, where he saith: As it hap-
pended in the days of Noe and Lot,
they did eate and drinke euen vntill
the day that Noe entred into the arke
and that Lot departed from amonge
the Sodomites: and then incontinent-
ly the deluge came, and fire and brim-
stone powred downe from heauen,
and destroyed them all. Againe he sa-
beth: Take heede to your selues leaft
at anie time your heartes be overcome
with surfeitings and drunkennesse, and
cares of this life, and so that day come
vppon you at vnawares. For as a snare
shall it come vppon all them that dwell
vppon the face of the whole earth.
Watch ye therefore, at all times pray-
ning, that ye may escape all these things
and stande before the sonne of man.
And I woulde to God all men would
not write this golden, heavenly, and
divine admonition of our Saviour in
their halles, and dining parlours on-
ly, but in their seuerall heartes also.

For since dronkennesse hath in these
our days to good intertainment with
all degrees, estates, kindes, and ages,
we doe daily seele the wofull miferies,
that God doth threaten to dronkards
in the , and 28. cap. of Eyles Prophes-
cie. And it is to be seared greatly, that
the day of the Lord shall searely light
vppon an innumerable sort of dron-
kards to their endless paine and be-
ter destruction. Let him therefore, who
heareth, which hath eares to heare.

Neither can I have restraine, but
necess must recite vnto you (dearely
beloved) that which S. Martinus doth
in his epistle not of Tours in Fraunce, but of
Dumia in Germanie, who flourished
in the diies of Julian the Emperor,
did write to Piro kinge of Gallicia:
preaching, labouring, and leading a co-
tinent life. If (alas he) thou dost love
continencie, cut off superfluitie, and
keepe vnder thine appetite. Consider
with thy selfe howe much nature re-
quireth, and not howe must lust de-
fresse. Bridle thy covetousnesse, and cast
off the alluring baytes that serue to
drawe on hidden pleasures. Eat with-
out vn digested surfeitings, and drinke
without dronkennesse. Neither glut
thy selfe with present delicats, nor
long after deintrelles hard to be come
bye. Let thy dyer bee of cates good
cheape, and sit not downe for pleasure
but for meate. Let hunger, not saucis
prouoke thee to eate. Pay but little
for pastimes to delight thee, because
thy onely care should be to laue such
pleasures, that thereby thou in fashio-
ing thee to the example of God,
mayst, as much as thou canst, make
halfe to reduce thy selfe from the bo-
die to the spirite. If thou loueest con-
tinencie, then choose not a pleaunted,
but a wholesome dwelling place, and
make not the Lorde to be knowne by
the
The Second Decade, the tenth Sermon.

The gorgeous house, but the house by the honest landlord. Blasf not thy selfe of that which thou haft not, nor that which thou haft, neither coute to seeme more than thou art. But rather, take heed that thy poverty be not vn-cleanly, nor thy niggliness filthy, nor thy simplicity contemptible, nor thy lenity unfarefull: and though thy estate be poore, yet let it not be in extreme milerie. Neither be out of loue with thine owne degree, nor wish after the estate of another mans life. If thou louest continencie, awoide dishonest things before they happen: and feare no man above thine owne conscience. Thinke that all things are tolerable, dishonestie excepted. Abstinence from filthy talke, the libertie wherof doest nourish vnshamefullnesse. Loue rather profitable communication, than merrie conciies, or pleaunant talke: and set more by the blut spoken truth, than by faire soothing speeches. Thou maieft sometime mingle mirth with matters of weight, but it must bee done moderately without the hurt or detriment of thine estate and grauitie. For laughter is blame-worthy if it be immediately vfed, childishly squeaked, or taken vp by fittes as women are wont to doe. Esteeme not saucie scoffing, but ciuill mirth with curteous humanitie. Let thy conceites of mirth be without bying, thy sportes not without profite, thy laughter without vnseemly writhing of thy mouth and vifage, thy voyce without shriking, and thy pace in going without haftie shuffling. Let not thy rest be idleneffe. And when other plaie, take thou some holie and honest thing in hand. If thou art content, take heed offlatterie, and let it greeue thee as much to bee praised of naughtie men, as if thou were praised for thine owne naughtie deeds. Bee the glad-der for it, if thou displeasest euil men, and impute the euill opinions, which naughtie men haue of thee: for the best praife that can be gien thee. The hardeste worke of continencie, is, to put away the soothing courtesies of dissembling flatterers, whose fawning wordes vnndoe the minde, with pleasant sensualitie. Presume not too much upon thy selfe, neither bee thou arrogant. Submit thy selfe so farre as thou maieft keepe thy grauitie, and yet make not thy selfe a footstoole or cushion for euerie man to lean on. Be tolde of thy faults willingly, and suffer thy selfe gladly to be reprehended. If anie man for a cause be angrie with, and chide thee, acknowledge thy fault, and let his chiding profite thee. But if the chide thee without anie cause, thinke that thereby he would have profited thee. Fear not sharpe but sugred wordes. Doe thou thy selfe eschue all sortes of vices, and bee not an ouer bufie searcher out of other mens faults, bee thou no shapefault finder, but an admonisher without upbraiding, so that still thy warning may beare the shewe of chearfull mirth: and condiscnt easie to pardon the error. Neither praife nor dispraife anie man ouermuch. Be still and giue care to them that speake, and be readie to instruct them that doe hearken: to him that asketh giue a readie aunfwere, to him that desipeth thee giue place easie, and fall not out to chiding and curfing. If thou art continente, haue an eye to the motions of thy bodie and minde that they be not vnseemly: and let not light by them, because no bodie feeth them. For it maketh no matter if no bodie see them, so thou thy selfe doest spie and perceiue them. Be moueable not

light.
light, constant, and not stubborn. Bee liberal to all men, fawning on no man: familiar with few, and upright to everie one. Beleeue not lightly everie rumour, accusation, or conceived suspicion. Deliue vaine glory, and bee no sharpe exactor of the goods that thou hauest. Vie fewe wordes thy selfe, but suffer them that speake. Bee graue, not rough, nor contemning the merrie nature. Bee desirous and applicable to bee taught wisedome, impart what thou knowest to him that demaundeth without anie arrogancie, and desire to learne the things that thou knowest not, without hiding thine ignorance. A wise man will not chaunge his common countrey fashion, nor make the people gaze on him with newe found deuities. Thus much have I ditthero recited touching continencie, out of the writings of the blessed Wloppe Marue of Durnia. Wee for our partes must pray to the Lords, that hee will vouchsafe to bestow on vs his boly spirite, by which the force of continencie in all things may take roote in our hearts, to the bringing forth of fruite in our deeds, agreeable to the preescript rule of this commaundeed continencie. For unlesse the boly ghost doe quicken and inspire vs, we doe in vaine giue care to so many and so good commaundements, and unlesse we live and leade a temperate and a sober life, wee are utterly unwoorthie to bear the name of Christians.

To this place also both the treatie of fasting belong, which I meant to handle in as fewe wordes, as conveniently can be: Christian fasting is a discipline, ordering and chalckening of the bode for the present necessitie, which wee beginnes and keepe of our owne accord without compulsion, and wherewith we humble our selves in the light of God, by drawinge from the bode the matter that setteth the flesh on fire, thereby to make it obey the spirite. For so long as we mostall men do liue in this bode, the flesh both still resist the spirite, and most of all rebeleth then, when we with delicatnes doe paperse the bode. Wherefore fasting both draw from the bode everie evil, which strecheth up and strengtheneth it against the good commaundements of Gods boly spirite.

Now the necessitie, for which wee keepe this fasting, is of two sortes, publique and private. Wee fast for the publique or common necessitie, when some calamitie both either oppresse or else hang over the head of the Church. Of such a manner of fastinge we see examples in the 2 chap. of Joel, and in the 3 of Jonas his prophecy: which bee so ord in fasting was yde in the time of our Lords Apostles:as it is evidently extant in the Acts of the Apostile. And this kinde of fasting both seeme to have differed beere little among them of olde, from a generall mourning: yea it seemeth altogether to have bee nothing else, but a kind of lamenting. In the scriptures every bode is full of examples, which teach and instruct vs howe the holy Saints did humble themselues in the light of God with true repentance for their sinnes and offfenses. Private necessitie is that for which everie particular man both fast when hee feeleth himselfe to be vered with bodily concupiscence, that thereby hee may take from the bode the name and setwell, least the body at last be fired and burned. For the Lord in the Gospel saide, that the children of the blydechamber do fast when the blydegroome is taken from
Of what quality & kinde our fastings must be.

from them, that is, in a hard and dangerous time. The marriage both signifieth the bond whereby we are knit to Christ in faith, and the holy Ghost. This yet notwithstanding, the goodlie man doth still rejoice. Hee both with gining of thankes, and temperance both eate and drinke to such as is sufficient, and is delighted also in these externall gifts of God: but when hee saeleth that the bridegroom is ready for to depart, as that he is nowe already almost departed out of his heart, that is, when hee sealeth that the spirit is extinguished by the fleshes wantonness, and that faith doth once beginne to be cold, then both he setteth himselfe to prayer and doeth appoint a solemn fastinge, thereby either to kepe the bridegrome still, or else to pull him backe being ready to departe.

But neither publique nor private fastings can abide to be enforced. For they will not be compelled, but desire to proceed of a free, chearful, and voluntary minde. Unwilling men do nothing well. God requireth a chearful giver. Whereupon, let fastings be moderated according to the quality of places, persons, perils, and temptations: if they be not continual, yet let them be often, till such time as we be delivered and ridde utterly of them. Let them be without superstition and fained hypocrisy as our Lord in the sence of S. Patheus Gospell hath taught vs. Herewithall doe the words of S. Hierome agree very well, which he wryte to Nepolianus touching fastinge, as followeth. Prescribe to thy selfe so long a time to fast in, as thine abilitie will sustaine thee to beare. Let thy fastings be pure; uncorrupt, simple, moderated; and not superstitious. What availeth it to eate no oyle, and to seake out such seldom fond cates, as are hard to bee come by, as figges, pepper, nuttes, dates, pure flour for ouerfine breede, and honie? The gardens with digging for newteles, are turned ouer and ouer, because wee will not eate common cribble breede; and so while our daintie mouthes seake after doli-cates, our soules are pulled from the kindome of Heauen. I heare moreover, that some men there are, which (contrarie to nature) refuse to drinke water and seedd vpon breede, but recke vpe and swallowe verie costly suplings, daintie hearbe brothes, and the iuce of Beetes, not out of a cup, but out of a shell. O shame, blash we not at such fond toyes, and are wee not ashamed of such superstiti- tion? Thus much sayeth Hierome, And it is eviuent, that euin at this day this vice is especially receiue among our wealthe and religious men.

But the end of Christian fastings, The end of fastings, are, that the Church, or inner should submite and humble them selues before the Lord, that the flesh should be obedient and subject to the spirit, that the flesh should not hinder the inner to worke righteousness, and that the intent and minde of him that prayeth should bee the more earnestly bent toward God. For fasting is of the number of those workes, which of themselves are not absolute and perfect, but haue an other meaning, for which they are opined to an other end and purpose: therefore fasting is a certaine helpe to the prapers and virtues of godlie men. Where- upon in the Prophetes bee seide, that the fastings of the Jews was displeased the Lord: for they did naught else but fast alone, that is, they did at
The seventh precept of the 10 Commandments.

A certaine and appointed time abstain from their usuall manner of eating, but they refrained not themselves from sinne and wickednesse, but let their flesh have the byble at will, when as in deed they should have ceased to have pampered it, that thereby it being the weaker, the spirit might be the stronger to doe and fulfill all sort of good workes. And therefore, saith the Lord: I have not chosen such a manner of fasting: and the reft as it followeth in the 5: chapter of Elay, and in the 7 and 8. chapters of Zachary's prophetic.

The Apostle Paul verily doth expressly say, that Meat commendeth us not to God: for neither if we eat haue wee anie thing the more, neither if we eat not haue we anie thing the leste. He therefore doth not fast truely, which doth abstaine onely at a certaine appointed time from certaine manner of meates, but he which doth therefore restraine from the pleasures of the flesh, that thereby hee may make it subiect to the spirit, \& do the workes of faith and charttie, which are acceptable in the light of the Lord. If therefore thou dost desire to fast a true fast, eat, drink, and sleepe, and take beche to thy bodie that it were not insolent, fast from all sinne, eat not the meate of malice, fast not the inneats of lust and pleasure, and be not set on fire with the wine of wantonnesse. Fast from euill deeds, abstaine from euill words, and restraine thy selfe from naughtie thoughts. For fasting also faith: True fasting consisteth in freeness from vices, in continenci of tongue, in suppressing of anger, in cutting off concupiscence, backbiting, lying, and perjurie, &c. But even as the good workes them selues, which are done by faith, doe not merite the kingdom of heaven (foz that glory is due to the merite of Christ alone) even so fasting, which is an obie and help to good workes, doth not meritingly deserve the kingdom of God.

But now I see a doubtfull disputacion arise among the most diuines of this our age, touching the time and manner of fastings, and also of choice of meates. Some there are which affirm and uphould the fastes of Lent, the embrazing daies and such other to be the fastes which God hath appointed. There are that say thou hast not fasted, if by any meanes thou fast anie flesh. And their are, which prescribe and appoint some certaine houres to fast in. But I for my part see not anie such doctrines to bee taught vs in the Scriptures. For the Lord in the Gospell kept not any of their defined fasts, when he fasted fourtie daies, but did altogether abstaine from all kinds of meate, even as Poses and Vellas hau done: wherefore he by that deed of his did not give vs any law to fast thus. Wherever the Lord in the gospell doeth evidently teach, that the thing which entret in by the mouth, doth not defile the man, but that which issueth out from his heart. To the pure are all things pure. And Paul faith: I know, and am perswaded through the Lorde Iesus Christ, that nothing is common of it selfe, but to him that thinketh that anie thing is common, to him is it common. Again, Let not him which eateth, despise him which eateth not, nor let him which eateth not, judge him, which eateth; for him that eateth the Lorde hath taken. Wherever the place is evident which the same Paul witeheth in the fourth chapter of his Epistle to Timothie, where hee affirmeth, that the
the forbidding of meats is a doctrine of beasts. Neither needeth ane man here to tell vs any whit of the Tacians and Encratites: for they did laud the good creatures of God. Paul speaketh of them, who, although they do not bitterly condemne meate and marriage doe yet notwithstanding forbid the use of meate.

Furthermore, we doe not read that any lawes were ordained in that age which followeth next after the preaching of the Apostles, which did command and prescribe any time and order of fasting, or choice of meate. I will rehearse unto you (nearly believed) the wordes of Irenæus the martyr, which in the Ecclesiastical history of Eusebius, are to be found word for word as they are here set downe. The controversy is not onely touching Easter day, but also touching the manner of fasting. For some doe think that the fast ought to be kept but one day onely, other two, other more, and some whole 40 dayes, so that counting the hours of the night and day, they make a day. Which difference of observing the times, is not nowe first of all in our age begun, but was brought in a greate while agoe (as I suppose) of them which did not simply kepe that, which was taught from the beginning, but either by negligence or vnskilfulness fell afterwarde into a worser vs and custome. And yet notwithstanding, all these though they tarred in the observation of times, were neverthelesse and are agreeable with vs, neyther hath the disconord about fasting broake our concorde in faith. Thou s much Irenæus, Cyprian, Socrates Constantinopolitanus in the 9 boke and 18 Chapter of his tripartite historie witnesseth, that about the yeare of our Lord 453, in the reign of Theodosius the younger, the same disuerstitie was in the Church, and setteth it downe in these wordes following: Furthermore, they have not the same kindes of abstinence from meate: For some doe altogether absteine from liuing creatures; some among liuing creatures doe eate fishe only: some with fish doe eate on soules also, saying, that they (as Moses faith) haue their substanto of water: Some are knowne to absteine from Hearbes and egges: some doe eate of drye breade onely: some not so much as that: some fasting nine houres, doe then without difference vs any kinde of meate: and innumerable customes are found among sundrie men. But now the verie same Socrates shewing his opinion upon that diuerstitie both say: And for because no auncient writing is found touching this thing, I thinke that the Apostles left it free to euerie mans judgement, that euerie one may worke, not by seare or necessitie, the thing that is good. Thus farre Socrates. The fastes of Chzllians therefore ought to be free and not bound to lawes. Apollinus, a certaine auncient and Ecclesiastical writer disputing against Pontanus the horethic faith: This is he which taught that marriages are vndone, and which first of all hath appointed lawes for men to fast by. And verily to doe about to set downe to all men, and nations, one manner of fasting in one appointed time, oneprescribed order, and choice of meate is a meere follie; a brainesickhe kindes of madness, fo2 according to the choice of any, to are mens bodies of sundrie temperatures, and one kind of meate both not sitte men of sundrie complections, to one kind of affection. The most godly way therefore, is profitable order for the Church.
The seventh precept of the 10 Commandments.

is, that all pastors in euerie congregation should teach sobriety, temperance, and the true faith in deed; not presuming to prescribe any laws for the choice of matters by times, but leaving that free to every man's nation, who undoubtedly will have an especial eye to temper the excesses from the thresses, by which they perceive, their health will be indangered, but most of all in the time when the lefe beginneth to ware out wanton, or lose some great peril hangeth over their head. For the time of fastings is not provoced till an appointed number of yeares or days be expired, but till the lascivies or wantonnes of the flesh, temptations, or motions be utterly besieled. Fastings being so ordered, as they be the exercises of godlines, obtaine great praise in deed in the Church of the Lord.

Thus much hitherto touching fastings, how to shew bype this seventh precept, I say it forbidden all intemperance, it commandeth holiness, and the clean and lawfull life of all the members of the whole bodie: and therefore in this short precept there is contained a god part of the doctrine of Christ and his Apostles. For Paul to the Thessalonians sayeth: We beseech you brethren, and exhort you by the Lorde Iesus, that yee increase more and more, as yee haue received of vs, bowe ye ought to walke, and to please God. For ye knowe what commandementes we gaue you by the Lorde Iesus: For this is the will of God even your holinesse, that ye should abstaine from fornication, that euerie one of you should knowe how to possesse his vessel in holinesse and honour, not in the lust of concupiscence as the Gentiles which knowe not GOD. God is a revenger of all such as we haue forewarned you and testifie.

For God hath not called us into uncleanness, but into holinesse. And straight way after againe: The God of peace sanctifie you throughout, that your whole spirit, soul, and bodie may bee preferred blamelesse in the coming of our Lord Iesus Christ.

I haue againe my brethren, passed beyond the appointed time of an ordinarily sermon, saying you longer than I am wont to doe. Pardon this fault, for (I hope) I haue not troubled you almost two whole houres, without profiting you any whit at all. Make your prayers now, and depart in peace. By the helpe and will of God I will within these fewe dayes adde the rest of the tenne commandements.

The grace of our Lorde and saviour Iesus Christ be with you all.

Amen

The ende of the first Tome containing two Decades.
THE THIRDE AND FOURTH DECADE
OF SERMONS.
WRITTEN TO THE MOST RENOWMED KING OF ENGLAND, EDWARD the sixt, by HENRIE BULLINGER.

THE SECOND TOME.

I E S V S.

This is my beloued Sonne, in whom I am well pleased. Heare him. MATTH. I7.
TO THE MOST RENOWNED PRINCE
EDWARD THE SIXT, KING OF ENGLAND
and France, Lord of Ireland, Prince of Wales, and
Cornwall, defender of the Chriftian faith: Grace and
peace from God the Father, through our Lord
Iefus Chrift.

Our Maiestie would, I know right well, most Roial
king, admit a stranger to talk with your grace if any newe
guest should come and promise that he would briefly out
of the sentences and judgments of the wisest men, declare the
very true and causes of the felicitie & unhappy state of every
king and kingdom: and therefore I hope that I shall not be
excluded from the speech of your maiesty, because I do affur-
redly promise, briefly to laye downe the very causes of the
felicitie and lamentable calamities of kings and their king-
domes, so clearly and evidently, that the bearer shall neede not to trouble himselfe
with over busie diligence to seeke out my meaning, but onely to give attentive care
to that which is spoken. For by the helps of God, I will make this treatise not to be per-
ceived onely by the wit and true judgement of learned heads, but also to be scene as it
were with the eies, and handled as it were with the hands of very idiots and unlearned
hearers, and that too, not out of the doubtfull decrees and deuises of men, but out of the
affured worde of the most true God. Even the wisest men doe verie often deceive vs
with their counsels, and greatly endanger the followers thereof. But God which is
the light and eternall wisdome cannot any time either erre, or conceiue any false op-
inions, or repugning counsels, much leffe teach others any thing but truth, or seduce any
man out of the right way. The wisdome of the father doth in the holy Goffell crete out
and say: I am the light of the world: he that followeth me, shall not walke
in darkenes, but shall haue the light of life. This eternall wisdome of God, as it
doeth not disorderly wrap things up together and make them intricate, but laieth downe
in order, and teacheth them plainly, so it doeth not onely minister wholesome counsels but
bringeth them to the effect, which they wifc that obey hir. Oftentimes verily men
do giue good counsels that are not wholesome, but yet in their counsels that is alto-
gither omitted, which should have been first and especially mentioned. All the wise men
almost of the world, have been of opinion, that kings and kingdoms should be most hap-
pie, if the king of the coutrie be a wise man, if he have many wise, aged, faithfull, and
skilfull counsellors: if his capitaines be valiant, warlike, and fortunate in battell: if he
abound with substance, if his kingdom be on every side surely fortisied, and lastly if his
people be of one minde and obedient. All this I confesse is truly, rightly, and very wise-
lly spoken, but yet there is another singular and most excellent thing, which is not here
reckoned among these necessaries, without which no true felicitie can be attained, nor
being once gotten can safely be kept: when as contrarily, Where that one thing is pre-
sent, all those other necessaries doe of their accord fall vnto men, as they themselves can best wish or desire. The Lorde our God therefore who is the only giver of wise and perfect counsel, doth far more briefly and better set forth all shortly, & say in the Gospel. But seek ye first rather the kingdome of God, and the righteousnes thereof, and all these things shall easily be gien vnto you. Again, Blessed are the cies which see that ye fee. For I say vnto you, that many kings and prophets have wished to see the things that ye see, and to heare the things that ye heare, and have neither hearde nor seene them. And againe, Nay rather blessed are they that heare the worde of God and keepe it. And this thing above all other is vere necessarie. Marie hath chosen the good part which shall not be taken from her. Having my warrant therefore out of the word of God I dare boldly anow, that those kings shall flourish and be in happy case, which wholly give and submit themselves, and their kingdomes to Jesus Christ the only begotten Sonne of God, being King of kings, and Lorde of lords, acknowledging him to be the mightieest Prince and Monarch of all, and themselves his Vassals, subjectes, and servants: which finally doe not follow in all their affairs their owne minde and judgement, the lawes of men that are contrarie to Gods commandements, or the good intents of mortall men, but do both themselves follow the vere lawes of the mightieest king and monarch, and also cause them to be followed throughout all their kingdome, reforming both themselves and all theirs, and by the rule of Gods holy word. For in so doing the kingdome shall flourish in peace and tranquillitie, and the kings thereof shall be most wealthy, victorious, long linned and happie. For thus speaketh the mouth of the Lorde which cannot possibly fye:

When the king fitteth vppton the scate of his kingdome, he shall take the booke of the law of God, that he may reade in it at the daies of his life, that he may doe it and not decline from it, either to the right hande or to the left: but that he may prolong the daies in his kingdome both of his owne life & of his children. And againe, Let not the book of this law depart out of thy mouth (Josue, or thou whatsoever thou art that haft a kingdome) but occupie thy minde therein day and night, that thou maist observe and doe, according to all that is written therein: for then shalt thou make thy way prosperous and then shalt thou be happie. It is assuredly true therefore confirmed by the testimonie of the most true God, and in expresse words pronounced, that the prosperitie of kinges and kingdomes consorteth in true faith, diligent hearing, and faithfull obieing the word or lawe of God; whereas their calamitie and viter overthrew both follow the contrarie.

This will I make, as my promisse is, in this annexed demonstration both evident to the eies, & as it were palpable to the very hands, by the examples of most mightie kings, not taken out of Herodotus or any prophane authour, but out of the infallible historie of the most sacred Scriptures. Saul the first king of Israel was both most fortunate and victorious, so long as he did in all things follow the word of God: but when he once gave place to his owne good intents and meaning, being utterly forfaken of the Lord, he hearest Samuel say to his face: Thou haft refueld & cast of the word of the Lord, therefore hath God also cast thee away, that thou shalt not be king of Israel. I will not here stande over largely to declare the miseries & calamities, herein he was wrapped from that time forward. For as he himselfe was horribly haunted and vexed with the euill spirit, so did he not cease to vexe and torment his people and kingdom,
untill he had brought them all into extreme danger, where he and some of his were slain, and put to the worst by the heathen their enemies, leaving nothing behinde him but a perpetual shame and endless ignominy. Next after Saul did David succeed in the state and kingdom, who without all controversy was the most happiest of all other kings and princes. But what for he did set by the word of the Lord, it is evident to be seen by many notable acts of his, and especially in that Alphabetical Psalm which in order and number is the hundred and nineteenth. For therein he setts forth the praise of God's word, the wholesome vesture whereof he doth as large wonderfully expound, in teaching what great desire and zeal we ought to have thereto. For he was schooleed and had learned before by private mishaps and (harmfull deeds, and lastly by the unhappie sedition of his gracelesse sonne Absolon, what an exil it is to decline from the word of the Lord. Salomon the sonne of David the wisest and most commended king of all the world, did so long enjoy prosperitie and praise at the mouth of the Lord, as he did not neglect with reverence to obey his word. But when once he had transgressed the Lords commandement, straightway the Lord did say unto him: Forasmuch as this is done of thee, and that thou haft not kept mine ordinances and my statutes which I commanded thee, I will rent thy kingdom from thee and will give it to thy seruant. And now mark that according to that saies, immediately after Salomons death the kingdom was rent into two parts, and that ten Tribes followed IIroboam the seruant of Salomon. Two Tribes clave still to Roboam Salomons sonne. He for neglecting the worde of the Lord and following after strange gods, is overwelmed with an infinite number of wofull miseries. For the scripture testifieth that the Egyptians came up against Jerusalem and did destroy the citie, palace, and temple of the Lord. Abia the sonne of Roboam overcame the host of Israel, and bare away a triumphant victorie, when he had wounded and slaine five hundred thousand men of the ten Tribes of Israel. And of this so great a victorie no other cause is mentioned, but because he beleuved the worde of the Lorde. Next after Abia, did his sonne Asa a renowned and mightie and puissant king reigne in his stead, of whom the holy scripture testifieth, that he abolished all superstition, and did restore sincere religion according to the word of God: whereby he obtained a most flourishing kingdom in peace and quietnesse by the space of forty yeeres. Againie of Isaphat Asa his sonne we read: The Lord was with Isaphat because he walked in the former waies of his father David and sought not Baalim, but sought the God of his father and walked in his commandement. And therefore for his princely wealth and famous victories he was renowned through all the world. But to his sonne Ioram who forsooke the word of God Helias the prophet said: Bicause thou haft not walked in the waies of Isaphat thy father, and in the waies of king Asa, but haft walked the waies of the kings of Israel, behold with a great plague wil the Lord smite thy folke, thy children, thy wives, and al thy goods: And thou shalt suffer great paine, euen a disaste of the bowels, untill thy guts fall out. And whatsoever the Lord threatened to bring upon him by the mouth of the Prophet, that did the unhappie king feele with unspeakable torments to his great reproches: being made an example of wretchednes and miserie which doth light on all the partes of them that do forsake the word of God.

Neither was the hap of Ochofias sonne to king Ioram and Athalia in any point better. For at the commandement of Jehu he was stabbed in and slaine wretchedly: because he chose rather to follow the waies and ristes of the kings of Israel, than the very true
true laws of the Lord his God. Moreover Ioas a childe yet but seven yeeres old being by the labour, faith, and diligence of the faithful priest Ioada restored too, and seate in the place of his father who was slaine before him, reigned after the wicked Athalia was put to death, most happily and in a prosperous state, so long as Ioada the priest did live. But when the high priest was once departed out of this world unto the Lord, the king being immediately seduced by the malice and villainies of his wicked counsellors, left off to follow the word of the Lord. And as he ceased to follow the Lord, so did felicitie and glory forfake to follow him. For the Syrians comming on with a very small power of armed men, do destroy and put to flight an infinit host of Jewish people, they put to the word all Joas his counsellors, and make a spoile of all his kingdom. And Joas for rejecting the Lord deserved with excessive grief first to behold this miserie, then to pine away with a long consuming sickness, and lastly upon his bed to have his throne cruelly cut of his owne household servants. Amasias the sonne of Joas is renowned for a famous victorie which he obtained upon the Idumites, for no other cause, but for obeying the word of the Lord. But afterward when he began to rebel against God and his Prophets, he is in battell vanquished by Joas king of Israel, by whom when he was spoile, and compelled to see the ouerthron of a great part of the wals of Jerusalem, he was himself at the last by conspirators intrapped and miserably murdered. Next after him succeeded his sonne Ofas who also as well as the father, enioied a singular felicitie and most happy life, so long as he gain'd and not the mouth of God: but when he would surfe and take upon him that office, which God had properly appointed to the Levites alone, directly opposing himself against the word of the Lord, he was striken with a leprose, and for his uncleanness was compelled severally to dwell afofore in banishment from the company of men even until his last and dying day. Iotham also the sonne of Ofas is reported to have bene wealthie and victorious in his wars: the cause of this felicitie the Scripture doth briefly adde and say: Iotham became mightie bicaufe he directed his waies before the Lord his God. But cowardly Achaz the son of Iotham, as he was of all the Jewish kings almost the wickedest, so was he in his life the most unfortunate. For in somuch as he forsooke the lave of the Lord his God, the Lord delistered both him & his people, first into the hands of the king of Syrians, and afterward into the hands of the Israelites, who in one day flew one hundred and twenty thousand leues, and tooke capture away with them two hundred thousand women and children. So Achaz himselfe and all that were his, by feeling had proove of all kind of calamities, being made an example to terrifie all other that doe gain'say the word of God. The good and godlie king Ezechias succeeded his ungodlie father in the seate and kingdom. Of him we have this testimonie in the Scripture: He did that which was right in the sight of the Lord, according to all that his father David did, He put away the high places, and brake the images, and cut downe the groues, and all to brake the brazen serpent which Mofes had made. For unto those daies the children of Israel burnt sacrifice to it. He trusted in the Lord God of Israel. For he clane to the Lorde, and departed not from him, but kept his commandements, which the Lord commanded Mofes.

And now let us hear what followed upon this obedience and faith of his. The scripture goeth forth and faith: And the Lord was with him, so that he prospered in all things that he tooke in hand. While he did regne the most ancient and puissant Monarchie of the Assyrians was broken and diminished. For when Senach-
rib king of Assyria besieg'd the citie of Jerusalem, the angel of the Lorde in one night flue in the Assyrians came one hundred fourescore and five thousand soldiers. And the king of Babylon also did very honorably by his ambassadours sende princely giftes unto Ezekias desiring earnestly his amitie and friendship. For the glorie of that most godly king was blome abroad, and knowne in all the world.

Againe when his sonne Manasses a verie wicked man did not tredeth the path, and expreseth the deedes of his most holie father, but being made king in the twelve yeere of his age did of purpose crosse the word of God, and brought in againe all the superstiti-on, which his father had abolisht, he was taken captiue and carried away to Babylon: and although by the goodnes and mercy of God he was restor'd to his seate againe, yet when hee died he left a mayned and troublesome kingdome vnto his sonne Ammon: who also for his rebelling against the word of God as a most unfortunat man reigned but two yeeres onely, and was at the last wretch'dlie slaine by his owne housbold seruautes. In place of his murdered father was his sonne Iofias setted in the kingdome being when he was crowned a childe but eight yeeres olde. Of all the kinges of Juda hee was the foure and euescall crown'd. He reigned quietlie and in all points most happily by the space of one and thirtie yeeres. Now the scripture which cannot lye, doth paint out to our eyes the faith and obedience, which he did devoutly shew to the worde of God, for which that felicitie did accompa-nie his kingdome. He was nothing moved with the admonitions of his father Ammon's counsellours. But so soone as he had heard the wordes of the lawe read out of the booke, which Helkia the high-priest found in the temple at Hierusalem, he straight away committed himselfe wholly to God and his word. Neither stayed he to looke for the minde and reformation of other kinges and kingdomes, but quickly forecasting the best for his people, he began to reforme the corrup-ted religion, which he did especcially in the eighteenth yeere of his age. And in that reformation he had a regard always to follow the meaning of the holy scripture alone, and not to give ear to the deedes of his predecessors, to the prescribed order of long continuation, nor to the common voices of the greatest multitude. For hee assembled his people together, before whome hee Luke open the booke of God's lawe, and appointed all things to be ordered according to the rule of his written worde. And thereupon it commeth which we finde written that he spared not the auncient temples and long accustomed rites which Salomon & Iero-boaam had erectt and or-derd against the word of God. To hee short this king Iofias pulled downe and overthrew, whatsoever was set up in the Church or kingdome of Juda against the word of God. And least peraduenture any one should causil and say, that he was over hardy and too rough in his dealings, the scripture giveth this testimony of him and faith: Like vnto him was there no king before him, which turned to the Lord with all his heart, with all his soule, and all his might, according to all the lawe of Moses: neither after him arose there anie such as hee. Whereas we readtherefore that this so commended and most fortunate king, was overcome and slaine in a foughten battaille, that death of his is to be counted part of his felicitie, and not of his miserie. For the Lorde himselfe said to Iofias: I wil gather thee vnto thy fathers, & in peace shalt thou be buried, that thine eyes may not see all the euill which I will bring vpon this place. For there is no greater argument that the people and verie princes of the kingdome under that most holie king were mere hypocrites and idola-ters, then for because next and immediately after his death both his sonnes and...
Of the felicitie and calamities

Peeres retelling the worde of God did bring in againe all superstition and blaspemous wickednesse. Whereupon we read that for the whole 22. yeeres, wherein the kings of Juda did reigne after the death of Iofias, there was no peace or quietnesse in Hierusalem, but perpetuall seditions and most bloudie murthers. Next after Iofias: reigned bis sonne Ioachas: but within three monethes after he was taken, bound, and led captaine away into the land of Egypt. After the leading away of Ioachas, bis brother Ioachim were the crowne, whom in the eleventh yeere of his reigne being bound in chains was flaine by Naborchodonosor, and lastly (as Ieremie faith) was buried in the sepulchre of an Asser. In Ioachims steade was his sonne Iechonias set up, but about three monethes after he with his princes and substance was taken captaine and led away to Babilon. After him the kingdom was given to Zedechias the sonne of Iofias: but bicause he would not obey the word of God preached by the Prophet Ieremie, he looseth both his life and kingdom in the eleventh yeere of his reigne. In whose time also the temple is set on fire, Hierusalem is sacked, and the people flaine for the most part or led away captaine. Thus much hitherto touching the kings of Juda. For in Zedechias both the kingdom and maiestie or dignitie there of did faile and make an ende.

To these if we adde the endes and defineties of the kings of Israel, we shall againe be compelled to confesse that all felicitie of kinges and kingdomes do consist in heauti and following the word of God, and that contrary calamities and miferies doe rise by the contempt and neglecting of the same. For Ieroboam the first king of the seperated Israelites, letting passe the word of God, did ordaine newe rites to worship the Lorde by, and eretled newe temples, but by so doing he overthrew himselfe, his house, and all his kingdom. After him doth Baasa succeed both in the kingdom & idolatrous religion, which was the cause why he and his were utterly destroyed. Then followeth Ahaz, the father of Achab, who for augmenting idolatrous impietie, so horribly flaine with all his family, so that not one of his escaped the reuengeing sword of Gods anger and ielosie. And for bicause Iehu was faithful & valiant in killing those tirants, in dispersing Baals priests, and rooting out of idolatrous superstition, the Lord doth promise and say unto him: Because thou hast zealously done that which thou haft done, according to all that is right in my sight, therefore shall thy children vnto the fourth generation sit on the feast of Israel. And we read verily that his sons & nephews were notable princes which succeeded in the kingdom, even Joachas, Ios, Ieroobam the second of that name, & Zacharias: The other kings, as S ellum, Manabe, Pekiah, Pekah, & Osee, had their kingdom altogether like to the kingdom of the son of Iofias, to wit, in a seditious, troublesome and a most miserable taking. For they despipt the mouth of the Lord. Therefore were they utterly cut off, and for the most part either slaine or carried away captaine by their enimes the Assyrians. From the division of the people into two seuerall kingdoms after the death of Salomon, there were in number 19 kings of Israel, and 18 of Juda. The kings of Israel altogether reigned about 272. yeeres, and they of Juda about 393. Now by the space of so many yeeres in the most renowned & peculiar people of God, which was as it were a glasse set before the eyes of all nations to view and behold themselves in, there might the truest causes of felicitie & calamities of all kinges and kingdome in the whole world be so truly represented & perfectly painted, that there should be no need to fetch from else where, a more plaine and evident demonstration of the same.

And yet for all that we are not without other foreigne examples, whereby to prove it.
Of Kings and Kingdoms.

is. For the Pharaohs of Egypt were the destruction both to themselves & also to their kingdom, by their stubborn rebellion against God's word. AGAIN, Darius Priscus and the great Nabuchodonosor enjoyed no small felicity, because they despised not the counsels of Daniel. Balbozar king of Babylon, a desperate contemner of God and his word, is in one night destroyed with all his power. Babylon the most ancient and famous citie of the world is taken, set on fire, sacked, and overthrown, and the kingdom translated to the Medes and Persians. Neither were the kings of Persia unfortunate at all, I mean Cyrus and Darius otherwise called Artaxerxes, because they favored the word of God, and did promote his people and true religion. But on the other side we read that Antiochus surnamed Epiphanes was most unfortunate, who as it were making warre with God himself, did most wickedly burne and make away the books of holy Scripture. Furthermore we have at great store of examples also even out of those histories which followed immediately the time of Christ's ascension. For so many Romane Emperors, kings and Princes as persecuted the preaching of the Gospell, and Church of our Lord Jesus Christ, and advanced idolatrie and superstitious blasphemies, so many I saie, did die a foule and shamefull death. Of this are Eusebius and Orosius renowned Historiographers assured witnesses. AGAIN, S. Augustine lib. 5, de Cist. Dei, affirmeth that incredible victories, very great glory and most absolute felicite hath beene given by God unto those kings, which have in faith sincerely embraced Christ their Lord, & vsterly subverted idolatrie and superstitious blasphemies. It is evident therefore that felicitie commeth by good will and obedience to the word of God, and that all kings & kingdoms shall be unhappie, which for sake the worde of God, and turne themselves to mens inventions. And this I have, I trust, declared hitherto so plainly, that the hearers may seeme not only to understand, but also to see before their eyes, and as it were to feel with their hands the pitch and material substance of this whole treatise.

But wherunto doth all this tend? That your Royall majestie forsooth may undoubtingly know, and be assuredly persuade that true felicitie is gotten & retained by faithfull studye in the word of God, to wit, if you submit your selfe altogether and your whole kingdom to Christ the chiefest and highest Prince; & throughout your whole realm, you dispose and order religion and all matters of injustice according to the rule of Gods holy wordes, if you decline not one baies breadth from that rule, but study to advance the kingdom of Christ, and go on (as hitherto you have happily begun) to subvert and tread under foote the usurped power of that tyrannical Antichrist. Not that your majestie needes or any whit at al mine admonitions or instruuctions. For you have undoubtedly that heavenly teacher in your mind. I mean the holy Ghost, which inspireth you with the very true doctrine of sincere and true religion. Your majestie hath the sacred Bible, the holiest booke of all bookes, wherein as in a perfect rule the whole matter of pittie and our true salvation, is absolutely contained and plainely set downe. Your majestie hath noble men and manie Counsellours belonging to your kingdom, faithfull, valiant, and skilfull besides both in the law of God, and men, who for their wedded love that they bear to the sincere truth, are greatly commended among forraine nations. And for that cause all the faithfull doth think and call your majestie most happie. But that happie king Ezechias (although he did especially vse the helpe of those excellent men Ezie and Micheas) did not despise faithfull admonishers, even among the meanest sorte of Luteites: neither thought they that in admonishing the king, they lost and spent their labour in vaine. I therefore hauing good affiance in your majesties good and and godly disposition,
Of the felicitie and calamities of kings, &c.

disposition, do verifie hope that this short discourse of mine, touching the true causes of the felicitie and calamities of kings and kingdoms shall have a profiting place with you. Even I which 12 yeeres since, did dedicate unto your father of famous memory Henry the eight a booke touching the authority of the holy scripture, and the institution & function of Bishops, against the pontificall chuses of the Romish superstition and tyranny, & now by experience know that that labor of mine brought forth no small fruit within the realme of England: am now so bold againe as to dedicate these my Sermons unto your Royal maiestie. In these Sermons I handle not the least and lowest points or places of Christian religion, the law, sinne, grace, the Gospel and repentance. Neither do I, as I thinke, handle them irreligiously. For I use to conferre one scripture with another, then which there is no way better and safer to follow in the handling of matters touching our religion. And for because you are the true defender of the Christian faith, it can not be but well undoubtedly, to have Christian Sermons come abroad under the defence of your maiesties name. My minde was according to mine abilitie, and the measure of faith which is in me, to further the cause of true religion, which I more beginneth to bud in England, to the great rejoicing of all good people. I have therefore written these Sermons at large, and handled the matter so, that of one many more may be gotten. Wherein the Pastor's discretion shall easily discern what is most available and profitable for every severall Church. And the Pastor's duty verie is rightly to move the words of truth, and aptly to give the fodder of life unto the Lords flocke. They will not thinke much, I hope, because in these sermons I doe use the same matter, the same arguments, and the very same words, that other before me both ancient and late writers (whom I have judged to follow the scriptures) have used: yet now, or which I my selfe have elsewhere alledged in other bookes of mine owne heretofore published. For as this doctrine at all times, and in all points agreeable to it selfe is safest to be followed, so hath it alwaies beene worthlie praised of all good and godlie people. If the Lorde grant me life, leisure, and strength, I will shortly add the other eight Sermons of the fourth Decade, which are behinde. And all that I say here, I speake it still without all preicidence to the judgament of the right and true Church. Our Lorde Iesus the king of kings and Lorde of Lordes, leade you with the spirite, and defende you to the glorie of his name, and safetie of all your Realme. At Tigure in the month of March, the yeere of our Lord, 1550.

Your Maiesties dutifully bounden and daily Oratour,

Henry Bullinger, minister of the Church
At Tigure in Swicerland.
THE THIRD DECADE OF SERMONS, WRITTEN BY
Henrie Bullinger.

Of the fourth precept of the second Table, which is in order the eighth of the ten Commandements, Thou shalt not steal. Of the owning and posses-sing of proper goods, and of the right and lawful getting of the same, against sundrie kinds of theft.

The first Sermon.

Or the susteining & nourishing of our lives and families, we men have neede of earthly riches. Perfl therefore after the commandments touching the preservation of mans life, & the holy keeping of two-locks knot, in this fourth commandment a law is given for the true getting, possesseing, using and behawing of wealth and worldly substance, to the end that we should not get them by theft or evil means, that we should not possesse them uniusly, nor use or spend them unlawfully. Justice requirith to use riches well, and to glue to every man that which is his: now since the lawes of God be the lawes of justice, they doe verie necessarily by way of commandement say: Thou shalt not steal. These words again in number are few, but in sense of ample significacion. For in this precept theft it selfe is utterly forbidden, all shifting subtilties are flatly prohibited, deceit and guile is banished, all cozening fetches are clean cut off: courtoynesse, idlenesse, prodigalitie, or unlawful spending, and all unlawful dealing is herein debarred. Moreover, charge is here given for maintaining of justice, and that especially in contracts and bargains. Wonderfull turmoiles verily are raised by and begun among men of this world, about the getting, possesseing, and spending of temporal riches: it was expedient therefore that God in his law, which he ordaineth for the health, commoditie, and peace of his men, should appoint a state & prescribeth an order for earthly goods: as in this lawe he hath most excellently done. And that ye may the better understand it, I will at this present, by the help of God's holy spirit, discourse upb the proper owning and upright getting of worldly riches: in which treatise the whole consideration of theft in all his kinds shall be plainly declared.

For the proper owning and possesseing of goodes is not by this precept prohibited, but we are forbidden to get them uniusly, to possesse them unlawfully, and to spend them wickedly: yea by this commandement the proper owning of peculiar substance is lawfully ordained, and firmly established.
The Lord forbiddeth theft, therefore he ordaineth and confirmeth the proper owning of worldly riches. For what canst thou steale, if all things be common to all men? For thou hast taken thine owne, and not another mans, if thou takest from another that which he hath. But God forbiddeth theft, and therefore by the making of this law, he confirmeth the proper possession of peculiar goods. But because there is no small number of that surious sect of Anabaptists, which denie this prophetic of severall possessions, I will by some evident testimonies of Scripture declare that it is both allowed and ratified of old. Of Abraham, who in the Scripture is called the father of faith, Eliazar his servant faith: God hath blessed my maister marvellously, that hee is become great, and hath giuen him sheepe and oxen, siluer and golde, men servants and maid servants, camels and asses: and to his sonne hath hee giuen all that he hath. Lo! then Abraham was wealthie, and did possesse by the right of prophetic all those things which God had giuen him: and he left them all by the title of inheritance, as peculiar and proper goods unto his sonne Izaar. Izaar therefore and Jacob possesse their owne and proper goods. Moreover, God by the hand of Moses bought the Israelites his people into the land of promise, the grounds whereof he did by lot divide unto the tribes of Israel his servant, appointing to every one a particular portion to possesse: and did by lawes provide that those inheritances should not be mangled and confounded together. In Solomon and the Prophets there are verie manie precepts and sentences tending to this purpose.

But I knowe verie well that these troublesome wranglers do make this objection, and say: That Christian men are not bounde to these prekses that are fetched out of the olde Testament. And although I could confute that objection, and prove that those places out of the old Testament do in this case bind us to marke and follow them, yet will I rather for shortness sake allege some prekses out of the scriptures of the new testament to stop their mouths withall. Our Lord Jesus Christ doth greatly commend his disciples the works of meric, which do consist in feeding the hungry, in giuing drinke to the thirsty, in clothing the naked, in visiting prisoners, and those that be sick, and in harbouring strangers and banished men. He therefore granteth to his disciples a prophetic and possession of peculiar goods, wherwith they may frankly do good unto other, and helpe the needy, and the man in miserie.

But the proper owning of severall goods being once taken awhai, good dyes and almes must of necessitie be utterly lacking. For if all things be common, then dost thou giue nothing of that which is thine, but all that thou spendest is of the common riches. Yet Paule the Apostle in his epistle to the Corinthians, bideth euery one to lay up almes by himselfe, which he might receive when he came to Corinth.

He hath also commanded every one to bestowe so much as he can finde in his hart willingly to give, and according to the quantitie that euery one possesseth, not according to that which he possesseth not: yet not to bestowe it to, that they, to whom it is giuen, should have more than enough, and they, which giue, shoule be pinched with penurie and lacke of things necessarie.
The same Apostle faith: We beseech you brethren, that ye study to be quiet: and to do your owne business, and to worke with your owne hands as we commanded you: that ye may walk honestly to them that be without, and that ye may have lacke of nothing. I could out of other his epistles allege many more proles of this same sort: but these are enough to declare sufficiently that propriety of goods is in both the Testaments permitted to Christian men.

In the Acts of the Apostles we read, that among them of the primitive and Apostolike Church, all things were common: but that which followeth in the same book doth declare what kind of communion that was which they had. For Luke saith None of them said that any thing was his of that which he possessed. Loe here, the first Christians possessed houses, grounds and other riches by the right of proprie: and yet they possessed them not as their owne goods, but as the goods of other men, and as it were in common, so notwithstanding that the right of proprie did still remaine in the possessors owne hands; if so be at any time necessity so required, they sold their lands and houses, and helped the neede of them that lacked. If they sold, then that which they sold was undoubtedly their owne. For no good man doth sell another mans substance, but that which is his owne; or that which he hath taken in hande to husbande as his owne. Moreover Peter compounding all this controvercie faith to Ananias, whilsts the land remained was it not thine owne; when it was solde, was it not in thy power? Now is it then that thou liest to the holy Ghost, and keepest backe parte of the price of the lande, and ma-

keth notwithstanding as though thou hadst brought the whole price unto us? It was in Ananias his power not to have sold the land, and when it was sold to have kept to himselfe the whole sum of money: and yet for that dece he should not have beene excluded from the Church of the faithfull. It was faire therefore at that time, even as at this day also it is, either to sell not to sell their lands and possessions, and to believe it commonly for the relieuing of the poore. Therefore that place in the Acts of the Apostles doth not take away the right of propriety, no commande such a communion of euerie mans goods as our madheaded Anabaptists do about to obtaine.

And as because I perceive that some do verie little Sticke to the letter, and use that communion of substance: it shall not be tedious to recite unto you (bereely believed) other mens judgements touching this point, I mean the opinions of them, which by conference of Scriptures haue made this matter most plain and manifest.

Whereas we read in the second Chapter of the Acts, that all which belonged were joined in one, it must not to bee understood, as though they like monks for taking euerie one his proper house, did dwell together in common all in one house, but that they, as it is immediately after said, continued daily in the temple, with one accord, not that they left off every man to eate in his owne house, and to provide things necessarily required of nature, or that euerie one tolde the house that he had, since there is afterwarde added, Breaking bread from house to house. If they brake brede from house to house, let these Anabaptists answere in what houses the Christians at Jerusalem did brake their
their breade. In the houses of unbelievers: I thinke nay. Therefore they brake breade and eate meate in the houses of the faithfull. Howe therefore did they all sell, or for take their landes and houses? Howe did they live together like cloysterers? Whereas Luke faith therefore, that so manie as believe were ioyed in one, that is to bee understood, that they did oftentimes assemble in the temple, so then that communicating of goods among the Christians, was nothing else but a sale, which the wealthier forse made of their landes and houses, to the ende that by bestowing that money, the poore might be relieved, lest they being compelled by penurie and famine, shoulde turne from Christianitie to indaisme againe.

Moreover, we reade in manie places of the Acts, that Christians kept to themselves the use of their houses and order of their subsistance, as in the ninth of the Acts we finde of Tabitha, who was ful of good works, making coates and clothing for widows and poore people.

In the twelfth of the Acts, we reade that Peter the Apostle being brought out of prison, came to the house of Parie the Mother of John, whose surname was Parke where many were gathered together to pray; hee faith not to dwell, but to pasture; whereby thou maist understand, that the congregation was assembled in that house to pray.

Againe, in the ninth Chapter: Peter faith many daies in the house of Simon the Tanner, which was a Christian man and dwelt in his owne house. And in the eleventh Chapter: the disciples according to euerie ones ability sent helpe to the brethren which dwell in Jyry. Lo here, as euerie one, faith he, was of ability. But what abilitie could any of them have had, unless they had somwhat of their own possessiion? In the sixteenth chapter, Lybe the woman that solde purple, when she was baptized, did saie: If yee haue judged me to bee faithfull to the Lorde, come into my house and abide there. Why said the not, sel my house: but come into my house: but for because she did so possess her house after hee believed, as that she made it common to the Apostles. In the 20. Chapter: Paul doth glodie that he hath not desired any mans gold, fluer or precious cloathes.

But what sense 02 reason could he in these wordes, unless it were lawful for Christian men to keep the possessiion of that, which is theirs. And in the 21. Chapter: Philip had at Cæsarea a house and four daughters, why solde he not his house? Philemon also of Paules house, had both a house and a servant to. It is therefore most plaine & euydent, that the holy Ghosts meaning is not to have such an order of life obserued, as these people do deserue, but that every man shoulde governe well his owne house and family, and relieve the brethrens necessiti, according as his ability will suffer and beare. To this ende also doe other places belong, 1. Timothie 5, Titus 2. 1. Thessal. 4. 2. 3. And when in all his Epistles almonst, he preferbeth to parentes and children, to husbands and wives, to maisters and servants, their office and duties, what doth he else, but teache howe to order our houses and families? thus much thus farre.

What may bee saide of that moreover, that manie wealthie men in the Gospell, are reported to have bene worship...
worshippers of God: Joseph of Arimathea, which buried the Lord after he was crucified, is said to have been a wealthy man, and a disciple of Christ also. The women were wealthy who followed the Lord from Galilee, & ministered to him and his disciples of their goods and substance. The gilded treasurer of Queen Candace was a wealthy man. Tabitha of Lydda, whom Peter raised from death to life, was rich, and spent her substance freely upon poor and needy people. Lydia the seller of purple was wealthy too, and innumerable more, who were both good and faithful people. Whereas the Lord therefore did say to the young man: If thou wilt be perfect, go and sell that which thou hast, & give to the poor, and thou shalt have treasure in heaven, and come and follow me: that is no generall law of simple doctrine belonging to all men, but is a demonstration onely to shew that the young man to whom he spake, had not yet so perfectly fulfilled the lawe, as he thought verily that he had done: so he thought he had done all, and that nothing was wanting. For the young man set more by his goods, than he did by God, and the voice of God's commandement.

For he departed sadly, and did not as the Lord had bidden him: and thereby declared that he had not yet fulfilled the lawe. Moreover, we may out of other places gather, that the Lord did not call downe his disciples to miseric and beggerie. Neither was Paul the Apostle ashamed to make lawes for rich men, and to prescribe an order how they ought to behave themselves. To them that be rich, faith he, in this world, give charge that they be not high minded, nor trust in uncertaine riches, but in the living God (which giueth vs abundantly all things to enjoy:) that they do good, that they be rich in good works, that they bee ready to giue, glad to distribute, laying vp in store for themselues a good foundatió against the time to come, that they may lay hold vppon eternall life. Henceunto belong the admonitions of our Saviour, who faith: Ye can not serve God & mammon at once. Again, Riches are thorns that choke the seed of the word of God. And againe, Verily I say unto you, a rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eie of a needle, than for a rich man to enter into the kingdom of God.

And as the minds of wealthy men are not bitterly to be discouraged and driven to desperation, as though it were impossible for them to be saved: so are they to be admonished of the imminent perils, least peradventure they sleepe securely over their riches, being seduced by Satan to abuse their wealth, whereas indeed they ought rather to use it after the rule of the Apostle, which I did euery now recite.

The Gangresian Synode, a verie ancient Council, verily condemn'd them which taught: That faithfull rich men coulde haue no hope to be saued by the Loorde, unless they did renounce and forsake all the good that they did possesse. S. Augustine enrolleth and reckonneth the Apostolikes in his Catalogue bearew of heretikes, They taking arrogantly this name to themselves, did not admitte into their companye anye of them, which vsed the fellowship of their owne wiues, or had in possession any proper substance. After that he as saith, They therefore are heretikes, bicaule
The eight precept of the ten Commandements.

because separating themselves from the Church, they thinke that they haue no hope to be saued, which use & enjoy the things that they themselves lacke. They are like unto the Encratites, and are called also by the name of Apotheconites. Touching riches they of them selues verily are not cuill, but the good gifts of God: It is the abuse that makes them cuil. But for the use of them, I will speake hereafter.

Here followeth now the treatise of the getting of wealth and riches, which be necessary for the maintenaunce of our lives and families. Touching the getting whereof, there is a large discours among our Lawyers: For they say that gods are gotten by the law of nations, and by the peculiar law of euerie particular countrie. By the law of nations, as by prevention in possession, by captiuitie, by finding, by birth, by calling up of water, by changing the kind, by increase in bondage, by mixture, by building, planting, sowing, tilling in a ground free from possession, and by deliverie. By the peculiar law of euerie particular countrie, as by continuance of possession, by prescription, by giving, by will, by legacie, by testament, by succession, by challenge, by purchase, of all which particularly to speake, it would be a labour too tedious, and for you to heare (dearly beloved) little profitable.

That therefore which we are to say, we will frame to the maners and customs of our age, and we will utter that which shall tende to our anuail. Principally and before all things, we must clese and shut up an euill eie, leaft we be carried awaie with too much concupiscence and desire. The light of the bodie (saieth our Saviour) Chrift in the gospel is the eie: if therefore thine eie be single, thine whole bodie shall be lightened: but if thine eie be cuill, thy bodie shall bee all darke.

The minde of man being indued with faith, and not infected with concupiscences and naughtie lusts, doth give light to all things that hee shall take in hand, go about, and doe: but if his mind be corrupt and unclean, then shall his deeds lhowe also of corruption and uncleanness.

Wherefore faith and upright consience must subdue and beate downe too much concupiscence and courtesies, which take their originall and roote from dりますt, making unholy and uncleane all the counsels of man, all his thoughts, all his words and deeds.

And that we may be able and of force sufficient, to captivate and y ing them into subjection, necessarie it is, that the grace of chrift assist vs, which every godly minded man and woman, both off of God with godly and faithfull prayars.

Behouefull it is, that we alwaies set before our eies, and have deepely grauen in our harts the doctrine of our Saviour Chrift touching these, and the instructio also of his holy apostles: which is not so much, but it may be well boone away. We will therefor re-heare unto you (dearly beloved) these severall places, two of them out of the gospel, and the third out of Saint Pauls: in which places, as it were in a perfect abridgement, you may have compiled what things fouer can be required of such as worship God in truth. In the gospel according to S. Matthew, thus saith our Lord and Saviour: Hoord not v p for your selues treasures in earth, where the rufit and moth doth corrupt, and where theeues
The third Decade, the first Sermon.

Theeues breake through and steale: but laie vp treasure for you in Heauen, where neither moth nor ruelle doth corrupt, and where theeues do not breake through and steale. For where your treasure is, ther wil your hearts also be.

No man can serve two maisters, for either he shall hate the one, and lorne the other, or else hee shall leane to the one, and dispise the other: yee can not serve God and Mammon.

Therefore I saye vnto you, bee not careful for your life, what yee shall eate or drinke, nor yet for your bodie what yee shall put on: is not the lyfe more woorthy than meate, and the body more woorthy than rayment?

Beholde the fowles of the aire, for they fowe not, neither do they reap, nor carry into barnes, yet your heauenly father feedeth them: Are not ye much better then they?

Which of you, by taking carefull thought, can add one cubite to his stature? And why care yee for rayment? consider the Lilies of the field howe they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euenn Salomon in all his royaltye was not arrayed like one of these. Wherefore, if GOD so cloath the grasse of the field, which though it flande to day, is to morrowe cast into the furnace: shall he not much more do the same for you, O ye of little faith? Therefore take no thought saying, what shall we eate, or what shall we drink, or wherewith shall we be clothed? For after all these things do the Goules seeke: For your heavenly Father knoweth that yee haue need of all these things. But seeke yee first the kingdome of God, and all these things shall be added vnto you.

Care not then for to morrowe: for the morrowe shall care for it selfe. Sufficient vnto the daye is the euill thereof.

Thus saith the Lord in the fift of Mat.6.

Matthewes Gospell.

Againe, in the twelth Chapter of Saint Lukes Gospell, hee layeth: Take heed and beware of cowntoufnesse: for no mans lyfe standeth in the abundance of thinges whiche he possiseth: that is, the life hath no necece of superfluity: or, no mans lyfe hath need of more then enough.

And he put fowrth a similitude saying:

The ground of a certain rich man brought fowrth fruoutes plentifullie, and hee thought within him selfe, saying: what shall I doo becaufe I haue no roome where to bestowe my fruoutes. And hee sayde, thus will I doo, I will pull downe my barnes, and build greater, and therin will I gather all my fruits and my goodes, and I will say to my soule: Soule, thou haaste much goods laide vpp in store for manye yeares: take thine eafe, eate, drinke and be merrie.

But God saide vnto hym: thou foole, this night do they require thy soule agayne from thee: then, whose shall these thinges be which thou haft prouided? So is hee that gathereth riches to himselfe, and is not ryche to God-wards.

Soule the vetell of election, following in all thinges his Teacher, and Master, crieth out and saith: Godlinesse is a great luree, if a man bee content with that hee hath: For wee broughte nothing into the world, and it is certain that we may carry
The eight precept of the ten Commandments.

Carry nought away, but having food and rayment we must therewith bee content. For they that wilbe riche, fall into temptations and snares, and into manie foolish and noysome lusts which drown men in perdition and destruction. For Courteousnesse and the loue of monie is the roote of all euill, which while some have lusted after, they erred from the faith, and wrapped them selves in manye sorrowes: But thou, O man of God, see these thinges, and followe after righteousness, godlynesse, faith, loue, patience, meekenesse &c.

Who soever therefore meaneth by bo
dely labour, or any kind of traffique to get a living, and thinges necessarie for himselfe and his family, let him take these godly precepts in stead of Treasure, and other wholesome medicines, to strengthen his minde against the enuenomed surge of poysned gre
dinesse, and infecting plague of cour
touesnesse.

And when he hath with this medi
cine against poysned compounded of the doctrine of the Evangelists and Apos
tles, fortisied his minde against the plague, then let him immediately bend himselfe to some labour and kinde of occupation. But let every one pick out and choose an honest and presticable oc
cupation, nor a needlese art, or a Scien
tce hurtfull to any other man. And finnally let all men the idleness as a plague or contagious diseasse. And now againe let vs in this case have the be
tifull wordes of that holy Apostle Paul, who saith: Wee charge you bretheren in the name of our Lorde Iesus Christ, that ye withdrawe your selues from euerye brother that ly
ueth inordinately, and not after the institution, which he received of vs. For when we were with you, this we warned you of; that if any would not worke, the same should not eate. For wee heare saye, that there are some which walke among you inordinate,
lie, working not at all, but bee busie bodies. Them that are such we com
mand and exhorte by our Lord Ie
fus Christ, that they working in qui
cettesnesse eate their owne bread. In all ages, and among all honest men, both idleness, and needlese occupations have beene alwayes condem
ned.

Hesiodus said,

Both Gods and men abhorre, the lazie hand in bofordd lour,
That works not in a commonweale
but lurks and liu's without
Paines-taking,like the idle droane,
that lyues vpon the spoile
Of that,for which the busie bees,
do tyre themselues with toyle.

And Sophocles said,

Where idleness doth fit a broode,
ther's neuer good egg hatcht.

For God doeth not assit slouthfull
persons and the lowe backes. How I call those needlese occupations,which
vile and ill disposed people do use, therby to be troublesome to their neighbors and to other men, exercising. I confess, an occupation, but such an one as is utterly unlawfull and unprofita
ble to all men, themselfes only excepted, to whom it brings in excesse
of which soe are furriers, en
grolers, butchers, and other noo that have manie artes to franke themselfes to an idle shew of businesse,like a swine
but by to be fatted in a sty. As for the
whole wealth is come to them, not by their

Velth by in
heritaunce.
by their owne labour, or their owne industry, but by inheritance of their ancestors' leaving, let them consider with them selves, by what means the riches were gotten, which now by inheritance are fallen to their lot: and if they perceive that they bee heirs of untie gotten goodness, to them be liberal and make amends for them, not doubting the end in pos sessing untidily, and more wickedly digesting the thing, that before was naughtsely come by. Let them put no trust or confidence in their ill gotten riches, neither let them give them selves to idleness, but still be busy in some honest things. But most commonly it commeth to passe, that ill gotten goods are spent verie laudably. The best way therefore, is either to bee a heir to a good, iust, and liberal man, or else to seek means by their owne toyle and travaile, to have of thine owne, where with all to suflfere both thine owne life and the lines of thy family.

But many men make a doubt here, and call it into question: first, whether bargaining, and buying and selling be lawful or no, and then what one occupation it is among all other, that both best become a godly man. The which stick upon these doubts, I desire to consider these reasons that followe: First, it is manifest that contracts are for the most part voluntarie, and that bargains are made with the mutual consent of the buyer and seller, so that each one may take deliberation and make choice of that, which he would have, to see whether it bee best for his purpose or no. Of this sort are the exchange of things, suretshippe, letting, hiring, mogazying, borrowing lending, couenauninge, buying, selling, and other like men into these.

These things as experience doeth prove, even the holiest men can not be without so long as they live in this straite world. Neither doth the Lord of the law in any place forbid these kinde of contracts, but planteth them rather in his common-wealth of Israel, that the people might knowe and acknowledge them to be the ordinances of God: the abuse, deceipt, guiltie, and confidence in them is strictly forbidden by the wordes of the Lord.

If therefore any man doth them moderate, not staying himselfe who- lely upon them, nor reposeing his trust in them, for so doing them hee loseth not.

And heare againe, let vs heare the wordes of the Apostle, who sayeth: Let them which haue wiuues be as thogh they had none: and them whiche weep as though they wept not: and them which rejoyce, as though they rejoiced not: and them which buy as though they possesed not: & them which vs this world, as though they vsed it not. For the fashion of this world doeth passe away. In like manner we do in no place read, that inke lawfull gainses have bene at any time forbidden: yea, the Lord both bless the labour and travaile of his seruantes, which love him, that euen as in vertue, so also they may increase in riches and subsistence. This doe the examples of Abraham, Isaac and Jacob evidently refiurise: And the very Apostles bid vs to looke after no gaine, but charge vs onely to kepe ourselves from gaping after filthy gaine.

There are among men, many and divers occupations. And the state, and conditions, wherein men are, doe frame in neede of manye and sundrye thinges.

There is an occupation of greater sundry kinds of occupations.
The eight precept of the ten Commandements.

kind of labour, which is put in pra-
cisce by force of the hand, and strength
of bodie, rather than by art, although
it wanteeth not altogether wit and di-
cression.

There is also a more fine and subtil
labour of the wit, which, although it
be not done without the bodye and
strength of man, is yet notwithstanding,
accomplished by the wit, rather
then by the bodilye force of him which
laboureth. Of the first sort are all those
occupations of sciences, which are co-
monly called handicrafts, and in that
number we reckon also merchandizing
husbandry, and grasing of cauttel. Of
the latter sort are the study of tongues
of Philisike, of Law, of Divinitie espe-
cially, and of Philosophy, and lastly,
the governing of a common weale.

The Patriarches verely, who were
most innocent and excellent men, did
so the more part either exercise hus-
bandrie, or else breede and seede upp
cattel to increase. There are many ex-
amples, of Abel, Noe, Abraham, Isaac,
Jacob, Job, and other more. The Le-
uites, and Prophets liued by their stu-
dy and ecleasticall ministry.

The sad of merchandizing, is no
where condemned throughout the holy
Scriptures: but those Merchante
are condemned which neither seare
not seek after God, but use subtile shifs
and subtile sleights to deceive and co-
lin their brethren and neighbours.

For James the Apostle of Christ our
Lord saith: Go too now, ye that say:
to day and to morrow let vs go into
suche a Citie, and continue there a
yeare, and buy, and sell, and winne
(and yet can not tell what shall hap-
pen on the morrow: for what is
your life? it is even a vapour, that
continueth for a little time, and then
vanisheth away.) For that ye ought
to saye: If the Lord will, and if wee
live, let vs doe this or that: Neither
is Lydia the seller of Purple founde
fault with all the Acts of the Apo-
|les, for that she did sell Purple: For
Salomon, where bee lettere southe the
piece of a good hufwife, both com-
|mend her greater se for exercting mer-
|chandise. All notable kings have li-
|ued by governing of their common-
|wealths, euen Joseph, the præfener
|of Egipt, and Daniel the chiefe next
to the king in Babylion and Media did
like so. For as in mans body there
are many members, and sundry vises,
whereunto they are applied, when as
notwithstanding they doe all agree in
one, and conude together to the preser-
vation and safeguard of the bodye; even
to GOD hath ordained divers actes
and occupations for men to labour in,
so yet nevertheless, that he would have
them all to serve the Common Weales
commoditie.

But now it is not so: For we defini-
tively to pronounce, which of all these
occupations a godly man ought chiefly
to set his chuse, is then to put in prac-
tise. Let everie man weigh with him-
selfe the things that I have alledged, then let him search and make
triall of him selfe, to what kinde of
life and occupation his minde is most
willing, and wherunto hee himselfe
is most fitte and profitable. let him al-
so have a diligent regard to consider
what actes they are that bee most sim-
ple and agreeable to nature, and what
occupations have least neede of crafte
and deceipt, and lade, what sciences
beo least of all draw vs from God and
true dealing.

And when this is skande, then let
every man choose to himself that which
hee taketh to bee best convenient, and
most wholesome both for his soules and
also
also his body.

Woe can not all of vs manure the ground, neither are all heaves apte to take learning, a fewe among many do gouerne the common weale, and all are not fit to be handicrafts men.

Every one hath his sundry disposition, every one is inspired by God, every one hath the side and counsell of his freinds and wellwillers, every one hath sundy occasions, and every one hath the rule of Gods word: let him bee content with and shape him selfe upon them, so yet that Gods commandements may still have the preeminence.

But for him that laboureth and taketh pains in his occupation, these rules of admonition, which follow, are as necessary as those which are already rehearsed.

Forsake all, every one must take heed of prodigality or riot, in meate, drinke, apparel, nice yanking of the bodie, and gorgoese buildings, needless expences must alwaies be spared.

For the Lords will is, that every man should keep and not lay out the wealth that he hath, where no need requireth it: for the Lord both hate and detest riot and needless care to maintayne pride withall. Moreover, the man that is prodigall of that which is his owne, is for the most part delious of other mens goods, from where arise innumerable mischiefes, threats, conspiracies, downright deceite, scandals, fistes, murders and seditions. Secondly, let him which laboureth in his vocation be prompt and acute, yet him be watchfull and able to abide labour, hee must be no litherbacke, unapt, or slochfull fellow. Whatsoever he doeth that let him doe with saith and diligence.

Sloth and sluggishnes doe disp Leah

God verily. The Lord mislike the yawning mouth and folded arms, the signes of sleepe, which commonly follow the carles men, who both neglect the state and condition of his house and familie.

But on the other side, the Scripture commendeth highly faithful labourers and good and painefull people in work. Let vs heare, I beleeech you, the golden wordes of Solomon the wisest among all men: who, where be blameth sluggardes, saith: Go to the Emmet thou sluggard, consider her waies and learne to be wise: the hath no guide nor ouerseer, nor ruler, and yet in the Summer she provideth her meate, and gathereth her food in the harvest. Howe long wilt thou sleepe thou sluggarde? when wilt thou arise out of thy sleepe? yea, sleepe on till a little, slumber a little, fold thine hands together yet a little, and take thine cale: and in the meane while shall pouerty come vpon thee like a traueller, and necessitie like a weaponed man.

Againe, David in the Psalmes cryeth, saying: The labours of thine handes shal thou eate: O well is thee and happy shalt thou be, What maye bee thoughtee of that moreover, that the Lord GOD would not haue Adam to liue solely in Paradise, that happeple place for his state and condition? for he inioyeth him the tendeing and delling of that goodly garden.

Idle people therefore are the moste unhappy of all mostall men: and slochfull youtheades are nothing else, but an unprofitable lump of unoccupied earth.

Lastly, let the artificer have a regard that he hurt no man by his art or occupacion.

And let this bee the rule for him to keep
The eight precept of the ten Commandments

keepe his eye upon, in all busines and affaires of his science: What fouer thou wouldest have done to thyself, the same do thou to an other: and what fouer thou wouldest nothawe done to thyself, that do not thou to another. Moreover, thou doest hurt to another man two sundrie waies: that is, by keeping back, and taking away: as for example, if thou witholdest that which thou owest, and is not thine own; or if thou takest away that which is another mans, and that which hee doeth not owe unto thee. But of the hurt done in witholding and taking away, I will at this present speake somewhat largely, that thereby, yee may the better understand the lawes commandement. Thou shalt not scale, and more perfectly perceive, what kindes and sortes of theft there be.

 Theft, they say, is a deceitfull fingering of another mans goods, noeable & bodily, which is done against the owners will, to the intent to make gaine, either of the thing it selfe, or of the use of the thing, or of the possession of the same.

Therefore they say, that a madde man doth not commit theft: because in him there can no endeour of craft or deceit be possibly found. Neither can they say, that man be argued of theft, whiche by mistaking, and not of let malice did take away an other mans good in stead of his owne. But hee alone is not called a deceitfull fingerer, which layeth bandie upon the thing, but he who by any manner of means corresponds it from the possession of the true owner. Nowe they say, that it is done against the owners will, not only if it be perfette and violently taken from him, But also if he knowe not of the taking it away: or if he do know, yet if he cannot forbidd them, or if he can forbidd them, yet if for some certaine causes he wil not.

Neither is it added without a cause: that theft is committed for game and profits sake. For if one in teste, or for some other honest cause, take any thing away, he doth not thereby deserve to be called a thief. But of these they make two sortes, the manifest theft, as that where with the thief is taken: and the theft not manifest, as when after the decease one is convinced of theft.

Of these there is a large discourse Digestum lib. 47. tit. 2. Let us return to the further opening of our present proposition.

Thou witholding doest hurt another man, when thou in buyinge and selling dost ple false measure or false weightes. To this rule is referred undrake and false exchange, I mean exchange of money in banke. Touching these points we will recite the commandements and sentences one ly of the Lord our God, who inLeuiticus lettereth this for a Lawe: Yee shall do no vnrighteousnesse in judgment, in meteyard, in weighte, or in measure: true ballaunces, true weightes, a true Epha, & a true sheell or a pecke in measure of drye things) & a true Hin (that is in measure of liquide thinges a pinte and an half, or the twelfth part of a pinte and an halfe) shall ye have. I am the Lord your God which brought you out of the land of Egypt. In Deuteronomy wee reade: Thou shalt not haue in thy bag two manner of weightes, a great and small . . Neither shalt thou haue in thy house diverse measures, a great and small (so to the ende that in receiving or buying, thou mayst use the greater, and in laying out of selling thou mayst use the lesser) but
but thou shalt have a just and a right weight, and a just and right measure shalt thou have, that thy daies maye be prolonged upon the lande, which the Lorde thy God giueth thee. For all that doe such things, and all that do vnrightely, are abhominable vnto the Lorde thy God. Heretoo appertaymicheth that sentence of Solomon in the Proverbs, where he saith : Two manner of weightes, and two manner of measures, both these are abhominable vnto the Lorde. But what can be hearde or thought of more grievous and horrible, than a man to bee abhominable in the light of his God? In the first Chapter of Micheas also, the Lorde both threaten divers and grievous punishments which he mindeth to lay upon the neckes of them that be not justice in weghtes and measures.

Why therefore doe we not rather flye from doing wrong and vrighteousnesse, choosing sooner to bee happy, then unhappye, and hearken unto the Lorde who saith : good measure and presced downe, and shaken together, and running ouer, shall they giue into your boosome. For with the same measure that yee meat to other, shall other mete to you againe. Let vs be throughtly persuaued therefore, that riches gotten by craft and thefe can neither flourishe long, nor yet bee for our health to enioy.

Againe, other men are endamaged by the withholding of them, whiche possesse inheritaunces due vnto other: whiche breake promise and deceave men in contractes, bargaines and covenauantes: whiche make a face as though they gaue the thinge which they doe ephemeral chaffe or retorne to them selues by some coloured hifice, or else doe giue it, when they them selues haue marred or vterlye de. destroyed it. Both the one and the other verity is strange and guile, and flat descripte. But nowe by the waie, make this maniquest and vtil of point of Gods just iudgement, that wroghtfull possesseours of other mens heritaunces, are both more liued, and the unfortunateth seven of all other people. Touching these wroghtfull withholders, Solomon pronounceth that they shall finde no gaine. For gaine unjustly gotten, howe great souere it bee, deuereth rather to be called a losse more truly then againe.

To this precept doe things, that are founde belong, which thou deniest to the demandurer, as though thou ephcer hast not founde them, or elle doest challenge them to be thine owne by laue. Heretoo appertaymicheth the pledge or pawne which thou with holdest. A man that taketh a tourneye into a farre countrie, hath put thee in trust with ceraine silver plate and a pounde weight of gold, to kepe for him against his returne, because hee had hope that thou wouldest kepe them saluely: but at his comming back, when hee demandereth them, thou denpest the thinge, in so doing, thou hast stolen it from him, and cracked the credite that thy friend had in thee, and taste of all, thou hast doubled the finne.

A poore man hath guaged to thee some precious thing that bee seethen much by, which when bee claimeth against, with readye money in hande, to pay the summe which hee borossed upon it, thou denpest him the pledge, thou quarrellst with him, and vskest subtiltie to defrauade him of his pawne, in sodoing thou stealest it from him. Dooest over the Lorde gaue to his people other lawes, to his ende and effecte,
touching the taking of pledges or gua-
ges. For in Deuteronomy, he saith:
No man shall take the neither, or
the upper millstone to pledge. For he
hath laide his life to pledge to thee.
For it is all one as if he had said; thou
shalt not take that at thy neighbours
hand in stead of a pledge, wherewith
hee getreth his living, and doth main-
taine his familie. For thereby thou
shouldest take from him both lyke and
living. And immediately after, he saith:
When thou lendest thy brother any
thing, thou shalt not goe into his
house to fetch a pledge from thence:
but thou shalt stande without, that
hee, which borrowed it of thee may
bring it out of dooress to thee. The
Lorde forbiddeth cruelite, and would
not have riche men to bee too sharpe
in ranstakking poore mens bones, nor
cour curious in taking of pleadges
at poole mens handes. For hee ad-
veth afterwaes: And if it bee a
poore bodye, thou shalt not sleepe
with his pledge: but deliver him
the pledge when as the Sunne goeth
downe, that hee may sleepe in his
owne rayment and blesse thee: and
that shall be imputed for righteous-
nesse vnto thee before the Lorde thy
God.

Lazliie, they doe moste of all en-
damnage their neighbours which doe
with holde the labourers wages. The
labourers hyre is withhelde two sun-
dyge waies. For thou dost either ne-
uer pape it: Or else thou payest it
with grudging and grunting, thou
doest delate the payment too long, or
otherwise diminishest some parte of
his hyre. But marke nowe that the
name of hirelinges is of ample signi-
fication, and is extended to all kindes
of artificers. The common force of
wealthy men have a cast nowe adaises
to be the helpe of handicraffes men,
and bidde them keepe a reckoning of
of their hyre and wages in booke of
accounts, in the mean while, though
they perceive that these poore men
lacke money, yet will they not pase
so much as one pennie; yea when they
require the debt that is due, they take
them vp with bitter wordes and sende
them empty away, till they themselfes
be disposed to pase. And so these foo-
lish and wicked wealthy men doe not
cease to lache out in rytte prodigally
the thinges that are not clearly their
owne, but which they withholde from
other poore men. Let vs heare there-
foree the lawes and judgemenpes of the
Lorde our God touching this horribile
abuse and detestable faulte. In De-
teronomie wee read: Thou shalt not
denie, nor withholde the wages of
an hired seruaunt, that is needie and
poore, whether hee bee of thy bre-
thren or of the strangers that are in
thy lande and within thy gates: But
shalt giue him his hire the same day,
and let not the sunne goe downe
thereon, for thee is needie, and by the
hire hee holdeth his life; (that is, hee
lapeith the hope of his life therein, as
hee that lookes to flue thereby) lest he
crye vnto the Lord, and it be turned
unto sinne to thee.

With this law of the Lorde do the
wordes of James the Apostle most sti-
ly agree, where he saith: Behold the
hire of labourers, which haue reaped
downe your fieldes, which hire is of
you kept backe by fraud, cryeth:
and the cries of them which haue
reaped are entred into the cares of
the Lorde of Sabboth. What can
be more terrible to the heares ears:
the labourers hire which is withhelde
doth criie, and cryeth euery way into
heauen: and that which is most of all
both
both enter into the cares of the most trust, severe and mightie God? What now say these defrauders looke for at Gods hand, but heauen punishment to light upon their cursed heads. To vie, therefore most righteously, and briefly conclueth this matter; and giuing excellent coucil to all sorts of people, saies: Whosoever worketh any thing for thee, giue him his hire immediatly, and let not thy hired seruauntes wages remayne with thee at all. For in so doing, and fearing God, thou shalt haue thankes.

Now followeth the seconu mem ber of parte of detriment, which doth consist in taking away another mans goodes. And this taking away also is of sundrie sortes.

Now the first place of these sortes is attributed to theft it selfe (of which wee haue spoken somewhat before) wherevse is committed not in taking away of monie onely, but in wares also, and bycourse dealing in other mans groundes, in remouing landmarks or meere stones, and that sooner is transacted, becauze, as cleane taken away against all right, as is maliciously against all conscience, and content of the other partie, that is, of the true owner, delayed or loadoed of till a longer time then it ought to be.

For in the nineteenth of Leuiticous the Lord seetheth this done for a law and saies: Yee shall not steal; ye shall not ly; no man shall deale with his neighbour deceitfully.

And Paul to the Ephesians saies: Laying lies aside, speake yee euere one the trueth to his brother; for wee are members one of an other. Let him which stole, steale no more, but rather labour with his handes in working the thing that is good, that hee may giue to him that hath need. This maye wee extende almost to all the offices and duties of men.

For whosoever deneith the debte and duty which of right he oweth, the same both sinne against this commandement; as for example, if the householder deny the duty that he oweth to his familie, againe, if the familie confunde the householder's substance, and doe deceive the good man whose care is bent to maintaine his charge, and are set to undo him, by prodigall spending his money and goodes, which they stiche from him privately.

Again, if the Lord and master (although this point may well bee referred to the title of dammage that is done by withholding) bee too rough to his hired or husbandmen: or if the plough-folkes do idly waste their masters substance, or slackly look to their tillage and businesse, or spend in yrope his wealth and riches. So then the seruanent offendeth against this commandement, if hee doth not fecke all the meanes that hee may to have a diligent care for his masters affaires; and fastfulle augment his wealth and possession.

And in lyke manner doe masters, seruanents, in the duties which they owe, offenste against their mysteries. And therefore Paul saies having an eye to this precept, giuing Titus in charge and saies: Exhort seruannts to bee obedient unto their owne masters, and to please them in all thinges, not aunsweringe agayne, nor pickers, but shewing all good faythfulnesse, that they may adorne the doctrine of GOD our Saviour in all thinges.

And like vnto this is that which the same Apostle repeateeth in the fifth Chapitler to the Ephesians: 

Bb, the
the third to the Colossians, and the first to Timothy the first Chapter: for in this commandement, his doctrine of the duryes of Praysters and Servauntes hath a steeple place (so farre as concerneth the house-holders ryches) and what-socuer elle is lyke unto this.

To this precept also robberie and decepition doe fully belong, both which extende farre, and conteyn ye manye kyndes. Fraud is infinite: for the iniquitie of men is hotevelle, their crafts are dyuers, and of so manye forces, that no one man can number them all. And robberie is not alwayes armed with force and weapons, but is sometimes furnished with sleights and coloured wopes; neither doe robbers lurke and lape wape in woodes and wyde open fieldes alone, but are conuerst alse in the chiefest thonges of every good Citie. Tho takset away eby neighbours goodes under the false title and pretence of lawe. Tho robbest him, I lye, while by thy suite thy giftes, or other laches thou dost extorce from the judgez corrupte sentence, to maincaun thy wrongfull claim. Some there are whiche under the title of a deedee of gift, sick nor west while heiritages from legitimat heires. These and other giftes, or cooseninges like vnothele, are conteined partly under robberie, partly under deceite, but altogether and stately under plain cheeuerp.

Although at dice, players do give their mutuall content to fall to gaming: yet for because each ones desyre is greedily set to gett the others monepe, and that they make blinde Fortune, I meane the dice or cardes to bee the vender of their goodes be twyce them. Theerefore are the dice and cardes worthy condemned of all good diuines. And Justinian the Empier, as it is extant, Codic. libro certio titulo ultimo: having a regard to his subjectes commodite, decreed that it should be lawfull for no man epiter in publike or in private houses to playe at Dice. For although the dice play hath beene vied of great antiquitie, yet hath it ended and burst out into tears.

For manye having lost all the substance that they have, doe at the lattice in playe, breake fouet to the curllinge and blasphemyng of God. Otherwise there is none so ignoant but knoweth well enough, that such exercise of the witte of bope as are free from the popsoned desire of the filthy gaine, whereon, neither the hurt of our neighbour nor our selfe doth depende, are lawfull enough to be used of Chriatians.

Usurie, is when thou grantest to another man the use of thy goodes, as of lande, houses, monepe, or anye thing else, wherof thou receiued some pearly commoditie. For thou hale a manour, a farme, landes, meadowes, pastures, vineyards, houses, and monepe, which thou dost let out to hire unto another man uppon a certaine covenant of gaine to returne to thee for the use thereof. This bargain, this covenant is not of it selfe unlawfull, nor yet condemned in the holy Scriptures. And the very name of usurie is not unhonest, of it selfe, the abuse thereof hath made it unhonest, so that not without a cause it is at this day detested of all men.

For usurie is in the scripture condemned, so farre as it is joined with iniquitte, and the destruction of our brother or neighbour. For who will for bid to lett out the use of our lands, houses, or money to hire, that thereby we may
may receive some in t and lawful commodity: For buying, letting to hire, and such like contracts are lawfully allowed; and as the part of him that giueth, is to do good; so is it the duty of him that taketh, not to use a good course without all manner of recompence to the hurt and hinderance of him that giueth it; in bestowing of mere benefits, there is another consideration, whereof we read in the s. of Luke: If ye lend to them, of whom ye hope to receive again, &c.

And the Lawyers did dispute this matter thus: that it is no blurile, when the debitor giueth a pension and some peculiar fee, in recompence of the money which he hath borrowed, sauing the principal summe which he hath borrowed whole, by a counciament that was made before of letting it backe againe, because the thing both ceale to be lent, which is so graunted to an other mans use, that unless the debitor will, the creditor cannot claim the thing, so long as the debitor payeth his pension, or the assured payment whereof he hath put himself in bond.

For such a ceding is a flat contract of buying. They say therefore that blurile is committed in lending alone (which ought to be without hire) and not in other contracts of bargains.

Let them therefore which deal in these kind of trades, have this always before their eyes, as a rule to be ledd by. Whatsoever thou wouldst have done to thy selfe, that do thou to an other; and whatsoever thou wouldst not have done to thy selfe, that doo not thou to another. And let them thinke of those words of the Apostle: Let no man beguyle his brother in bargaining. I knowe verie well that touching money, they are wont to alledge, that it endureth not as landes and vineyards, but is consumed and made lesse with use and rolling from man to man, and that therefore no commodity ought to be taken for the use thereof. But if a man put money into an other mans hande, whereby he buyeth him selfe a farme, a manour, landes, or vineyards, or otherwise occupieth it to his gaine and profit, I see no cause, why a good Christian, and an honest man may not reape some lawful commodity of the hire of his money, as well as of the letting or leasing of his lande.

It is in the power of him, which so letteth out his money, with that mony to buy a farme, &c. to take the whole gaine to himselfe; but now wee see that in letting the other have it, he grauncheth him the use of his money, whereby he is a very great gainer.

This fellow, to whom this summe is lent, or otherwise giuen upon counciament of contract, both with the mony get some say of liuing, with the revenue whereof, he nouriseth all his famillie, paying to his creditor the portion agreed on, of which, when he hath once made a full restitution, he maketh the living his owne for ever, and acquireth himselfe from the poynt of pension. In this kind of counciament, no man, I think will say, that the poore is oppressed, when the thing is fellefeth rather cry, that by such blurile the poore is greatly helped. Blurile therefore is forbidden in the word of God, so farre forth, as it bitteth (for here I use the vber terme of the Scriptures) his neighbour, while it hindereth him, or otherwise undooeth him. For thus saith the Lorde in Leviticus: If thy brother be waxen poore, and fallen in decaie, whether he be a stranger, or indweller, releue him, that he may liue
lieue with thee. Thou shalt take no

viurie of him, or more then right:

but fear the Lord, that thy brother

may live with thee. Thou shalt not

give him thy money vpon viurye,

nor lende him thy victuals for in-

crease. I am the Lord your God.

Therefore the Lord will make all arses

courtious and deceitfull men, when

with they do not onely exceed measure

in exacting viurye, but do of purpose let

out their money and substance to hire,

that by that occasion they may wipe

their debdtours of all that they

have.

No man, I thinke, can in fewe
dopes expresse all the wicked fer-

ches of subtile vslers, they inuenc

suche newe ones every daie. I will

therefore recite here the judgement of

the Lord against a fewe wicked arts

and detestable deeds of vslers in

lending, letting, and selling, to the

cowe that these being once considered

all men may judge and take heede of

the like.

The Prophet Amos in the eighte

Chapter saith: Hears this, O ye that

swallowe vpp the poore, and make

the needy of the lande to faile, say-
ing: after a moneth wee will sell
corne, and at the weekes ende wee

will set forth wheate, we will make

the Epha small and the sickle great,

and falsifie the weights by deceipte,

that wee may buy the poore for sil-

uer, and the needle for shoes, and

sell the refuse of the wheate. The

Lorde hath sworne by the excellen-
cie of Iacob: surely I will never for-

gett anie of theire workes. Shal not

the lande tremble for this? Shal not

every one mourne that dwellethe

therein? And it shall rife vpp wholie

as a flood, &c.

Therefore, that the wyathe of

God may bee turned away from fal-

ing upon common weales and king-
domes for unmeet extoetion in viurye

and detestable vslers, it is the part of

a holye Magistrate to poste vslers

with upright lawes, and acceding to

the qualitie of times, places, states, &

persons, to appoint a lawfull, true and

honest Lucre, that vslers maye not in

lending, letting, buying, and selling

oppose the poore people, but that equi-

tie and justice may bee kept in all

things,

Of this dute of his, the magistrates

hath a notable example in Nehemias,

supprezzeing the couetousnesse, cruely,

and extreme injurie of vslers, and

other opprezzours of his Jewish com-

monale. It is at large set downe in

the fite Chapter of the hisoye of

Nehemias. In this therefore which

I have heretofore alledged, I mean

to para of the deade and occupi-

ers, vslers, their infatiable couet-

ousnesse : but I affirm this alwaye that

the wyat of the bloud and bowels of

their brethren and countrimen: and

that they shalbe undoubtedly dammed,

unlesse they repent them of their sinne

and extoetion. The very law of nature

doeth make greatie against them,

which I obiect here and say unto the:

Whatsoever thou wouldest not

have done to thy selfe, that doest not

thou to another. The Publicanes

also came to John, that they might be

baptised of him, and saide: maister,

what shall we do? To whom he said:

exalte no more then is appointed for

you.

These Publicanes were such as li-

ued vpon the publique toll and cu-

tomes which they had learned at the

Romanes hands for a certaine summe

of reade money. Nowe hee had not

these Publicanes to leaue off their
coll
The third Decade, the sixt Sermon.

...toll-gathering, but called them to be content with their appointed cup. In like manner I urge the same sentence and rap to all investors and occupiers: Exact no more, then is appointed for you.

But if ye want a certaine constitution and ordinance set downe by the Magistrate, for the gaine of your money in every trade, then let equity, humanity, and charity prevale in your musides, and let the common law sink into your hearts, which saith, Whatfoever ye would that men should do to you, the same do ye to them. If thine eye, faith the Lord, be single, all thy body is light_icon: but if the light that is in thee, bec darkened, howe great then is that darkness.

Sacrilege is the spoiling of holy things which are consecrated to God, and the use of the church. For the Church of God hath hallowed goods and riches, wherewith it doth partake and maintaine sincere doctrine, and the holy Ministry of the Church, and partly relieue the needy Saints and impotent brethren. The church also hath goods and possilions, to keep the places of prayer, spirituall houses and hospitals in due reparations: and lastly for the publike helpe of all people, in common calamities and grecious afflictions.

They therefore are church-robbers, which do convert the church goodes from the lawfull and help purpose, for which they were ordained, into a prophanes and godlcss use, spending them prodigally in hunting, gay cloathing, superstition, whose-haunting, viceing, drinking and exccellence banqueting. In which thinges Bishops and Magistrates of these daies doe greatly offend. And it cannot otherwisse bee, siccall dignities.

but that some great miscopint, and more calamities then one must needs follow that false abuse of Ecclesiastical riches and spiritual goods. For as Christisour Lord, the vire Some of God, is spoyled and defrauded in the poore and needy: so doctrine and godlinesse come to an ende, where honest studies doe vertely decay, the sheep of Christ are altogether delitute of good and faithfull shepherds, and are left for a prey to ravencing wolves, and mercifull robbers.

But yet we must have a regard not to account in the number of Church-robbers, such heads and overseers of holy religion, as some Kings of Juda were, but Ezechias specially, and many other Bishops and Pastours of the Primitive Churche, who in manyn troublesome yereys, when either warres did waste their Countries and common weales, or else when hunger of some other publike calamities, did oppresse and pinch their flisse Countrymen, did not sticke to bessowe the Church goodes liberally, and to empoy the treasure of the hallowed money, that thereby they might doe the poore oppressed some good. But they had not source they bene wrongfull Church-robbers, if they to spare money and other vessels which are without life, would not have redeemed living creatures their Country-men from death & penurie.

There is an excellent place of this matter in S. Ambrose, Officiorum li. 2. Cap.28. There are also notable examples heerof in the Ecclesiastical histoye.

Moreover in the number of Church-robbers, divines account Simoniakus, that is, Perchaunts, Incrane, buyers and sellers of spiritual and Ecclesiastic dignities.
The eight precept of the ten Commandements

For such a one is Simon Magus their
grande Patriarche reported to have
borne in the Actes of the Apostles. In
the Civill law, who soever went about
with prive gifts to buye the voice of
any man to speake on his side, when
publike offices were for to be bellow-
ed, he was guilty of ambition, and
beside of that name and open infamie,
was compelled to paye an hunzed
Crownes for his offence. But because
this belongs not to Sacrilege, wee
leect it passe, and returne to our mat-
ter.

They are Church robbers, whose-
uer either doth not pay at all, or else doeth
paye unwillingly the goodes that are
due to the Church, I meaneth, their
Tithes, and yearly revenues. It is to be seen in the Scriptures, how terri-
bly the Prophets do threaten Church-
robbers. Haggesus testified, that the
ground bought forth so ill and little
fruite for nothing else, but for because
the people did not truely paye that,
which of duty they ought to the tem-
ple. In Malachie, God promiseth
the people to make their ground
fruitful, if they will paye liberallly
the stipends and tributes due to the
temple.

Now the Ministers of the Churches
may use those revenues of stipends by
as good law and right, as they that use
the profite of the ground, which they
themselves have husbanded. For to
both the Lord expressly teache them in
the 18. of the booke of Numbers, when
withall Paulus saying agreeth in the
ninth Chapter of his first epistle to the
Corinthians. And the Loorde Jesus
himselfe also gave almes to the pype
of the stipende which he had, as it is to
dee seen in the 13. chapter of Saint
Johns Cospel.

Popecour, beggers commit sacrifi-
lege, who abuse the name of Christe,
and make their poore his cloake to
keepe them pote still. The Apostle
commandeth Timothy not to cherish
suche pote hypocrites and wandering
vagabonds with the almes and expen-
ses of the Church goodes. But note we
the greatest Sacrilege of all, is, if a man
translate, the glory of God the creato-
risto a creature.

There is a kinde of thefe called Pecul-
larus, which is committed in hi-
ching the common Creatures, or pur-
loynge away the princes substance.
This kinde of robery breedeth every
house newe actions, and greate wicked
magistrates good cause and free
opportunity to spoil the poor common-
talke. Of this kinde of robbers did Cato happily speake, when he said:
Private thieues do leade their lives
in chaynes and fetters, but publike
thieues in golde and purple. Under
this title of roberie are all those con-
tained, that either do not pay at all, or
else pay with ill will, the tributes and
taxes that are due to their magistrates.
Lastly, all they are counted faultie in
this kinde of theuerie, who soever doe
abuile the publike wealth or camera
of the common weale.

Otherwise there are, that take upp
children whom they knowe very well,
and sell them to other, thereby to get
advantage, or else doe steal away oth-
er mans terrauentes. This kinde of
thefe the Lawyers call Plagium. And
of this offence are those people guilty,
which by evil whispering, perswasion,
and seditious doctrine, doe drawe fer-
tauentes handmaides from obedience
to their masters, and children from
doing reverence and dutie to their pa-
rentes.

And when Captaines that are hy-
red of strange princes to serve for mon-
ney
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owner, helpe men have a diligent care that nothing of an other mans remain in their possession: that is, so carefully separate wealth rightly won by from untit gotten goods, & do faithfully redue whatsoever they finde, in that which they have, to belong of right unto other men. For they are thoroughly persuaded, and do verilie beleue, that by this means, the wealth that is left them, although by restitution it be somewhat diminished, will yet notwithstanding prosper the better, endure the longer, and be far more fruitful unto them.

Nowe this restitution is slaty com-
maundd, and also very necessary to be put in practice, For the Lorde in the law both by sundrie means, and that very carefully gave charge of it too, as is to be scene in the 22. of Exodus.

Popeauer, so often as the lust and holpe commandement of God was through the courtesounesse and wicked-
ness of mankinde cast off and neglec-
ted, the Lorde raiseth vp greevous and almost unspeakable evil, against the Contemporary thereof, and scattered abroad the untit gotten goodes, by wars, mishaps and divers calamities.

For the Prophet Elay cryeth, say-
ing: The Lord shall enter into judge-
ment with the Elders and Princes of his people, and shall save them: It is ye that haue burnt vp my vine-
yard, the spoile of the pore is in your houses.

And Amos in the thrize Chapter of his Prophetic crieth: They shooe vp treasures in their palaces by vio-
lence and robberie. Therefore thus faith the Lord God: miseries shall in-
uade thee on every side of the land, and thy enemies shall bringe downe thy strength or riches from thee, and thy palaces shall be spoiled.

We rede therefor in the Gospel, Luke 19., that Zachaeus of his owne accord, promiséd restitution foute foule double, that is a full and absolute recompence of whatsoever he had taken wrongfull-
ly away, and it is assuredly certain, that he performed that promise. For he understood by the inspiration of the helpe Ghost, that a restitution of his ill gotten goodes was especially necessarie, and that he should never be happy untill he had made a full amends for all his wrongfull dealings. Vere right-
ly therefore saie Saint Augustine in his 54. Epistle to Macedonius, where he writeth.

It, when thou maist, thou dost not restore that which thou hast of an other mans goods, then is not repentance truly performed, but falsely: but if repentance be truly taken, then is not sin forgiven, unless restitution bee made of that, which was taken away, but as I said when it may be restored.

But touching the time when ressi-
tution ought to be made, the example of Zachaeus teacheth us, who, so soon as he was receiued into the favour of Christ, and did understand the works of truth and equitie, did immediate promise restitution, and ouf of hande performe the same.

Wherefore, we must not soade off, from day to day to make restitution. No man haue neede to double his of

When res-
ten, is to be made,
If thou demandest, to whom thou oughtest to make restitution? I answer, to him from whom thou tookest it, if thou knowest from whom thou hast had it, and who it is whom thou hast defrauded. But by that means, saiest thou, I shall bring my selfe into obloque and infamie, I bid thee not do so. But if thou didst invent a means to take it, then find out some handson way to restore it againe, whereby thou might escape and not incur the noze of infamie.

And saie to the Lord that he will vouchsafe to help thee a ready waie and apt for to accomplish the thing that thou mindest. If thou meanest in good fabeurse to make true restitution, thou shalt undoubtedly find a waie to do it, without reproach obloque. But if thou dost but dallie and rest with the Lord, thou wilt not be without a thousande excuses, the bell and the foundest whereof will never let thy conscience at quiet libertine. Neither is God mocked, I cannot tel, saiest thou, from whom I have taken it, and therefore I knowe not to whom I shoule restore it.

If in verie deede thou knowest not from whom thou hast taken it, then halt thou the poore & needy on whom to belowe it. To these thou oughtest to deale thy unforst gotten goades, and not to superstition or the minifters thereof.

Poy let euery one make restitution of so much, as he hath taken alone, or at the least of so much as he is able to restore.

For manie haue spent & do prodigally wasted other mens goods, that they are not able to make restitution of any thing againe. Let such fellows acknowledge their fault & repent their sallie from the bottome of their harts.

And if it happen at any time afterward that they come by goods, then let them be so much more liberal of their owne, as before they were prodigal in spending other mens.

But if all the riches which thou possessest be other mens goods, and gotten of thee by theft and robberie, so that thou madest a full restitution there should no pennie be left for thee, but that thou must nedes go beg, then art thou verily hard beset, and in too full a taking, pia thou art mad and care before thy selfe if thou wilt not sticke, but still go on to paint thy pride, and maintain a poore with other mens pence, and satifie thy lust in the bowels, blood, and sweat of poore mens bowses.

Why doest thou not rather abase thy selfe to pouerite, and use thine unjust gotten goods, as needy people doe their almes? For thou linest of that that should be the poore. Therefore take downe thy pride, and so make thy ruffling riot.

Consider with thy selfe who thou art, and whereupon thou linest. And still do thy endes to make restitution, so farre as thou canst, and let it groove thyse to see thy selfe not able to restore the whole againe. If it be not a grese to thee for a time to suffer pooreuite, to labour and faithfully to exercise some honest occupation, and to traine by thy children leading them as it were by the hand to worke, then thou shalt not want whereon to live, although thou restorrest all whatsoever thou haft of other mens goades. But there is very small and almost no faith at all in manie men, whereby it connceteth to passe that verie fewe of none can be persuadeth, to make true restitution.

To this I add (besee, I go any fur-
The eight precept of the ten Commandements.

Thus much have I said hitherto touching restitution, of which other men have left very ample discourses, I for my part do see that to a godlie mind this worke of restitution is short and plaine enough, and therefore have I spoken of it so shortly as I have. For a godlie and well disposed man doth with all his hart desire and seek to obey the lawe of God, and therefore by calling to God for aide he shall easlie find a waie to worke justice and equity. As for those whose desire is rather to same unjust men, than to be just indeed, and doe love this world more than it becommeth them to doe, they with their oner manie questions, and innumerable peroches and putcases do make the treatise of restitution so tedious and intricate, that no man shall ever be able to make it so plaine, that they will understand it.

I will not therefore answer them any more, but only warne them to examine their owne conscience, and see what that doth bid them doe. Now I would have that conscience of theirs to be setled in, and be mindedfull of the generall law, which saith: Whatsoever thou wouldst have done to thy selfe, that doe thou to another: and whatsoever thou wouldst not have done to thy selfe, that doe not thou to another.

After this now I will somewhat freely discourse vpon the last posselng, bling, or disposing of well gotten earthlie substance. First of all no man must put any conscience in riches, which are indede things transitorie and doe quickly decay: we must not settle our minds upon, nor be in love with them, but by all meanes take heed that they dine vs not to idolatry, nor hinder the course that we have to passe. Heaven is the goale whereat we run. Wherefore againe we must all give care to the divine and heauenlie words utterd by the Prophet Dauid, who saith: Put your trust Psal.62 in GOD alwaies, powre out your harts before him, for God is our refuge: As for the children of men, they be but vain: the children of men are deceitfull upon the weightes, they are altogether lighter than vanitie it selfe. Trust not in wrong and robberie, give not your selues to vanitie: if riches increase, yet not your harts upon them. The Apostle Paul being indued with the same spirit, biddest vs to use the world and worldly things as though we used them not.

Again, he calleth courteous the worshipping of idols: for chargeth rich men not to put their trust in uncertain riches, but in the living God, who ministereth to all creatures loving sufficiently enough. And therefore the Lord in the Gospel forbideth to heap up treasures upon earth.

Now on the other side, we are not hidden by the Apostles to spende our goodes prodigally in riot and wantonnesse. For we may not abuse the wealth that the Lord hath lent vs in pride and lusture, as manie doe, who lash out all in drinking, sumptuous building, strange clothing, excessive drinking, and other deitie banketting.

The ende and destruction of such kinde of people both the Lord verie finely.
ancly, though not without terror to them that hear it, let down in the parable of the rich glutton, who after his delicate fare and costly apparel, was after this life tormented in hell with unspakeable thirst, and thanked there with unquenchable fire. Therefore these temporal goodes must be rightly, holyly, and moderately used, without eresse.

Curie man must acknowledge these terrestrial goodes to be the mere and free gifts of our bountifull and heauenlie father, and not to be gotten for our deserts, or gotte by our might. For we have of Gods liberalitie all things necessarie to maintaine our lives. It is the Lord which blesseth and both prosper our labour. Finally, they are not cull but the good gifts of God which he giueth to the maintenance of our lives, and not to our destruction: The fault is in ourselves that riches are a snare to bring many men to cull ends. Wherefore the Lord himselfe requireth and in his word commandeth vs, to be thankful unto him for his good benefits bestowed on vs, to ble them with thanks giuing, to praise his name for all things, and to rejoice in his fatherlie goodnesse shewed unto vs. For thus both Doles the servant of God in Deuteronome charge the Israelites: When thou hast eaten therefore and filled thy selfe, then thanke the Lord thy God, in that good land which hee hath giuen thee. Beware that thou forget not the Lord thy God, that thou wouldst not keepe his commandementes, his lawes and ordinance, which I command thee this day: yea, and when thou hast eaten & filled thy selfe, and hast built goodly houses and dwelleth therein: and when thy beasts, and thy sheepe are waxen many, and thy sluer and thy gold is multiplied, and all that thou haft is increased: then beware lest thine hart rise, and thou forget the Lord thy God, which brought thee out of the land of Egypt, and from the house of bondage. Say not then in thine hart, my power and the might of mine owne hand, hath prepared mee this abundance. Remember the Lord thy God: for it is hee that giueth thee power to get substance &c.

Whereover Paul the Apostle faith, that all the creatures of God are good, created to the god and preservation of vs men, and biddeth vs ble them with the fear of God and giuing of thanks. And again, whether yee eate or drinke or whatsoever ye do, do all to the glory of God. And in another place: Let your manners be far from courteousnesse, and be content with the things that ye have. For he hath said, I doe not forfake nor leave thee, so that we may boldly say the Lord is my helper, I wil not feare what man can doe vnto me.

Let earthly goodes also serve our necessitie. Power necessitie requireth a commodious dwelling place, so much viuitals as are sufficient: comely apparel, and honest company keeping with our neighbours and equals. Let every man measure and esteem these circumstances, first by his owne person, then by his famillie or hustole. For an houesholder must wisely provide and faste that no necessarie thing bee wanting in his familie.

Of this care of the houesholder, there are sundrie testimonies of Scripture extant, but specially that of Sainte Paulie, in the fift Chapter of his first Epistle to Timothie. And here

Ce 2 note
The eight precept of the ten Commandements.

Note that by necessitie all things are
ment which the bodie or life of man, both necessarily require and stande in
need of, and finally whatsoever the honest and becoming of every man
both crave or demande. And thus far verily and to this ende or purpose
it is lawful for any man to lane some-what vppon this against yeres to
come. The man whose charge is
much in keeping a great house, hath
need of the more to maintaine it with
all, and he whose family is not so bigge
tvntoeth so much the lisse, as his house
is the smaller. And one dale of life and
a greater post becometh a magistrate
when another coinesance and a lower
sale becometh a private person.
But in these cases let every man con-
ider what necessitie requireth, not
what lust and rooting will eage hun-
vnto. Let him thinke with himselfe
what is seemely and vnestimiento for one
of his degree.

And yet we doe not in this trea-
tise make so stricte a definition of ne-
cessitie, as that thereby we doe utter-
ly condemn all pleasure and moderate
libertie for sensuality and luxury. For
I knowe that God hath graunted and
given to man, not onely the use of ne-
cessitie, I mean the use of those things
which we as men can not be without,
but also doth allow him all moderate
pleasure where withal to delight
him.

Let no man therefore make scruple of
confidence in the sweate and pleasant
use of earthly goodes, as though with
that sweate pleasure which he enjoy-
eth, he sinned against God, but let him
\[\text{...}
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Necessitie excluded not allowed pleasure.

that nothing be done vndercenslie, un-
thankfully, or unrighteously. For the
Prophet Jeremie alludding to the pro-

times of Gods lawe contained in the
26.of Leuiticus, and the 28 of Deu-
teronomie faith: They shall come and
rejoice in Sion, and shall have plen-
teousnes of goods, which the Lorde
shall gie them, namely, in wheate,
wine, oile, yong sheepe and calues,
and their soule shall bee as a well wa-
tered garden, for they shall no more
be sorrowfull. Then shall the maide
rejoie in the dance, yea both yong
and old folkes: For I will turn their
sorrowe into gladnes, and will com-
fort them and make them merrie. I
will make drunken the harts of the
priests with fatte, and my people shall
be filled with my goodnes, faith the
Lorde. Jeremie 31. Berwse in the
fourth Chapter of the third booke of
kings we read: And ynder Solomon
they encreased and were manie in
number as the sander of the sea, eat-
ing and drinking, and making mer-
rie.

Againe in the 8.Chap. of the same
booke we finde: And Solomon made
a solenme feast & all Israel with him,
a verie great congregation, which
came together out from among all
the people, even from the entring in
of Hemath vnto the river of Egypt,
before the Lorde seuen daies and se-
uen daies, that is 14.daies in all. Af-
fterward he sent away the people, and
they thanked the king, and went vnto
their tents verie joyfullie, & with
glad hartes, bicause of all the good-
nesse that the Lorde had done for
Daud his feruant, and for Israel his
people. Like unto this is that which
we reade in the 8.Chap. of Nehem-
as in these wordes, And Esdras with
the Levites saide to all the people which
which was sad and sorrowfull: This day is holy vnto the Lord your God, be not ye sorie, and weep ye not, but go your way to eate the far, & drinke the sweeet, and send part vnto them that haue not, &c.

And the Lordde verily doth not require vs men to bee without all sence & feeling of those pleasures which hee of his grace hath giuen vs to enioye, neither would he haue vs to be altogether benummed like blockes & stocks & seneers foues. For he himselfe hath grased in vs all the sence and feeling of good and cuill, of sweete and base.

And the same our God and maker hath of his etternall goodnes and wisdome, prepared a certaine naturall excellencie in his creatures, and hath adorned them and made them so delicate, that we may delight in and desire them: yea, and that more is, our God hath planted in them a nowisliing force & vertue to cherish vs men, and to keepe our bodies in sappe and good liking. For Davids fayth, And (he maketh growe out of the earth) wine that maketh glad the heart of man, and oyle to make him haue a cheerfull countenance, and breade to strengthen mans heart. The trees of the Lorde are full of sappe, wherein the birds make their nests and sing, &c. Moreover, it is reported that Jacob the patriarch did drink to drunkenesse, and of Joseph & his brethren the Scripture fayth: And in drinking with him they were made drunken with wine.

Now no man will take this drunkenesse of theirs fo that excellese bipping, which the holy Scripture doth encrepe where condemne, but for a certaine sweeet and pleasant measure in drinking, where with being once satisfied, they were made the merrier.

For that many kinde of drunkennes becaues the fores, and is so far from causing men to be fainc and merrie, that eieane contrary wise it maketh the wayward, uncuiill, out of order, beastly, swine-like and filthy.

A like phrased of Speech vseeth Paganus the Prophet where he saith: Consider your owne ways in your hart, ye owe much, but ye bring little in, ye eate, but ye haue not ymovie, ye drinke, but not vnto drunkennesse: That is, not vnto sweete and pleasant sufficiencie, that being filleed with more therewith, ye neede desiere no more, but for that pleante, give thanks to the Lord your good benefactor, for bellowing it on you. This doe I somewhat more largely declare, because of the Anabaptistes and certayne seneceles Stoickes, and other newe strong vp hypictures: the Carthuvian Monkes, who as they doe about to make men more blocks, so doe they with most ragicalouerities, condemne vterely all allowable pleasure and lawfultvlightes.

They to colour and commend their odd opinion to the cares of men, abuse many places of the sacred Scriptures. Woe (saith he) to you which now are full and doe laugh now, for the time will come, when ye shall hunger and weepe: when as in deed this and such like lapinges were uttered of God against the wicked, and such as doe unthankfully abuse the benefits and creatures of their good God. And therefore soye for a conclusion of that, which I have hitherto saide, I add this, that godly men must still take careful heed, that they-use not loose the repence to lost, and to exceede the golden meane. For mean and measure in these allowed pleasures also is liked, and looked foze as well as other things.
Furthermore let goods and earthly substance serve to do honour, and shew curteisie and humaneitty in one man to another. For wee doe of duty owe honour and humaneitty to our kins-folkes and aliance, our friends and acquaintance, our countrymen and strangers. For we must not onely doe good to them that are familiar with vs, but to them also whom we did never see before, in showing hospitality to wayfaring strangers, so farre as our substance will strech, to maintaine it. For if owtherwise thy wealth be slender, as that it will doe no more but maintaine thine owne house and familie, no parcell of God's law doeth bind thee to distribute to other men the wealth which thou thy selfe doest needes, as muche as more than they. It is sufficient for thee to provide, that they of thyne owne house-hold bee not a burthen to other mens backes. So then the man whose wealth is small, is not compelled to spend that little, which he hath in doing honour to shewng curteisie to other men. It is enough for him to heare with a valiant heart his owne hard happe, and to take heed that his curteisie procure him not to offend against right and honestly.

Let those who are indifferencte sloped, and richer men who have welth at will, be curious and liberall to entertaine strangers with franke hospitalitie. Let their minde be set to doe liberality to their owne praise and honestie, and not given to stiffy greedines, and unhonestie sparing of euery odd halfe-pence. For some there haile since, who though they be indifferenct well sloped with wealth and possessions, are yet notwithstanding so wholly given over to the gathering of more, that nep-

ther for their owne honesties sake, nor for any shew of curteisie they will once bestow a dookyn upon any man what-soever, be he their owne countryman, or a stranger unknowne.

These kind of fellowes, are alwaies chambered, and keep themselves close in secret counting houses, their baggs are their pillowes whereon they sleepe, and dreame of their ruddockes, they are not seen to utter abroad, left peradventure occasion should bee offered them to giue entertainment to some curillious to allainants and strangers.

The Scripture doeth giue a farre better reprove of the most holie and famous Patriarches our grand predecessors.

Loke late in the gates of Sodome to waite for strangers and wayfaring men, to the enue he might take them home to his house, and giue them entertainment so well as he could.

And if it fell out that he met with a stranger, hee did not delire him home to his house for fashions sake one lyce, that is, with saine or faine wordes, but hee used in ernest all the meanees hee coude to compel him perforce to take up his Inne and lodge with him that night.

Of our Father Abrahams yea read in Genesis, that in the verie herte of the day, as he laye in the doxe of his tent he spied three men that were travellers, whom at the first sight, although he knew them not, he entertained very lovingly, and bade them welcome hartily.

For hee saith not to looke when they should come and request to refresh themselves with him, but saith Dvv and meete them before they came to the doxe of his tent, where he himselfe prevented them in speaking first unto them.
them, and when he had courteously after his countrie manner, with obey-
ance saluted them, he bideth them
ver ye soundly home to his house, and
saweth: I beseeche thee my Lorde, if I
may finde savour in thy sight, passe
not away (I pray thee) from thy ser-
vaunt.

Loo heere he calleth a trauerler, and
a straunger too, by the name of Loide
(euen as we germanes in the enten-
taining of straungers are wont to say:
Sind mir Gott wol kommen lieben
herren vnd gouten frieind) And al-
though he were in the lande, where he
dwelt, a man of high authoritie and
very great name, yet notwithstanding
hee did as it were, forgot himselfe and
lay: Passe not I pray thee, away from
thy servaunt. He calleth him self a
seraunte of straungers. He goeth on
moreover and saith: Let a little wa-
ter be feat and waile your feete, and
refresse your selues vnder the tree.
And I will set a morse of brede to
comfort your heartes, and then shall
ye go on your way.

In these few wordes he conteneth
in a manner all the popotes of cuyll
courtesie. Neither did Abraham ble
these wooydes to make a thewe one-
ly of bounteous liberallitie: but when
hee had byentreatie requested them
to say, and by their graunte obtained
his desire, hee bestrench his stumpses
to accomplish in deed, the thinge
that he had promised, he makest haste
to Saray which was in the tent, and
saweth: Make reader at once three
measures of fine meale, knead it, and
make cakes. The Scripture yet ad-
veth further this clausle: And Abra-
ham running into his beastes, caught
a calfe tender and good, and gave it
to a young man, which hasted and
made it ready at once. And hee
took butter and milke, and the calfe
which hee had prepared, and sett it
before them, and stooode him-selfe
with them: That is, bid him-selfe
serve them, as they are vnder the tree.
This is woonderfull verily, and co
hee thought on beryely. Thole goodes
were well and worthily bestowed up-
on so bountifull, liberall, and courte-
ous a man as Abraham was, which
knewe howe to use his wealth so ho-
nestly, and with so commendable cour-
tesse.

Neither was he alone in at his house
so franke and liberall, as his wife and
family were readily givyn, and verie
willing to put that solye exercise in
ye and practize. All things therefore
were ready with a trice.

In making praparation also no di-
ligence was wanting, choise was made
of all thinges, for rife raffe and refuse
garce was not servd to these straun-
gers, but the best and likeles of all
was found.

The good-man him-selfe taketh
papnes like a seruaunt. Hee himselfe
byngeth in his country fare, which far
both excel all costly cares, and prince-
like dishes, and feetteth his guestes to
meete with butter and milke, and ser-
veth the last course with Teale well
feede, and housewife-like slepted. Nei-
ther was he content with this cour-
tesse and entertainement, but humbled
him-selfe further yet, and wapet at
the Table, while his guestes were at
meete.

The table, loe, was servd by him,
which had those great and ample pro-
nises made him by GOD, which is
the Father of al the sapithall, which
is the roote and ground-fire of Christ
our Lorde, which was the friends of
GOD, and confederate to puissance
kinges, being him-selfe the most ho-

Orpeckes.
The eight precept of the ten Commandements.

The honorable Prince in all this land, as he that bad in warre overcome and vanquished see of the mightiest kinges of all the East, and brought them back againe to slauery and bondage, delievering his people whomse he had taken captiue.

This excellent and worthy man, I say, may well bee a patronie for all wealthy men to follow in bestowing honour, courtesie, and hospitalitie vpon strangers and men unknowne. For lastly, before his rare and seldom seene hospitalitie, hee showed moreover this point of courtesie, that, when they rose from meate, hee bare them companie some part of the way. Let our wealthy pinchefere therefore at the last bee abashed off, and leave their nighth lines and infaellable covetousnesse. What pleasure I praye you have they of their riches to whome do they good; whome doe they honour with their elske kept corns? O what honour or honefte doth their monie procure of them while they live among men? Why doe not the wiser parte of wealthy men rather leave this crue of miserable wretches, and hearken to the Apostles wordes, who saith: Remember to kepe hospitalitie: for by that meanes many have lodged Angells unwittinglie and vnwares.

And vertie hee speaketh there of Loce and Abraham, neither is it to be doubted, but that wee entertaine the very Angels of God, and Christ himselfe, as often as wea see wea courtesie and hospitalitie to good and godly men of all men.

Lastly, let the goodes of wealthy men serue, not to the entertaiment of men of credite onely, but to the releef of the poore and needy creatures. For that wholesome saying of Paulie must be beatten into their heads: Charge them that are rich, that they do good, that they be rich in good workes, that they be ready to giue, glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may lay hold vpon eternall life. With this doctrine of the Apostles dooth the Prophet Elias verie well agree, where he saith, touching Tyre: Their occupying also and their wares shalbe holye vnto the Lord: their gaines shal not be layed vp nor kept in store, but it shalbe theirs that dwel before the Lord, that they may eate enough, and have clothing sufficient. Lo, here Elias teacheth vs the meanes to lape vs treasure that ever shall endure.

Doeoer, in the fift chapter of Matthew, the verie same is repeated that was spoken of before. Let every one also call to his memerie the other wholsome sentences of the Lord his God, to stirre him vp to the giving of almes.

In Deuoronomie, Doses saith: Beware that thou harden not thy hart, nor shut to thine hand from thy needie brother, but open thine hand liberally vnto him. Thou shalt give him, and let it not grieue thine heart to giue vnto him: because that for this thing, the Lord thy God shall in rich and blest thee in al thy workes, and in all thou puttest thine hande vnto. The Lord shall never be without pore, and therefore I command thee, saying: Open thine hand liberally vnto thy brother, that is poore and needy in the land. In the Psalmes wee finde: A good man is mercifull and lendeth, and guideth his wordes with discretion. Hee diffirsheth abroade, and giueth to the poore: his righteoussenesse remaineth for...
The third Decade, the second Sermon,

for ever, his horn shall bee exalted with honour. Solomon also saith: Let mercy or well-doing, or faithfulnesse never depart from thee, bynde them about thy neck, & write them in the tables of thine heart, so shalt thou finde favour and good estimation in the sight of God & men. Again, Honor the Lord with thy substance, and of the first-linges of all thine increase glue to the poore: So shall thy barns be filled with plenteousnesse, and thy presses shall flow ouer with sweete wine. And againe, whosoever stoppeth his ear to the crie of the poore, hee shall crie himselfe and not be hearde. With these in all popnes do the sayynge of the Apostles and Evangelistes plainely agree. Glue to every one that asketh of thee. Again, verily I saie vnto you, in as much as yee haue shewed mercy to the leaft of these my brethren, yee haue shewed it to me. Which sentence surely is worthy to be noted and deepely printed in the hertes of all Christians. For if the Lorde Jesus reputed that to be bestowed on himselfe, which thou bestowest on the poore: then undoubtedly he thinketh himselfe neglected and dispised of thee, so often as thou neglectest to deliuer the needy.

This is (undoubtedly) true and most surelye certaine. For the Lorde and judge of all people assocheth vs by promise, that at the ende of the world in that last judgement, hee will give sentence in this maner: order: Come yee blessed of my father, possesse the kingdome, &c. For I was hungrye and yee gaue mee meate, I was thirstie and yee gaue mee drinke: And so forwarde as is to bee scene in the 25. Chapter of Saint Mathewes Gospell. Pecerunto also belongeth the words of St. John the Apostle, where he saith: Who so hath this worldes good, and feeth his brother haue neede, and shutteh vp his compa-ッション from him, howe dwellteh the loue of God in him.

And from hence undoubtedly did first arise the common scope of them of old which were wooten to say: If thou seekest a needy body die with hunger, and doest not helpe him while thou maiest, thou halt killed him, and giuen consent vnto his death. Let him therefore, which hath scope of earthly goodes, know for a suretie, and in his heart bee throughly persuaded, that he is bounde especially to doe good to the needy.

Moreover, let him that is weale, doe good to all men so neere as hee can. For the Lorde saith: Give to euery one that asketh of thee. And Tobias giveth his sonne this lesson, saying: Turne not thy face from any poore man. But if thou canst not through lacke of abilitie doe good to all men, then succour them childe, whose thou perceivist to bee godly disposed, and yet pinchet with penury. For Saint Pauls saith: Let vs doe good to all men, but them especiallye that are of the householde of faith.

Let vs therefore aid, succour, and relieue fatherless children, and poore bidlowes, olde men and impotent people, those that are afflicted and persecuted for the profession of the truth, and suche as are oppressed with unpe misery and calamity. Let vs further and helpe forward good and holy learning, and all the worshippers and true ministers of God, that live in want and charitie. Finally, let vs relieue strangers, and whom soeuer els we may.
Nowe our duty is to do good, and hand them in deed, with counsel, comfort, help, money, meat, drink, lodging,疫苗, commendations, and with all things else, wherein we perceive that they lacke our helping hand. Touching which, I spake somewhat in the tenth Sermon of the first Decade. We must also succour them readily, with a willing heart and a cheerful mind. For God requireth a cheerful giver. And in helping them let us do liberally. For Tobias's faith: Be mercifull after thy power, if thou haue little, do thy diligence, gladly to give of that little: For in so doing, the Lorde shall bless both thee and thine.

Thus much, my brethren, have I hetherto saide, touching the lawfull use of earthly goodes. God graunteth that every one of you may printe these sayinges in his heart, and put in practice this holy worke: let vs pray to the Lorde that hee will vouchsafe to direct vs in his ways, that, for the getting of these transcendie goodes, we lose not the everlasting treasure of his heavenly kingdome.

Of the patient bearing and abiding of sundrie calamities and miseries: and also of the hope and manifold consolation of the faithfull.

The third Sermon.

I shall not do amisse, I think my reverence brethzen, if to the treatise which I have already made of earthie riches, and of the use and abuse of the same, I doe here add a discourse of the divers calamities, where with man, so long as hee liueth in this fraile sheath, is continually vexed and daily afflicted. For since that many men doe either lose their temporal goodes, or else can by no meanes gette them, which are the causes why they be oppressed with penury and neediness, it cannot be but profitable and very necessarie too, for every good man to know out of the word of God, the verpe reason and grounde of his consolation in his miseries, least being swallowed vp of too great sorrow, and entangled in utter desecration, he give himselfe over to be Satan's bondslave. Nowe, this treatise serueth for the whole life of man. For I mean not to speake of any one calamitie alone, as of poverty or penury, but generally of all the miseries that happen to man. Verily, since man is born to grief and misery as birds to flying, and fishes to swimming, his life can never possibly be either sweet or quiet, unless he know the manner and reason of his calamity. And if so be he know the reason thereof religiously taken & derived out of the word of God, then his life cannot chuse but be sweete and quiet, howsoever otherwise it seeme to bee most bitter and intolerable.

The mind of man verily is sorely afflicted and grievously tormented with lamentable miseries, but the same on the other side, is sweetely cazed and migh-
mightily upheld by the true knowledge of those miseries and holy consolations derived and taken out of the word of God.

First of all it is requisite to lay before our eyes, and reckon up the several kinds and several sorts of mortal men's calamities. The evils verily are innumerable which daily fall upon our neckes, but those which do most usually happen, are the plague of pestilence, famine and infinite diseases, death of selfe, the fear of death, whose terror so some is faire more grievous than death can be. To these be added the death and destruction of most notable men, of such of whom we make most account, robberies, oppressions, endless plagues, povertie, beggerie, lack of freewill, famine, burning, persecution, imprisonment, enforced conquests, and exquisite punishments of famine pents and terrible to thinke on, unreasonable and tempestuous weather, barrenness, dearth, cropes, hate, veliges, earthquakes, the sinking of cities, the spoiling of cities, the burning of houses, the ruine of buildings, hatred, factions, private grudges, treasons, rebellions, wars, slaughters, captivities, cruelty of enemies, and tyranny: also the lacke of children, troubles, cares, hellish lines by the marching of unmeet mates in wedlocke: by children naughtly disposed, maliciously bent, disobedience and unthankfulness to father and mother, a lazy care and continual griefe in sundry sorts for sundry things which never cease to beare our minds. For no man can in never so long a background reckon up all the evils wherunto miserable making and woefully endangered and every moment commited. Fewe miseries rise by every pate, of which our elders did never heare. And they are appointed to be felt and suffered of vs, who with our new and never heard of sinnes, do daily declare newe and never scene punishments, when as otherwise the miseries, which our forefathers felt, had been enough and sufficient to have plagued vs all.

But now with these evils, as well the good and godly worshippers of God as the wicked contemners of his name are troubled and put in vве: yea, the Saints are through all their life tyne afflicted and vexed, whenas contrariwise the wicked abound with all kinds of joy and delightful pleasures: whereunto it commeth, that great temptations & complaints arise in the minds of the godly. The wicked do gather by their happy state & pleasaunt life, that God both like their religion, & accept their manner of dealing, whereby they are confirmed & grounded in their errors.

And on the other side the godly, by reason of the miseries, which they have long suffered, no revolts from godlines and carnal to the vungodly, because they thinke that the state of the wicked is far better than theirs.

Now it is good to know & generallie to learne all this out of the scriptures.

That the godly are and have beene afflicted as well as the wicked, since the beginning of the world, it is manifest to be seen in the example of Abel and Cain: so, as the one was pitifully slaine of the other, so his sincere worshipping of God: so was the other, so the murderer made a vagabonde, not daring to beare to abide in any place to take his rest in. Jacob strained Israel is read to have bene vexed with many calamities. The same is reported also of the Egyptians while they persecuted Israelites. Saul was vexed, and David afflicted, The Lord our Saviour
The eight precept of the ten Commandements

Saviour with his disciples, bare the cross of griefe and trouble. Againe, on the other side, the Jewses who cruelly persecuted Christ & his disciples were hostrily destroyed, & that worthily too, for their vitious iniurie. Unpickable are the cruelties which the church of Christ did suffer in those 10, most bloody persecutions before the reign of Constantine the great: but Oratius the notable, diligent & faithful historian, of whom mention, that true and delerious punishments were out of hand layd up on the neckes of those persecuting tyranns, of whom I will speake somwhat in place convenient. And by the testimonies both of God and man, and also by manifold experience, we see it proved, that all the goodly as vngodly are touched with miseries, Yea truly, the best and holiest men for the most part are troubled and afflicted: when the wicked and wofull sorte are free from calamities, leading their lives in ease and pleasures. And while the good do suffer persecution ans injuries, the wicked rejoice thereat. For the Layde in the gospel faith to his discipels: Verilye, verilye, I saye vnto you, ye shall wepe and lament, the world shalbe glad, but ye shall be sorrowfull. But now what kinde of temptations these bee, which arise in the hearts of the godly through their tribulations, and what those men which are not altogether godlesse nor the enemies of God, doe gather of the felicitie wherein the wicked are, the Scripture in many places teacheth us, and especially in that wonderfull discourse of Job and his friends. The prophet Abacuk complaineth and saith: O Lord how long shall I cry, and thou not heare? Howe long shall I crye out to thee for the violence that I suffer, and thou not help? why am I compelled to see ini-

quitie, spoiling, & vnrighteousnes againgt me? why dost thou regard thee that dispise thee, & holdest thy tong while the wicked treadeth downe the man that is more righteous then himselfe? The wicked doth circumuent the righteous, and therefore wrong judgment procedeth. In that sich the hypocrites to crye: It is but vaine to serve God, and what profit is it, that we have kept his commandements: & that we have walked humbly before the face of the lord? Now therefor we call the proud and arrogant, blessed & happy: for the workers of wickednesse liue happily and are set vp, and they tempt God, goe on in their wickednes, & are delivered. The holy Prophet Asaph conteyneth all this most fully & significantly in the same where he sayth: My seere were almost gone, my treadings had wele nepped: for I was greeued at the wicked, when I did see the vngodly in such prosperity: for they are in no perill of death, they are I saye, troubled with no diseases, whereby they are drawn as it were to death, but are lustie and strong. They come into no misfortune like other men: but are free from the enuils wherwith other folke are plagued: and this is the cause that they are so holde with pride, and wrapped in violence as in a garment. Their eies swel with fatnes, & they do even what they lustie. They stretch forth their mouth vnto heaven, & their tong goeth through the world. Yea and they dare saye: Tulle the howe should God perceiue it? Lo these are the vngodly, these prosper in the world, and these haue riches in possession, Then (said I) haue I clenched my heart in vayne, and washed myne handes in innocencie: and I beare punishment every day. And
The third Decade, the third Sermon.

And while I thought thus to myself, I had almost departed from the generation of God's children.

Likewise when the Lord heard say that Lazarus was sick: This disease (though he is not to death, but to the glory of God, that by it the son of God may be glorified. And yet if we touch this matter to the quick, there can none in the world be founde without sin, so that if the Lord will mark out our iniquities, he that alwaies findeth somewhat to be punished in us. As it is at large declared in the booke of Job.

Furthermore, the Lord both suffer his spouse the church, which he lovesth full dearly, to be troubled and afflicted, to this ende and purpose, that he may openly declare, that the elect are defended, preserved, and delivered by the power and aide of God, and not by the policie of man. For Paul's faith: We have this treasure in earthen vessels, that the excellency of the power may be Gods, and not of vs, while we are troubled on euerie side, but not made sorrowful. We are in povertie but not in extreme povertie: wee suffer persecution, but are not forsaken therin: we are cast downe, but we perihe not: we alwaies beare about in the body, the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our bodie. For we which liue are alwaies deliuered vnto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. Also the same Apostle faith: Vertue is made perfect in infirmity.

Again, as the afflictions of the holy martyres and faithfull Saintes of Christ are testimonies of the doctrine of faith, as our Savio, in the Gospel faith: They shall deliver you vp to counsels, and in their Synagogues they
they shall scourge you, yea ye shall bee brought before kings and rulers for my sake, that this might bee for a witness to them and the people. Even so in like manner are the saints overlaid with miseries made examples for vs to learne by, howe to overcome, and despise the world and to aspire to heavenly things. Finally, the Lord doth trie those that be his, by laying the cross upon their necks, and purgeth them like golde in the fire, he cutteth from vs manie occasions of evil that he may bring vs to the bearing of greater and more plentiful fruites. Theώκεκομεν of the Lord doth therein follow the maner of Goddefinites, who put their gold into the fire to purge, and not to mar it. And hee imitateth also good husbandmen, who when their corn is somewhat to ranke doe move it downe, and prune their trees not to destroy, but to make them bare more abundant fruites. And this flest of ours verilie in peace and quietnesse is lustie, laie, poulifie, and slowe to good honest exercises: it is content and sckeith no further then earthly things, it is wholly given to pleasures, it doth utterly forget God and godlie things: now therefore it is not expedient one ly, but also very necessary to have this dull and sluggishe lump stirred vp and exercised with troubles, afflictions, and sharpie perfections. The Saints herein are like to yron, which by vs is somewhat wore and diminished, but by lieng still vnoccupied is eaten more with rust and canker. Soe truly therefore said S. Peter: Dearely beloved, thinke it not strange, that ye are tried with fire, which thing is to trye you, as though some strange thing happened vnto you: But reioyce rather in that ye are partakers of the affliotions of Christ, that when his glory is revealed ye may be merry and glad. For Paul to Timothy faith, Remember that Jesus Christ of the seed of David was rayshed from the deade according to my gospel, for which I am afflieted as an evil doer even vnto bondes: and yet I suffer all things for the electes sakes, that they might also obtaine the salvation which is in Christ Jesus with eternall glorie. It is a faithfull fayeng: For if we be deade with him, we shall also live with him: if we deny him he shall also deny vs. For in his Epistle to the Romans he faith: Rom.8. Thofe which he knew before, he did also predeflate that they should be like fashioned vnto the shape of his sonne, that he might be the first begotten among many brethren. Moreover whom hee did predeflate, them also he called, & whom he called them also hee justifie: & whom he justifie, them also hee glorifie. Again, in the same epistle he faith: Rom.5. Wee reioyce also in tribulations, knowing that tribulation worketh patience: patience prooфе: proffee hope, & hope maketh not ashamed. &c. This do the private examples of Saints, and publique examples of the whole Church, very plainly declare. Abraham, Isaac and Jacob, had never knowne that Gods helping hand had bee so faithfull and alwaies present with them, they had never beene grounded in so sure hope, no, they had such especiall fruit of their excellent patience, if they had not beene exercis ed with many perils, and as it were oppressed with infinite calamities. Whereupon it commeth that David cried. It is good for me Lorde that thou haft troubled me. The church of
of Israel was oppressed in Egypt, but to the end that it might with the more glorious be delivered and passe into the land of promise. The Jewish Church was afflicted by them of Babylon and the Assyrians, so that their Temple was overthrown, and the Saints carried captive with the worst of the people. But the godlie secte in their very captivity did seale the wonderfull help of God, by that means are made the better by their afflictions, so that the name of the Lord was knowne among the Assyrians, the Chaldees, the Medes, and Persians, to his great glorie and renowne, as it is at large declared in the histories of Daniel, Heber, and Elyas.

Here also is to be noted that certaine punishments are appointed of the Lord as plagues for certaine sins, so that most commonly a man is plagued by the verie same thinges, wherein he sinned against the Lord. David offended God with murther, adultery: and therefore he was punished with the shame of his owne house, with whose home, incest, and detestable murther of his owne children, and lastly driven out and banished his kingdom.

It was pride and arrogance wherein Nabuchodonosor sinned, and therefore being distract of his wits, and turned into a beastly madness, he led his life for a certaine time with beasts of the field. But as Nabuchodonosor was, when God thought good, restored to his kingdom: So David did in time convenient feel the mercy of the Lord in setting him in his state againe. For this calamity of the Lord is specially raised for ever, not only to David, but to every one that believeth, which is in these words let alone in the scriptures: If his children forfake my law and keep not my commandements, I will visit their sins with rods, and their inquities with scourges: yet will I not utterly take my goodness from him, I will not break my covenant, neither will I change the thing that is once gone out of my mouth.

Therefore it is to our profit that the Lord afflicted us, as himselfe testifieth in the Revelation of Christ writed by John the Apostle and Evangelist, saying: Them which I love, I rebuke & chasten. And Solomon long before that, did say: My sonne refuse not the chastening of the Lord, neither faint whome thou art corrected of him. For whom the Lord loueth, him he chasteneth, and yet delighteth in him as a father in his sonne.

Now touching the persecutions and terrible plagues laid upon the neck of the whole Church of God, of severall martys of the same, as they were for the most part breathed out of worldly tirants against the saints for their open confession & testimonies of their faith & truth of the gospel, so most commonly the cause of their beating were the sins & offences of the saints which the justice of God did visit in his holy ones, no doubt to the good, a salvation of the faithful. For of that bloody persecution under the Emperors Diocletian and Maximinius, which caueth many thousandes, yea many milliions of martys to come to their endings, we read this folowing in the history of Eusebius of Cesariea, who learned it not by hearsey but was himselfe an eie witness of the same: When as by too much libertie and wantonnes, the manners of the church were vterly marred, and the discipline thereof corrupted, while among our selues we enviue one another, and diminish one anotheres estimation, while among our selues we snatch at and accuse our selues, mowing
mooving deadly warre among our selues, while dissimulation sitteth in the face, deceit lurketh in the hart, and falshood is vterted in words, so that one euill is heaped still on another necke, the Lord beginneth by little and little and with the bridle to checke the mouth of his tripping Church, and referuing the congregations vtntouched, hee beginneth first to suffer them to feele persecution, which served as soldiours in the camps of the Gentils. But when as by that means the people coulde not bee made to remember themselves, in so much that they ceased not to persift in their wickednesse, and that the verie guides of the people & chiefe of the Church vnmindfull of Gods commandement were set on fire among themselves with strife, enuy, hatred, and pride, so that they might thinke they rather exercised tyranie than the office of ministres, because they had forgotten Christian sinceritie and purenesse of living: then at length the houses of praier and Churches of the living God were throwen to the grounde, and the holie scriptures set on fire in the broad and open streetes. Thus much, word for word, out of the eighth booke of his ecclesiasticall historie.

And yet here I make difference between sinne and sinne.

For the Saintes sinne, but yet they abstain commonly from heinous crimes, although now and then too, they fall into them, as it is euident by the example of David. But yet for the most part they fly from thefe, murther, whoredome, and other greevous sinnes like unto these. And while the Saints are afflicted by tyrants, it is not for the neglecting of justice and true religion, but for the contemning of superstition, and flesh lusts sticking to Christ and his Gospell. The Lord therefore doth forgive, and in the blood of Christ wash away the sinnes of the holy martyrs, reposing them to suffer death not for the sinnes which they have committed, but for the zeal and love of true religion. He also punishteth the tyrants for the death of his martyrs, because in putting them to death they followe their owne tyrannous affection, and not the just judgement of the living God.

The Lordes minde verily was by tyrants to chasten his people Israel. But the tyrants (as Ely in his tenth Chapter witnesseth) did not take it to be so, but rather following their owne affections, they passed all measure in afflicting them, and never sought after justice and equitie: they therefore are punished of the Lord for killing his innocent and guiltlesse innocents. For the thing which the Lord did persecute in his people (their sins, I meane and offences) that doe the tyrants neither punishe nor persecute: but the thing that pleaseth God (the loue, I mean, of true religion, and the better defeiting of idolatry) that they are mad upon, and persecute it with sword and fire, and unspeakable torment.

To this therefore both that saying of S. Peter belong: See that none of you be punished as a murtherer, or as a theefe, or as an euill doer, or as a busie bodie in other mens matters; but if any man suffer as a Christian man, let him not be ashamed, but rather glorifie God on this behalfe.

Yet for all this, I would not that heinous offenders should anie whit despair. They have the example of the Thesee that was crucified with Christ, that let them follow: let them I say, confesse their faults, believe in
in Christ, commit themselves whole to his grace and mercy, and lastly suffer patiently the paine of their punishement, and in so doing there is no doubt but they shall receive of Christ into Paradise, and live there for ever, as the sheepe both with Christ.

And although the godly be staine amonge tranfgreious, yet is hee no more delisted by suffering with them, than Christ our Lord was, being hanged among theeues, for though the Godly and ungodly bee wrapped and coupled together in one kinde, of punishment: yet are they severed by their unlike ending, while the wicked after this bodily death, is caried to hell, ther to burne without intermission, and the godly taken immediately into heaven, so live with Christ his Lord, to whom hee committted and commended himselfe.

Touching this matter, and the cause of the afflictions of the holy me of God, I will not be agreed to recite un to you, dearly beloved, notable place of S. Augustine out of his first book de civitatis Dei, Wherefoever (faith hee) good men doe suffer the same and like punishment that the euill do, it is to be marked that there is not difference betwixt them, because there is no diversity in the thing that they suffer, Fo as in one and the same fire gold bothe shine, and chaffe dooth smoke and under one fraile the huske is broken and the corne purged, and as the skummie coache is not mixed with the oyle, although one weight of the same prejudice both crueth both out at once: even so one and the selwe same misery falling upon the good and the bad, both trie, fine, and melt the good: & on the other side, condemn, wack, & continue the euill for, Whereupon it commeth to passe, that in one and the same affliction, the euill do bete by blaspheming the Lord, when contrarie the good, do pray unto, and praise his name for that he layeth upon them.

So much matter maketh it in afflictions to cause not what, but with what mind every man doth suffer. Fo for fire by durt and sweete ointmentes alike, you shall have the one like fitchip, and the other cast forth a sweete smelling savour.

Therefore in that burtie burtie and irruption made by the barbarous people, what do the christians suffer which was not rather to their profit, while they did faithfully consider those troubles: especially, because they humbly considering the sins for which GOD being wroth did all the world with so many and great calamities, although they be farre from committing heinous, greenous and outragious offences, do yet newtherwise not repute themselves so cleere of all faultes, as that they judge not them selves worthy to suffer temporally all calamitye for the crimes they commit every houre and moment. Fo there and besides that every man, which liueth peraduenture laudably enoughe, doth in some points yeeld a little to carnall complacency, although not to the outragiousnesse of horribile sinnes, to the goulfe of heinous offences, and abominable iniquities, yet notwithstanding hee pleeth to some finnes, which either hee hauneth very seeldomely, or else committedly so muche the other as they are the feller. Ouer and besides this therefore, I saie, what man is there, which, when hee feeth and knoweth very well the men, for whose pride, lascivious lustes, couetousnes, and damnable iniquity, God (as he hath threatened) doth plague the earth, doeth so esteem them, as

Do they
they are to be thought of, and live so with them, as he ought to live with such kind of people: For oftentimes many things are wickedly dissembled, while wicked doers are not taught corrected, chidden and admonished of their evil behaviour, either because we think the pains to much to tell them their faults, or while we are afraid to have the hateful looks of them with whom we live, or else avoid their displeasure, let slip peradventure they should hinder or hurt us in temporal matters, when, as either our greediness desirous to have somewhat more, or our insatiable search to lose the things which it hath already in hold and possession, so that although the life of the wicked displease the good, for which cause they fall not into the same damnation, which is after this life prepared for the evil: yet since they do therefore beare with, and forbear their dangnable snares, because they feare them in lighter and smaller trifles, they are most fearfully scourged with them in this temporal life, albeit they bee not punished with them eternal.

While they be punished by God with the wicked, they doo iniustly feel the bitterness of this life, for the loss of whose sweetness, they would not be bitter in telling the wicked of their offences.

This therefore seemeth to be no small cause why the good are whipped with the evil, when it pleaseth God to punish the violectric manners of men with the affliction of temporal pains. For they are scourged together, not for because They leave an evil life together, but because they love this temporal life together. I do not say a like, but together, when the better sort ought to despise it, that the evil being rectified and corrected, might obtain the eternal life, to the getting whereof if they would be not our fellows and partners, they should be carried and lovingly drawn, even while they be our enemies, because, so long as they live, it is always uncertain whether their minds shall be changed to be better or no.

Therefore they have not the like but a farre greater cause to admonish men of their faults, to whom the Lord faith by the mouth of the Prophet: He verily shall die in his sinne, but his blood will I require at the hands of the watchman.

For to this end are the watchmen, that is, the governors of the people ordained in the Churches, that they shoule not forbear to rebuke sinne and wickednesse. And per for all this, that man is not altogether circuful of such faults, which although he be no guide, or overseer of the people, yet standing knowe manye things worthy contemplation, and yet wink at them in those with whoone he listeth and is conversant, because he will give them none offence, so scare leafe he lose chose things, which in this world he listeth as he ought not, or is delighted in, so as he should not add to his death. For at this haste I heretofore reheard out of S. Augustin.

The last and hindermoste cause of the calamities which oppresse the holy Saints of God is, because the Lord in afflicting his freinides, doth thereby give an most evident testimony of his just judgement, which shall fall upon his enemies for their concerning of his name and Daieslye. For Saint Peter faith, The time is that judgement must begin at the house of God: if it first beginne at vs, what shall
shall the ende be of those, which be leue not the Gospel of God? And if the righteous scarcely bee saue, where shall the vngodly and sinner appeare? And like to this, is that noteable sentence of the Lordes, which he spake, when he went to the place of execution: saying, If they doe this in a myrtle tree, what shall be done in the drie? If the Saintes, by whose are meant the fruitfull trees bringing forth most precious fruities of good workes, are by the sufferance of God in this world so miserably tormentend and wrongfully vexed, what shall we say, I pray you, of the wicked, which are so farre from vertye and good workes? They shall undoubtly bee plagued with unspeakable paines and punishments.

For touching the causes of those calamities where with the wicked are tormentend, they can bee none other then the heinous crimes which they commit from daie to daie, and are therefore punished by Gods just judgement, to the ende that all men may perceive that God hateh wicked men and wickedness alike. So wee reade that Pharaoh was afflicted. Saul fell upon his owne sword, and was slaine in the mount Gilboa, with many thousand Israelites, because hee had sinned against the LoRD, which purposed to destroye him for an example of his judgement, and a terror to them that should followe after. Antiochus Epiphanes, Herode the great, Herode Agrippa and Galerius Maximianus the Emperor, were taken horribly with grievous diseales and dyed of the same.

The reason was because they sinned against GOD and his servantes, on whose he determinded to take a vengeance, and to make them prooves of his just judgement: so too bee examples for enamples to perceau what plagues remaine for these, which seek the blood of the godly and saintes full.

And although our good God doth oppayne all things, for the bene to his creatures, and serueth in a manuer all calamities and mysteries, too vpaye us from wickednesse: yet because hypocrites and wicked people despite the countellles and admirable of GOD, and neyther will acknowledge GOD when he striketh, noz courne too him when he calleth them, all things doe turne to their destruction (even as to them which love the LORD, all things woopke to the beste) and therefore doe they perishe in their calamities: soz in this world they seele the wrath of the almightie God in most horible punishments, and in the woorde too comme, when once they are parted out of this life, doe therefore beare farre greater and bitterer paynes, then anye tongue can tell.

But if it happen that the wicked and vngodly sorye, doe not in this lyfe, seele anye plague or greenous affliction, then shall they bee punished to muche the sorer in the woorde too come.

There is no man that knoweth not the Evangelicall Parable of the riche unmeritorious glutton, who when as in this life hee liued as hee liusted, in passinge delightes, was notwithstanding in hell tormentend with unspeakable terrors, and parched with fire, which never ceased burning.

The infelicitie therefore of the wicked in this life is nothing else but extreme miserie. For Sayntes James the Apostell sayeth: Hee have liued in pleasure upon earth and beene wan-
The eight precept of the ten Commandements

don, ye haue nourished your heartes
as in a day of slaughter, which, I say,
will turne to you, as to well fed beasts,
that are fatted upp to be slaine to make
meate off. For Jeremie goeth a little
more plainly to wokke, and saith: O
Lord thou art more righteous, then
that I should dispute with thee: yet
notwithstanding, I will talke with thee.
Howe happeneth it that the
way of the vngodly doth prosper so
well, and that it goeth so well with
them, which without shame offend
in wickednesse? Thou haft planted
them, they take root, they grow and
bring forth fruite. And immediatly
after, But drawe thou them out, O
Lorde, like a sheepe to be slaine, and
ordeaine or appoint them against the
daye of slaughter. With this also
doth that agree, which the Prophet
Asaph, after he had roundly and largelie
reckoned by the fluxicite of the wicked,
addeth saying: Thou verily haft seate
them in slippery places, thou shalt call
them downe headlong, and utterly
destroye them. O with how sodaine
calamities are they opprest, they
are perished and swallowed yppe
terrors. Even as a dreame that
vaniseth so soon as one awaketh: thou
Lorde shalt make their immage con-
temptible in the crye.

For Davide also before him did crye,
saying: Yera little, and the vngodly
shalbe nowhere: and when thou lookest
in his place, he shall not appeare.
I haue scene the vngodlie in great
power, and flowrishing like a greene
Bay-tree, and I went by, and loe he
was gone, I sought him but he could
not be found. In like maner also doth
Malachie the Prophet witnessse, that
there is great difference in the day of
judgeth, betwixt the worshipper &
disipier of God, and betwixt the iust
and uniuist dealer. For the daye of the
Lorde shall come, in which the proud
and those that wokke wickedlye, shall
be burnte as stubble with fire from heav-
en, so that there shall remaine unto
them neither roote nor branch. They
that are wise therefore will never
hereafter bee offended at the felici-
tye of the wicked: they will never de-
ire and long to bee made partakers of
their unhappie prosperitie: they will
not grudge at all to beare the mysterie
of the croste, which they do daily heare
to be laide by God upon his saints, to
the end they may see their tried and fined
from the yrolle of the flesh and this un-
cleanse woe. Thus farre have I
sufficiently reasoned of the causes of
calamities.

Let vs now see (my reverende bre-
then) howe and in what order the
godly and sincere worshipper of God,
both behave himselfe in all calamities
and woxidlye affliction. His courage
quiseltye not, but kicke at rather all re-
speration alfe, because he understandeth
that he must manfullye in faith,
beare all sortes of evils. Therefore
both hee arme him selfe with hope,
patience, and prayer. There are verily
among men, some, which so soone as
they see the anie affliction, so presentlie
crye as the common voyce is, That it
had bene best if they never had bene
boone or elles destroyed as soone as they
were boone. A verie wicked saying, is
this, and not worship to bee hearde in
a Christian mans mouth. But farre
more wicked are they which sticke not
to distrope themselves, rather than
by living they would bee compelled
to suffer anie longer some finale ca-
lamitie, or abide the counten of the op-
pen world. And yet on the other side
againe, men must reiecte the unrea-
rue opinion of the Stoickes, touching
their
The Stoicks were of opinion, that a valiant man ought not to be grieved for any misfortune or calamity. Against the Stoicks indolentia was

their Indolentia or lack of greefe. Touching which I will resolve unto you (dearly beloved) a most excellent discourse of a notable Doctor in the Church of Christ set downe in these words following.

We are too unthankfull towards our God, unless we do willingly, and cheerfully suffer calamities at his hande. And yet such cheerfulnesse is not required of vs, as though take away all sense and feeling of greefe and bitterness. Otherwise there should be no patience in the Saints suffering of the croffe of Christ, unless they were both pinched by the heart with greefe, and vexed in body with outward troubles.

If in povertie there were no sharpness if in diseases no paine, if in infamie no sling, and in death no honor of patience and temperance were to make small account of, and let little by them? But since every one of them doth naturally nippe the minde of vs all with a certaine bitterness ingraven in them, the valiant fonsak of a faithful man doth therein shewe it selfe, if he being pinched with the seele of this bitterness howsoever he is greewenly pained therewith, dooth notwithstanding by valiant resisting and continuall suffering by dying with patience and quiet, and quite overcome it.

Therein both patience make proofe of it selfe; if when a man is sharply pinched, it doth notwithstanding to hide it selfe with the fear of God, that it never breaketh forth to inmoderate bittelinis. Therein doth cheerfulnesse clearly appeare, if a man once wounded with sorowe and fannesse, both quietly lay himselfe upon the spirituall contentation of his God and Creautour. This conflict which the faithfull settle against the naturall feeling of sorowe and greefe (while they study to exercise patience and temperance) the Apostle Paul hath finely described in words as followeth:

We are troubled on every side, but not made sorrowfull; we are in povertie, but not in extreme povertie: we suffer persecution but are not forsaken therein: we are cast downe, but we perish not. Thou seest here that to heare the Trosse patiently is not to be altogether sensible, and utterly bereft of all kinde of seeling: as the Stoicks of olde did foolishly describe the valiant man to be such an one, as laying aside the nature of man, should be affected alike in adversitie and prosperity, in sorrowfull matters and joyfull things, pea, and such an one as should be moved with nothing whatsoever: And what did they I pray you with this exceeding great patience? Forsooth they painted the image of patience, which neither ever was not possible can bee founde among men. Pea, while they went about to have patience our exquisite and too precise, they tooke away the force thereof out of the life of man.

At this day also there are among vs Christians certaine new uppstart Stoicks, which thinke it a saucie not one to be to high and wevy, but also to be fad and sorrowfull for any matter. And these Paradoxers verify do so the most part proceed from idle fellowes, which exercising themselves rather in contemplation, then in working, can doe nothing else but daily breed such novelties and Paradoxes.

But we Christians have nothing to do with the yeonlike philosophy, since our Lord and Master hath not in words only, but with his owne example also vterely condemned it: For he grewne at, and wept over both his
owne and other mens calamities, and taught his discipless to do the like. The prophet (saith he) shall rejoice, but ye shall be sorrowful, ye shall weep. And last any man shoulde make that wee- ping to be their fault, he pronunche openly that they are happy which do mourn, and no mercures. For if all tears be mislike off, what shoulde we judge of the Lord himselfe, out of whole body bloudye tears to trill? If all feare be noted to proceed of unbecelye, what shall we thinke of that honour, wherewith we reade the lord himselfe was striken: If we mislike all sorowe and calametye, howe shall we like of that where the Lord consolsteth that his soule is heavy unto the death.

This much did I minde to say, to the intent that I might reuoke godly minding from deleriacion, least per- adventure they doo therefore out of hande forsake to seek after patience, because they cannot veterly shake off the natural motions of greene and bea- ninesse: which cannot chose but happen to the which of patience doo make a kinde of seneceliness, and of a valiant and constant man, a senecellid block, or a stone without patition. For the Scripture doth praise the Saints for their patience while they are afflicted with the sharpenesse of calamities, as that thereby their stomackes are not broken, nor their cour- ages veterly quailed: while they are so struck with the prick of bitterness as that they are stilled with spirituall roye: while they are so oppressed with bennisness of minde, as that yet they be cheerfull in Gods consolation. And yet is that repugnance still in them hearts, because the natural sense doth fly from and abhorre the thing that it feeleth contrary to it selfe: when as on the other side the motions of godinesse doth even through these difficulties by struing, seek a way to the obedienc of God.

This repugnancy did the Lorde ex- pelle when he said to Peter: When thou wilt yonge, thou girdidst thy selte and wentest whether thou woldeft: but when thou shalt be olde, an other shall gird thee, and lead thee whether thou wouldest not. It is not unlike verily, that Peter when it was need to glorifie God by his death, was with much ado against his will drawn unto it. For if it had bene to, his maritome had deserved little praise or none. But howsoeyer he did with great cheerfulnesse of heart obeye the obedience of God, yet because he had not laid aside the affections of his selfe, the minde was drawn two sundry tapes. For while he saw before his eyes the bloody death which hee had to suffer, he was un doubtly struck through with the feare thereof, and would with all his heart have escaped it.

And on the other side when he remem- bered that he was by Gods commandement called thenceunto, (overcom- ming and treading downe all feare) he did willingly and cheerfully yield him selfe unto it. If therefore we mean to be Christ his disciples, our chose and especiall study must be, to have our minds indued with so great obedience and love of God, as is able to came bying under all the ill motions of our minde to the obedience of his holy will.

And so it will come to passe, that with what kinde of Crose seuer wee bee vised, wee maye even in the greatest troubles of our minde, constantly retynce quiet suzferance and patience. For adversitie will have
have a sharpness to nippe vs withall: like wise, being afflieted with sicknesses and diseases, wehall growan and be disquieted, and with for health being oppresssed with poverty, wehall be preyed with the aching of care and heart-sick: in like manner wehall be driken with the griefe of infamie, contente and incurte done unto us: Also at the death of our friends, Nature will move vs to shed tears for their sake: But this make still see the ende of our thoughts, while the Lord would have it so. Lette vs therefore followe his will. Thus much hath he.

Wherefore the faithfull being once overcome and engagd with calamities, doe chieflie remove their mysteries with patience: which, as La西安cius saith, is the quiet bearing with an indifferent minde of those calamities, which are euer tayp off in our pates.

For the faithfull man by patience, hauing his eyes throughly fastned upon the word of God, both in faith and hope, he calleth to God, and cleaue to his word, he suffereth all adversities whatsoever bechance him, moderating alwaies the griefe of his mynde, and pynes of his boade with wonderfull wisdom, so that at no tyme being overcome with the greatness of griefe or sorrow, hee worth revolt from God and his word to do the things that the Lord hath forbidden.

By patience therefore hee vanquisheth himselfe and his affections, hee over-cometh all calamities, and standeth still不顾t a quyte mind and well disposed heart to Godwardes.

And although the faithfull do with patience suffer all things, yet doth he finde faulte with the things that are wicked: hardly bear with ought that is against the truth. For our Saviour Child Jesus, being the ouer perfecte example of patience, dyd meeke patience pende his handes and his whole body to be bound of the wicked: and yet notwithstanding he reproueth their iniquity, saying: Yee are come forth as to a sheepe with swords and staves, although I was dailye with you in the Temple: but this is your hour and power of darkenes.

... To this nowe belongeth that excellent description, hauie Image of patience, layde downe by Tertulian in words as followeth: God doth nowe sett vs see the Image and habite of Patience: her countenaunce is calm and quiet, her forehead smooth without furrowed wrinkles, which are the signes of sorrow or anger: her brows are never knit, but slack in cheerful yale, with her eyes cast comlye downe to the ground, not for the sorrow of any calamities, but only for humilitie sake.

Upon her mouth the beareth the mark of honour, which silence bringeth to them that use it. Her colour is lyke to theirs that are vyge no daunger, and are guylplesse of cupll. Her head is oftentimes threatned of the Dwell, and without all she hath a threatening laughter.

Henceover the thevnches about her brows are white and close to her boade, as that which waggeth not with euerie winde, nor telleth by with euerie blace. For she stretcheth in the crowne of that most meeke and quiet spirit, which is not troubled with any tempest nor overcast with any clouds, but is playne, open, and of a goodly clerenesse, as Helias sawe it the thirde time. For where God is, there also is Patience his berling which he nourisheth.
The eight precept of the ten Commandements.

The force & effects of patience.

Dye over the blessed Harri Cyprian in his sermon De huse patieentiae, rekkeneth by the force oz works of patience & faith, patience is that which commeneth up to God and persevereth patience is that which mitigateth anger, which hideth the tongue, governeth the mind, keepeth peace, ruleth discipline, keepeth the assaults of lust, keepeth under the force of pride, quencheth the fire of hatred, restraineth the power of the rich, releaseth the need of the poor, entertaineth in maidens unspotted virginity, in widowes chastite, in marryed people unsufferable charity, which maketh humble in prosperity, containeth in adversity, makest in taking injury, which teacheth thee to forgive quickly those that offend thee, and never cease to crave pardon, wherein offendest others: which vaunteth conspirations, which suffereth persecutions, and suffereth with martyrdom.

This is that which groundeth surely the foundations of our faith: this is that which doth augment the increase of our hope: this is that which giveth vs, so that we may keepe the way to Christ, while we doe go by the sufferings thereof: this is that which makest vs continue the Sonnes of God, while we doe imitate the patience of our Father. Thus muche Cyprian.

To this if it please you, you may adde for a conclusion, that hope, but very evident sentence of the Layve in the Gospell: Through your patience possess ye your soules, and these words of the Apostle: Cast not away your confidence which hath great recompence of reward: For ye haue neede of patience, that after ye haue done the will of God, ye might receive the promises. For yet a very little while, and hee that shall come, will come, and will not tarry. And the just shall live by faith: & if he withdraw himselfe, my soule shall have no pleasure in him. Wee are not of them which withdraw our soules vnto perdition: but wee perteine to faith, vnto the winning of the soule. But since patience is not borne in and together with vs, but is bestowed of god from above, we must beleeue our heavenly father, that hee will vouchsafe to bestowe it upon vs, according to the doctrine of James the Apostle, who saith: If anye of you lacke wisedom, let him aske of God, which giueth to all men indifferently, and calleth no man in the teeth: and it shall bee giuen him. But let him aske in faith, nothing wauering.

Faith the sounde hope of the faithfull.

The hope of the faithful.

Hope, as it is now a vaines thing, is an opinion of things to come, referred commonly as well to good as euill things: but in very deed, Hope is an assured expectation, looking for of those things which are truly and expressly promised of God, & beleeued of vs by faith. So then there is a certeine relation of hope to faith: and a mutuall knot betwixt them both: Faith beleeueth that God saith nothing but truth, and lieth not by our eyes to God: And hope looketh for those things which faith hath beleeued.

But howe shouldest thou looke for ought, unless thou knowest that the thing that thou lookest for, is promised of God, and that thou shalt haue it in time convenient. Faith beleeueth that our sones are forgiven vs, and that eternall life is throughe Christe our redeemer prepared for vs: now hope looketh and patiently waueth to receiue in due time the things that God
... The third Decade, the third Sermon.

God hath promised vs, howsoever in the meanes time it bee tolled with adversities. For hope doth not languish not vanishing awaye, although it seeth not that which it hopeth: yea it quap-
teth not, although that things fall out clean, croste and contrarype, as if the things, which it doth hope, were no-
thing so. And therefore Paul said: We are faued by hope: But hope, that is scene, is no hope. For how can a man hope for that which hee seeth? But and if we hope for that wee see not, then doo we with patience abide for it, Abraham hoped that he should receive the promised lande, when as yet hee saw not the manner and means how he should doe it. David hoped that hee shoulde raigne over Israel, and yet he felt the perill of Saul and his seruants hanging over his head, so that oftener then once he was in danger of his life.

The Apostles and holy Martyrs of Christ, did hope that they should have eternall life, and that God would never foesake them: and yet nevertheless they felt the hatred of all sortes of people, they were banished their Countries, and lattie were slave by sundry tormentes. So (I saye) Hope is the hope and looking for of things not present, and things not scene, yea it is a sure and most assured looking for of things to come: and that of things whatsoever, but of those which we believe in faith, and of those which are promised to vs by the very true, living, and eternall God. For S. Peter faith: Hope perfectly in the grace which is brought vnto you.

Nowe they hope perfectly, which do without doubt committ themselves whole to the grace of God, and do assuredly look for to inherit life everla-
sting.

Furthermore the Apostle Paul calleth Hope, as it were the sake and sure anchor of the soule. And by how much the promise of God is the surer, by so much is Hope the more firme and secure. For hope is not the looking for anie thing whatsoever, but of faith, that is of the thing, that faith hath be

leaved, and which we know to be promised to vs in the waye of God. And therefore both Paul expound faith by hope, where her faith: Faith is the ground of things hoped for, the evi
dence of things not scene.

Faith therefore is as it were the foundation, whereupon hope doth rest, and so God himselfe and his infallible word is the object to our hope. And so that cause Paul calleth God our hope: and so doe the Prophets also. To this belongeth the 91. Psalme: where the faithful cryeth, Thou art my hope (O Lord) thou hast sett thine house very high. Like to this thou shalt finde an innumerable sort of places in the book of the Psalmes. But hope can not bee sure, where there is no sounde Faith, and express promise of God. Nowe, since Gods promises, are as well of thinges temporal as eternal, hope als
so is as well of thinges transitory as everla

And as faith is the gift of Gods grace, and not the power or effecte of our owne nature, so hope is given vs from aboue, and confirmed in vs by the spirite of God. For in our looking after thinges, there are both groa
nings and longinges for them, Temp
rations assaile and urge vs so\nye, as though the thinges were vnderly de-

Dov, } nici,
The eight precept of the ten Commandments.

Though the Lord put off the performance of his promises towards us for affection ye see they do not deceive us because he is faithful and just.

The Lord promiseth the land of Canaan to the seed of Abraham, but 430 years doe first come about, before he senteth them in possession of it, yea, before he brought them to it, he led them whole 40 years about in the wilderness. He delivereth the Israelites from the captivity of Babylon, but not till 70 years were spent. That may bee thought of this also, that God having immediately after the beginning promised his only sone, did notwithstanding not send him till and toward the latter end of the world:

The Sapiens must therefore still endure, and alwaiesInactive the Lorp des by

good leasure, because truth cannot possibly fail them, and all that hope in it are surely faules. Dauid crieth: Our fathers hoped in thee, they hoped in thee, and thou diddest deliver them, and they called upon thee and were saved; they hoped in thee & were not confounded. And againe, The Lord is good, happy is the man that hopeth in him. And againe, They that hope in the Lord, shall be like mount Sion, they shall not be moved, but shall stand fast for ever. And Paul in his temptations crieth out in his epistle to the Phil. saying: I knowe that my affliction shall turne to my salvation, according to my earnest expectation and my hope, that in nothing I shall be ashamed.

Thus much have I layd hitherto, to teach you how the faithfull doe behave themselves in diverse calamities: for they despayne not, but continueth their hearts with assured hope, and suffer all evils with a patience minde, quietly waiting for the Lord in their troubles who is the only hope of all the faithfull. Now to the end of this, I mean to add a few general consolations, which may the more confirm the hope of the faithfull, in siege of patience in suffering calamities, and cheer up their heavy spirits to all manner afflictions.

First of all let the afflicted weep with himselfe from whence affliction commeth. Euril men, the diuell, stileses, the world, are they that afflict vs, but not about God, who suffereth them to do it: Satan could not trouble Job, neither in goods or body, but by Gods sufferance. And the Prophet Dauid crieth, Thou art he that took me out of my mothers womb, thou wert my hope, when I hanged yet upon my mothers breasts I was left thee as soon as I was borne. Thou art my God: my time is
is in thy hande. And the Loard in the
gospel faith. Are not two sparowes
folde for one farthing, and one of
them lighteth not upon the ground
without your father?yea even all the
haire of your head are numbred.
Notic God by whole governement all
things are ruled; is not a God and a
Lord onely, but also a father to mortal
men. And his will is good & wholesome
to vs ward, believes that whatsoever he
voth, he voth it all in order and wisdom.
But if the wil of God be good toward
vs, the thing cannot choose but be good
to vs, which hapneth by the sufferance
and will of him that loueth vs so deere.
And herein doo the children of the
world differ much from the sonnes of
God. For these (I mean the sonnes of
god) in coysenting one an other in their
calamities do say: Suffer and grudge
not at the thing that thou canst not alter.
It is Gods will that it shall be so,
and no man can resist it: suffer therefo-
re the powere of the Lord, unless thou
wouldst rather double the euill, that
thou canst not escape. But the worshi-
ings on the other side, being demand-
ed, howe they suffer the hande of the
Lord, and whether they submit them-
selves to God or no, do make this an-
swer. I mull whether I will or no
since I cannot withstand it. If therefor
they could withstand it, by this I may
gather, that they assuredly would. But
the children of God do patiently beare
the hand of god, not because they can-
not withstand it, not because they must
by compulsion suffer it, but for because
they beleue that god is a just and mer-
ciful father: for therefore they acknow-
ledge also that god doth as a mercifull
father chasten them to the amendment
of their lives & safeguard of their souls,
and therefore do they for his chastening
of them peels him heartie thankes, and
showing viterly themselves & their
opinions, be wholly comit themselves
whether they live or die into the Lords
hands. The Apostle going about to see
tie this in the hartes of his faithful faith:
God speaketh to you as to his sonns
my sonne despise not thou the cha-
slening of the Lord, neither fainte
when thou art rebuked of him. For
whom the Lord loueth he chastneth,
& scourgeth every son that he recei-
uesth. If you endure chastening, God
tendreth you as his sonns. For what
sonn is he who the father chastneth
not? But if ye be without chastisement
whereof all are pertakers, the are ye
bastards & not sons. Since therefore
whene we had fathers of our flesh, they
corrected vs & we revered them,
that we not much more rather he in
subjection to the father of spirits &
life? Secondly, let the faithful bele-
uer which is oppressed with calamities
consider and weigh how cause for which
he is afflicted. For either he is troubled
and persecuted of worships for he
bears that he hath to righteousness true
religion: or else he suffers the punish-
ment for his sins and offences: Let
this which suffer persecution for right-
ousnesse sake, revere and give God
thanks as the Apostles did, so that he
thinketh them worthy to suffer for the
name of Christ. For the Lord in his god-
pell saith: Blessed are they that suffer
persecution for righteousness sake;
for theirs is the kingdom of heaven.
Blessed are ye when men shall reuile
& persecute you, & shall say all maner
evil: saying against you for my sake:
reioyce yee and be glad, for great is
your
The eight precept of the ten Commandments.

your reward in heaven: for so persecuted they the Prophets that were before you. But if any man for his sines doth feele the scourge of god, let him acknowledge that gods just judgement is fallen upon him, let him humble himselfe under the mighty hande of the Lord, let him confess his sines to God, let him meekely require pardon for them, and patiently suffer the plague, which he with his sines hath worthely deserved. Let him follow the example of Daniel and David.

Daniel confesseth his sines unto the Lord, and faith: We have sinned, we have committed iniquity, and have done wickedlie, we have not obeyed thy servaunts the Prophets, which spake to vs in thy name, O Lord vnto thee doth righteousness belong, and vnto vs open shame. Thou hast visited and afflicted vs, as thou didst fore-tell by Moses thy servant. And David when Absaloms reason he was compelled to sowe the citie of Jerusalem and goe in exile, saue to the Preistes who bare the Arke after him: Carrie backe the Arke of God into the Citie againe. If I shall finde favour in the eies of the Lord, he wil bring me back againe, and will shew me both himselfe and his Tabernacle. But if he thus say, I am not delighted in thee; then, heere am I, let him do with me what seemeth good in his eyes. And verelye it is much more better and expedient to be punished in this worlde, and after this life to live for ever: then to live here with out afflictions, and in an other worlde to suffer everlastinge paines.

Paul verelye doth plainly say: When we are judged wee are chastened of the Lord, that we should not be damned with the worlde. And the very end of all chastenings and calamities wherewith the Saints are exercised, tendeth to nothing else, but that by despising and treading downe the world they may amend their lives, returne to the Lord, and so be saved. But touching the end of afflictions, wee have spoken of it before.

Furthermore the men that beare the yoke of afflictions, do lay before themselves the plaine and ample promises of God, from which, and from the examples of the Saints they never turn their eies. There are innumerable examples of them which have felt Gods helping hande ready in all needs to aide and deliver them. Now our good God both promiseth to helpe and deliver not only them which are afflicted for righteousness sake, but them also who doth visit for their faults and offences. For David saith: The Lord doth heal the contrite of heart: The Lord doth loose them that are bounde in chains: The Lord giueth sight vnto the blinde: The Lord setteth vp againe them that doo fall. Hic is not angrie for euuer, neither doth he alwaies chide, He dealeth not with vs after our sins, nor rewardeth vs after our iniquities. And how wide the East is from the west, so farre hath he set our sins from vs. To this belongeth the whole thirteenth chapter of Jeremiah's Prophesie. And Paul dooth bare witness to this and faith: As the afflictions of Christe are many in vs, so is our comforte greate through the Christ.

Neither are we without examples enough to prove this same by, and to lay before our eies the present deliverie of the Saints, and the repentance of sinners in extreme calamities.

Our ancientsours the Patriarches Noe and Lot with their families, were by the mighty hande of God delivered from
came to me at Antioch, at Iconium, at Lystra, which persecutions I suffered patiently. But from them all the Lord delivered me; yea and all that will live godly in Christ Jesus, shall suffer persecution. Many more examples both the same Apostle reckon up together in the 11. Chapter to the Hebrews. All this I say, do the saints consider, and in time of temptation and affliction, doe comfort and strengthen themselves therewith. For to both Paul teach vs, where he saith: Whatsoever is written, for our learning is it written, that through patience and comfort of the Scriptures we might have hope.

Beliefe this also the faithful full sore call to their myndes the commandements of Christ our Lord, wherewith he commending patience unto vs, hath laye the cross vpon vs all. For in the Choppell he saith: If any man wil go after me let him forsake himselfe, and take up his cross and follow mee. For whosoeuer will saue his life shall lose it; and whosoeuer shall lose his life for my sake, shall saue it. For what doeth it advantage a man to win the whole worlde, and lose his owne soule? Or what shall a man gie for a ranfome of his soul? For the sonne of man shall come in the glorie of his father with his Angels: and then shal he reward every man according to his worke.

And againe in an other place he saith: If any man come to me, and hate not his father, and mother, and wife and children & brethren and sisters, yea, & his owne life also, he cannot be my disciple. And whosoeuer doeth not bear his cross, and come after me, he cannot be my disciple. After which he wounds the Lord saying in earstyme parables by which he teacheth vs to make
make tryall of our abilitye, before we receive the profit of the gospel. To the preceptes of their master Christ, the faithful Apostles, Peter and Paul had an especiall eie, exhortinge vs to the patiente bearing of the cross of Christe. For Christ (saith Peter) was afflicted for vs, leaving to vs an example; that we shoulde followe his steps. And Paul said: Through many tribulations we must enter into the kingdom of God.

An other comfort, that the faithfull have in their afflictions is this, that the time of affliction is short, that the love and rewarde in the world to come is unspeakable farre more large and excellent, then the tribulation of this life is troublesome, so that there can bee no comparision between the toyes of the one, and grieves of the other: and lastly, that our good God both not lay such burthenes on vs as we are not able possibly to bare.

Touching al which points, I thinke it convenient here to rehearse prooves out of the scriptures to piue the true. S. Peter calleth the time of affliction 
short, as momentamy. And the prophet Elyas, the Lord rather in Elaies prophete, long before Peteres time did say Go my people, enter into thy chambers, and shut the doores after thee, hyde thy selfe a lyttle while, untill mine indignation be ouerpast. Paul also faith, The fathers of your sleue did for a fewe dayes chasten you after their owne pleasure, but the fathers of spirittes doeth (for a shorte time) correct you to your profite, that yee might be pertakers of his holinesse. But no chastising for the present se meth to be iious, but grievous, Nethertheles afterward it bringeth the quiet fruit of righteousnes to them, that are exercised thereby. Again, he faith, we suffer with Christ, that with him wee may bee glorified. For I am certeineely perswaded, that the afflictions of this time, are not comparable to the glorye that shall bee shewed upon vs. For the momentane lightnes of our affliction doth wonderfullly above all meare, bringe forth to vs an everlastling weight of glorye, while wee looke not for the things that are seen, but the things that are not seene. For the things that are seene are temporall, but the things that are not seene, are eternall. Againe in his first Epistle to the Corinth, the same Apostle saperthe, God is faithfull, which shall not suffer you to bee tempted aboue that you are able: but shall with the temptation make a way to escape, that ye may be able to bare it. But if it so happen, that the Lord doth seem to vs to extend our tribulation longer then justice woulde seeme to require, then must wee by and by remember that we may not prescribe to God any ende of his will, but must permit him freely to afflicte us without all controlment, so muche, so long, and by suche meanes as shall seeme to bee best to his goodly wiseborne. Hee (who is him selfe the eternall wiseborne, and loueth vs men especially well) doth know well enough his time and season, when to make an end of our miseries, and ridde vs from afflictions. There are in the Scriptures sundrie examples, to comforte the men, whose afflictions endure for any long time. The woman in the Gospell was troubled with an issue of blood, by the space of twelve yeares, which had almost driuen her to utter desperation of her healthes revoceric. An other lay bedizened whoes eight yeare yeares. By the poole Betheseda, lay the sillie creature, who had beene diseased.
The third Decade, the third Sermon.

Diseased eight and thirtie years. This space surely was very troublesome, but yet at last they were restored to health againe, by God, who knoweth best at what time and season his help is most expedient and profitable for mankind. Let us therefore whole subiect our selves to his good, ibr, and most wise will, to be delivered when, and how he shall thinke best.

But the chiefest comfort and greatest hope in tribulation is, that not any force of misery can possibly separate the faithfull and elect servants of God, from God himselfe. For the Lord in the gospelly cryeth out any faith: My sheepe heare my voice, and I know them, and they follow mee, & I give them eternall life, and they shall never perish,neither shall any man plucking them out of my hande. My father which gave them mee is greater than all, and no man is able to take them out of my fathers hand. I and my father am one. Pecuenta belongeth that outere of S. Paule which he buth to the encouragement of vs Christians, where he sayeth: Who shall separate vs from the love of Christ? Shall tribulation? or anguish? or persecution? or hunger? or nakedness? or peril? or sword? (As it is written: For thy sake are we killed all day longe, are counted as sheepe for the slaughter,) Neverthelesse we overcome in all these things through him that loved vs. For I am sure that neither death, nor life, nor Angels, nor rule, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, halbe able to separate vs from the love of GOD, which is in Christ Iesus our Lord.

Discommodities, but so yet that even in their discommodities, they have far many more commodities: they at therefore diminishe one waie, but augment another waie, so that the crosses of their is not their destruction, but an exercise for them, and a wholesome medicine. And therefore I think that the same worthie and golden sentence of S. Paule, can never be too often beaten into our mindes, where he faith: We are troubled on euery side, yet are we not without shift: we are in povery, but not in extreme povery: we suffer persecution, but are not forsaken therein: we are cast downe, but we perish not. The faithfull therefore do in this world lose their earthly riches, but do they thereby lose their faith? Lose they their upright and holy life? Or lose they the riches of the inner man, which are the true riches in the sight of God? The Apostle cryeth: Godlines is a great lure with a mind content with that that it hath. For we brought nothing into the world, & it is certaine that we maye carrie nothing away: but haung foode and rayment we must therewith be content. And the Lord verily, who of his goodness hath created Heauen and earth, and all that is therein for the use of men, which we may employe: the Rauens young ones, will not cause the iust man to die with hunger, and penury. Deaene that man which not lose his treasure in this world, which gathereth treasure as the Lord that commanded him, with whom & faithful know that a most wealthy treasure is laide by in heauen for them which are in this world spoiled of their terrestrial goods, for their lord s quittance sake. That worthy and notable treust of god Iob doth cry. Naked came I out of my...
my mothers wombe, & naked shal I turne to the earth againe. The Lord save, and the Lord hath taken away as the Lord pleased, so is it hapned. Blessed be the name of the Lord.

Last of all, it is manifest that to denie the truth, thereby to escape persecution, is not the way to keep our welth and quiet state, but rather the means to loose their ye, by so doing we are made infamous to all good men of every age & nation. For we see that they which were not for Christ and the cause of his truth, hazard their riches but chose rather by dissimulation and renouncing of the truth to keep their worldly wealth, did retain for ever infamous reproch, and daily augment moste terrible togements, which vered toribly their guiltie conscience, losing neuerthelesse in the buels name the wealth, which they would not lose in the cause of their Saviour.

But they on the other side, which seaparded themselves and all their substance in the quarrell of Christ, desiring manfully all daungers that could happen, did alwaies finde a sweet and pleasant companion, which strengtned & minds of their afflicted bodies, for they cry with the apostle: We have learned in what so ever state we are, therewith to be content. We know now how to bee lowe, wee know also how to exceede: evere where and in all things we are instructed both to bee full, and to be hungrie, both to have plentie, and to suffer neede. Wee can do all things through Christ who strengtneth vs. They know that the same Apostle hath sayd: Ye haue suffered with ioye, the spoiling of your goods, knowing that ye haue in heuen a farre more excellent substance, which will endure. For the Lord in the Gospel also sayd, Verily I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake & the gospels, but he shall receive an hundred fold now at this present with perfections, and in the world to come eternal life. Mar. 10. So than the Saints and faithfull seruants of God are oppressed with torment in this present world: but therewithall they know to consider that the Lord himself became a seruant for vs men, whereby, they that are seruants in this world, are made free through Christ, and by ceerestriall servitude, a waye is made to celestiall libertie.

The faithfull are exiled or banished their countere: but the heauenly Poet sayeth, Avilauncharcted man, takes euerie countrie for his owne. Terilpe in what place of the world we are, we are in exile as banished men. Our father is in heauen, and therefore heauen is our countrie. Therefore when we die, we are delivered from exile, and placed in the heauenly countrie and true felicite. In like maner, whom the tirant killeth with hunger and famine, those both he receiveth of innumerable goods. And againe, whomsoever famine both not bitterly kill, but only torment, them both it reacheth to live more sparingly, and afterward to last the longer and beautifull. Howe in this case, the faithfull which suffer famine, doe call to remembrance the examples of the ancient Saints, of whom when Paules speakeb, he sayeth: They wandered about in sheepe skinnes & goate skinnes, being destitute, afflicted and tormented, of whom the world was not worthy, they wandered in wildernesse, and in mountains and
and in dennes & caues of the earth.

Christians also consider, that the state of sanctified Lazarus, who died among the tongues of the dogges that licked his blaines, was farre better than the surfitting of the stout-bellicid glutton, who beeing once dead, was buried in hell. Popocuer it is to be adhoped, detested, and (yet) lamented of all men, to be a true of barbarous villains, and unruly souliours, abuse perforce not honest matrones only, but tender virgins also that are not sitt yet, not type for a man. But the greatest comforte that we haue in to goe a mistake of intolerable ignominy is, that chastity is a vertext of the minde. For if it be a treasure of the minde, then is it not lost though the bodie bee abused: even as in like soe the faith of a man is not thought to bee overcome, although the whole bodie be consumed with fire.

And chastity is not lost verily where the bodie is defloured, because the will of the abused bodie perfeuere still to use that chastity, and doth what it may to kepe it undefiled. For the body is not help therefore, because the members thereof are broken, or because the secrete partes thereof are not undently touched: considering that the bodie being wounded by many casualties may suffer sithie violence, & since Philistions for healeth sake may do to the members the thing that otherwise is unsafe to the eyes. Therefore so long as the purpose of the minde (by which the bodie must be sanctified) remaineth, the violent do of any others sithie lust taketh not from the bodie that chastity, which the perfecting continencie of the defloured body doth sole to preserve.

And in the meane while there is no doubt, but the most lust Love will sharply punish those shameless beasts and monsters of nature, which dare undertake to commit suche wickedness.

The Saints are confirmed in their tribulation by the innumerable examples of their fore-fathers, whereby they gather that it is no new thing that hath penented unto them, since God from the beginning hath with many afflictions & tribulations exercised his servants, and the Church his spouse whom he toucheth so dearly. And here I think it to be verie expedient and available to the conforting of afflicted minde, to reckon by the best and choysel examples that are in Scriptures. Of which there are many both private and public. The chancnes and pilgrimages of the latter Patriarchs (because I mean not to speake of them before the Deluge) are those which I call private examples. For our father Abraham is by the mouth of God called from out of Vr of the Chaldeans to goe into Palestyne, from whence he is driven by a dearth into Egypt, where againe he is put to his sufferings, and suffer many pinches. After that, when he came againe into Palestyne, even till the last houre of his life hee was never without some one mishap or other to trouble & vex his minde. His sonne Isaac felle famine also, and had one mishap upon an others necke to plague him withall. Her sancteth not that calleth Jacob the wretchedest man that lived in that age, considering the infinit miseries wherewith he was vexed.

While hee was yet in his mothers womb and sawe no light, he began to strive with his brother Esau: after-werdes in this striplinges age hee had much a ado to escape his murdering hands, by exiling himselfe from his fathers house into a land of Syria: where againe he was kept in nce and exercis.
The eight Precept of the ten Commandments.

fed sharply in the schools of afflictions. At his back-returne into his country, he was wrapped in and beset with perils enough and endless evils. The detestable wickedness of his untoward children, had beene enough to have killed him in his age. In his latter daies for lacke of food he goeth downe as a stranger into the lande of Aegypt, where in true faith & patience, he gaue by the Ghost.

Of Moses the great and faithful servant of God the Scripture testifieth, that in his yOUTH he was brought up in the Aegyptian court, but when he came to age, he refused to be called the sonne of Pharaos daughter, choosing rather to be afflicted with the people of God, than to enjoy the temporal commodities of the sinfull world, because he counted the rebuke of Christ greater riches, than all the treatises of the Aegyptians. The same Moses was grievously afflicted, first by Pharaos his Princes, & after that againe by them of his owne householde, and his owne country people, whom he had brought out of the lande of Aegypt.

David also the anouncier of the LoRD, was troubled a great while with his Master Saul, that was mad upon him to have brought him to his end, but having at the last (so all that Saul could do) obtained the kingsdome, afflictions ceased not to follow him still; for after many troublesome lyones, he was by Absolon thirst beside his kingsdome, and very straitly dealt withall, and yet in the end, God of his goodness did set him up againe.

In the new testament Christ himselfe our Lord and Saviour, and that elect vessel his Apostle Paul, are excellent examples for vs to take color by. The Lord in his infancy was compelled to flee the treason and murdering handes of cruell tyrannts, in all his life time he was not free from calamities, and at his death he was hanged among thieves. And Paul speaking of himselfe doth say: If any other be the Ministers of Christ, I am more, in labours more abundantly, in stripes above mesure, in imprisonments more plentifully, in death often. Of the l ewes, five times receiued I fowre stripes saue one, thrife was I beaten with rods, once stoned, thrife I suffered shipwreck, a day & a night have I beene in the deapth, in journying of ten, in perill of waters, in perill of robbers, in perill of mine owne nation, in perill among the heathen, in perill in the citie, in perill in the wildernesse, in perill in the sea, in perill among false brethren, in labour and travaile, in watchings often, in hunger & thirst, in fastings often, in cold and nakednesse, beside those things that outwardly come vnto me, the trouble which daily lieth vpon me is the care of all the Churches. These, I say, are private examples.

We have a publique example in the Church of Israel afflicted in Aegypt, many times troubled under their Kings and Judges, and lastly captie by the Assyrians and men of Babylion. Afterward being brought home againe by the goodness of God, they passed many bounties, and are sharply afflicted under the Monarchies of Persians, Greeks and Romanes. That shal I say of the Apostolique church of Christ, which even when it first began like an infant to crepe by the ground, did presently feele the croset, & yet stoute & strong in those afflictions, which even to this day it doth patiently suffer: His stories make mention of ten perfec-}

The ten horrible persecutions of the church of Christ.
of Constantine the great, by the space of 318. years was terrible shaken and sharply afflicted without intermission of respite of time, so to break in, and rest itself from troublesome troubles and merciless slaughters.

The first persecution of those ten, did not only bring and lecherous monster raze against the Christians, wherein it is said that Peter and Paul the Apostles of Christ were brought to their endimes. The second was moved by Flavius Domitianus, which banished the Apostle John into the Isle of Patmos. The third persecution after Nero, was Traian the Emperour, who published most terrible Edicts against the Christians: under him was the notable Martyr preacher Ignatius, with many other excellent servants of Christ, cast to wild beasts, and cruelly torne in pieces. The fourth persecution did the Emperour Verus most bloudely strike by through all Fraunce and Asia, wherein the blessed Polycarpus was burnt in fire alive, and Ireneus the Bishop of Lyons was beheaded with the sword. In the fifth persecution of the Church of Christ, Septimius Severus thorough many Provinces did bloudely crown many a Saint with the garland of Martyrdom: among whom is reckoned Leogidas the father of Origenes. Iulius Maximinus was the first after Nero, that plaid the tyrant against the Church; in that persecution the preachers and Ministers of the Churches were especially murdered: among whom beside an innumerable host of other excellent men, Pamphilus and Maximus, two notable lights, were especially slaughtered. The fourth bloudy slaughter after beatific Nero, was Decius the Emperour, who proclaimed most horrible Edicts against the faithfull: in his time was Saint Lawrence, a Deacon of the Church, burnt upon a grate iron, and the renowned Virgin Apollonia for her profession, did leap into the fire alive. Licinius Valerianus was as cruel as the rest in executing the eighth persecution against the faithful professors of Christ and his Gospel; in that bypole were slain many millions of Christians, and especiallie Saint Cornelius and Cyprian, the most excellent Doctors in all the world. Varelius Aurelius did rather purpose than put in execution the ninth persecution. For a thunder rufhed before him, to the great terror of them that were about him, and shortly after he was slaine as he journeyed, and to his tyranny by his death was ended. But Caius Aurelius, Valerius, Diocletianus, Maximianus, Maxentius, and Marcus Iulius Licinius, being nothing terrified with this horrible example, did raise the tenth persecution against the Church of Christ, which enduring by the space of ten whole years, brought to destruction an infinite number of Christians in every Province and quarter of the world. This bloudy doth Eusebius Caesariensis passinglie paint to the news of the Reader: for he himself was an eye witnesse and looker on of many a bloudie pageant and triumphant victorious of the Martyrs, which he rehearsed in the eight booke of his Ecclesiastical History. In that slaughter were killed the first Apostles of our Tugurine Church, both Martyrs of Christ and professors of his Gospel, & Felix and his sister Regula.

After those tenne perfections, there followed many more, and more terrible butcheries stirred uppe by many kings and barbarous men, in sun-
The eight Precept of the ten Commandements,

plainest and most evident testimonies,
that by reading he shall light upon.

And although the Saints do not
rejoice at the destruction of their per-
secuting enemies, whose they croude
with rather to be converted, & so saved,
than in this present world to be pun-
ished, and in the worlde to come to be
damned for ever: yet they are gladde
when they see the Lord punish their af-
flicers, because thereby they perceive
that God hath a care over those that be
his servants.

They doe gather also by the present
vengeance of God upon the wicked,
that as afflictions are for the health and
amendment of the faithful, so they are
to the hurt and destruction of the unbe-
able, for while they persecute other,
they themselves are destroyed: & while
they trouble the Church of the living
God, they kindle a fire of the wrath of
God against themselves that will never
be quenched. For in the Prophesse of
Zacharias, thus we reade that 
Zach.12,
speaketh touching his Church: Behold
I make Jerusalem a cup of poison ven-
to al the people that are round about
her: yea, luda himselfe shall be in the
singe against Jerusalem, And in that
date I will make Jerusalem a heanie
stone for all people, so that all such as
lift it vp shall be torne and rent, & al
the people of the earth shallbe gathe-
red together against it. Alike saying
to this hath the Lord in Jeremp, where
he speaketh against the persecutors of
his Church, and faith: Take this wine
cup of indignation from my hand, &
make all the people, to whom I send
thee, to drinke of it: that when they
have dronken thereof, they may bee
mad and out of their wits, for feare
of the sword which I will send among
them. For I begin to plague the Ci-
tic that is called after my name, and
thinke
The third Decade, the third Sermon.

thinke yee then that ye shall escape unpunished? Ye shall not go unpunished. And this is that whereunto Peter alluding, saith: The time that is the judgement of God beginneth at the house of God: if it first begin with vs, what shall the end of them bee, that believe not the Gospell? 

Vengeance takes of bloud.

I have a little above rehearsed in order the ten persecutions which the Romane Emperors stired by against the Church of Christ: now histories make mention there was not one of them but was requited with some notable calamitie. And beside the peculiar reuengements that followed euery severall persecution, it is to be noted that the most just Lord after the space of 342 yeres (for so many yeres are reckoned from the last of Nero, unto the second yere of the Emperours Honorius and Theodosius) did begin more inhumanlie to requite the death of his Saints upon the neckes of the bloudie Rome. For within the space of one hundred and nine & thirteene yeres, Rome was five times taken, & brought in subiection to the barbarous nations.

For in the four hundred yere of grace, which was the second of Honorius and Theodosius his raigne, the Wisisgothes under their Captain Alaricus both tooke and sacked the Citie, being notwithstanding great mercie in their victorie. After that againe the Vandals under their guide Generichus hyke into the citie crucelie, and spoile it verie gruelie. After them came the Herules, and the remnant of Arthilas his armie with their captaine Odacer, whoroke the Citie, and got the kingdome to themselves, exstinguishing verticie the rule of the Romanes in the West part of the world.

Then againe, when about 14 yeres were come and gone, in commeth Theodoricus Veronensis with his Ostrogothes, who slew the Herules and obtained the Citie. But it being recovered by the faith and industriie of the valiant captaine Belisarius, and restored to luitinian the Emperour of the East, was immediatlie againe taken by Tyeslas a prince of the Gothes, who with fire and sword did take it, pull downe houses, and overthrew a great parte of the walles thereof, whereby Rome was so defaced, that for the space of certaine vieses there was no man that dwelt within it. That spoile of the Citie happened about the 548 yere after Christ his incarnation. And thus did Christ in reneging his church late deferred plagues upon the necke of bloudie Rome: beside other miseries (I passe that over) which it did suffer by the Hunnes and Lombards. For this is enough to shew how misera-ble Rome was plagued for afflicting the Church of Christ, which nevertheless, maugre the tyrants heads, remained safe, and overcame those brutes, and shall raigne with Christ for evermore.

In like manner were the Sarra- cenes extinguished and utterly delivred, when first they had suffered many a great overthrow, and had been plagued throughout the worlde with bloudie mishaps and overwaert calamities. The Turkes also doe dailely fate their woes and miseries; and are likely hereafter to fate sharper punishments. Drecouer, the Popes with poplon are one slaine by another, and are strangellie vexed with wonderfull terrours. They are in no place sure of their lines, but even in the middest of all their friends are beset with miseries, they live in fear continuallie all the while packe of them. 

Further—
Furthermore, even they among them that live most happily, doe rot awake with that diseale that followeth sickness pleasure, than which there is no kind of death either sharper to the patient, or more besetled among all men. And their adherents, which by their setting on doe persecute the Church of Christ, doe either yield away with the like diseale that waiteth upon sickness lust, or do by little and little consume awake, as Herode & Antiochus did, which death is long before it dispatch them, but doth torment them beyond all measure: yea, besides these bitter plagues, they destroie one another with endless civil warres.

The Lord therefore is righteous, and his judgements are just and equal, who never forgettest to revenge his friends, by finding out his owne & his servants enimes, to punish them for their behets. Since then (my brethren) that the case so standeth, let vs I beseech you, patiently suffer the hand of the Lord our God, as often as we are touched with anie calamitie, or tempted of the Lorde our God, knowing this, that the Lord doth strike vs that he may heal vs, and trouble vs that he may comfort vs, and receive vs to himselfe into ioyes everlasting. And that we may so doe, since we are otherwise too weak of our selles, let vs pray to our father which is in heaven, through Jesus Christ our Lord, that he wil vouchsafe to be present with vs in our temptations, and guide vs in the waye of constancie, peace, and righteousness. And for an example, let every one set before his eyes, the order that Christ our saviour and maister did vs, who a little before the crose of his passion, beoke himselfe to praire. For going vp into the mount of Olives, he beseecheth his father humble, and praieth to him adventie. He is instant in praire, and lieth upon him earnestly, and yet so, that he submitteh all to his will and pleasure. Let vs also doe the like, that we may have triall of our fathers present aide with the effectual comfort of our minde, and that we for his goodness may give him praise for evermore. Amen.

Of the fifth and sixt Precepts of the Second Table, which are in order the ninth and tenth of the 10. Commandements, that is, Thou shalt not speake faltie witnesse against thy neighbour.

And, Thou shalt not come thy neighbour's house.

The forth Sermon.

C are now come to the expostitio of the two last precepts of the ten Commandementes. The ninth commandement is: Do not speake false witnes against thy neighbour. By this precept is confirmed faith in covenant and contracts, it ruleth the tongue, and commenmeth unto vs verticlie fairest vertue of all other, and teacheth vs to use modestie & sinceritie both in word & deed. Pechero yet haue we heard nothing in all God's commandementes.
The third Decade, the fourth Sermon.

The tongue.

I see that but I see the world of wickedness. So is the tongue set among our members, that it defyleth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. All the nature of beasts, & of birds, & of serpents, and things of the sea, is meeked and tamed of the nature of men: but the tongue can no man tame, it is an unruly evil full of deadly poison. Therewith we bless our God and father, and therewith curse wee men that are made after the similitude of God. Out of one mouth proceed both blessing & cursing. Therefore verie well and necessarily is the way set downe in the ninth precept, how men should frame & order their tongues. Now summarie this precept both commandeth, to use our tongues well, that neither privately or publiquely we doe our neighbor harme, either in his life, good name, or riches, by word or writing, or otherwise by painting, neither by simulation nor dissimulation, nor yet so much as by a bleeke or a nod.

All things are forbidden that are against truth and sincerity. There is required at all our hands simplicitie, plain speaking, and telling of the truth. Briefly, wee are commanded every man to doe his indewer mutually to maintaine plaine dealing and veritie. For in the 23. of Exod, we read there the Lord did charge vs, saying: Thou shalt not haue to doe with a false report. And in the 19. of Levit, Yea shal not speake, faith the Lord, nor lye, nor deale falsely one with another. And the Apostle James, after hee hath touched the evils of the tongue, (especially because out of one mouth proceeded good and badde:) doth add: These things my brethren ought not to be so. Doth a fountain at one hoale send forth sweet water and bitter also? can the figge tree (my brethren) beare Olue beries? either a vine or figges? So can no fountain give both salt water and fresh also. Certely since God hath given to man a tongue, that by the means of it, one man may know an others meaning, that it may blesse or praise God, and do good to all men, it is altogether requisite that it should be applied to the use that it was made for, that thereby a man out of a good hart, might utter good talk, clere from deceit and hurt, from blasphemy and railings, and from sliehe speaking.

But it is best so, as by parts mote nereely to sile the special yoynes of this precept of argument. First of all in this commandement it is forbidden euery man in the Court before a Judge to beare false wittnesse. Therefore all wittnes-bearing simplicie is not forbidden vs, but false wittnesse one lie, Do not speake (faith he) false wittnesse. It is lawfull therefore to beare true wittnesse, especially if a magistrate demande it of thee. And therefore the Hebrew phrase is verie significative, and faith: Aunfwere not false wittnesse against thy neighbour.

Now he aunswereth that is asked a question. And in bearing of wittnesse, he that speakest must have a regard to God alone, and simple truth: hee must lay alide all eueill affectiones, hatred, feare, or all part-taking: hee must hide nothing, nor dissemble in his speache: hee must not deuise
anything of his owne making: not rerupr the meaning of his words that spake as those false witnesses did in the Gospel, when before the Judges they said: I will destroy this Temple, and in three dayes build it againe.

For they corrupted the meaning of Christ. And the Love in the lawe doth late, Thou shalt not take vppe a false report, neither shalt thou put thine hande with the wicked to be an unrighteous witnesse. Thou shalt not follow a multitude to doe euill, neither shalt thou speake in a matter of justice according to the greater number, for to pervert judgement. He therefore that beareth false witnesse, committedly sinn against God and his neighbour. For first of all hee layeth himself with sacrilege and perjury, and so by telling a lie in the name of God, he doth despise to God himselfe. Moreover hee doth to his neighbour to much hurt, as he taketh damage by the Judges sentence either in body, goods, or losse of life. For it is manifest that the Judge being moved with thy false witnesse, did punish the accused partie in body, goods, or life it selfe: which he would not have done, had he not beene drawn thereto, by thy false witnesling.

And therefore a very good & just lawe is that, which Paul hath uttered in these words. If a false witnesse be found among you, the shal ye do vnto him as he had thought wickedly to have done to his brother: and thou shalt put euill away from the middest of thee: that the rest may heare & seare, and dares after that do no more such wickednes among you. Thou shalt have no compassion on him: but life for life, eye for eye, tooth for tooth, hand for hand, and fooe for fooe. To this belongeth the laping of

Solomon in the Proverbs where he cryeth, God hateth a false witnesse. And againe, A false witnesse shall not scape unpunished. Wee have an example in the two false witnesse that roade vp against the chaste and honest Sulanna.

In this lawe are condemned also al false and wrongfull accusations, and unjust judgements bought for money at the mouth of unrighteous Judges. And as those deceits are worthily forbidden, so likewise are they misliked that set thei tongue to sale, I mean, such merchants as for a moneell of breade will easel be hypped, eyther to blesse or curse the innocent. Of which sort of cursing, spitefull, and soothing tongues, thou maist finde a great number in euery degree and state, both of rich and poure, of spirituall and lay people.

Furthermore, we haue here condemned unto vs the inviolable keping of bargaines, covenants and contracts: and on the other side, are we especially charged, not to use eyther guile, eyther deceit, eyther craft, eyther any kinde of concealing. Of which I haue spoken where I treated of theft.

But now the especiall thing that is forbidden the faithfull herein is to tell a lye, that is, to speak an untruch, eather upon purpose therewith to hurt his neighbour, or upon any baine and light occasion, or otherwise upon some euill affection. For among men many kinds and sondrie sorts of lyes are reckoned by. Saint Augustine in his fourth Chapter ad Consentium de mendacio, maketh mention of eight kinds of lyes. I among many will name a fewe onely. There is a lying, as when I lay that I lye, or other men knowe that I doe lye, by which lye of mine they take some profite, &c.
The third Decade, the fourth Sermon.

site, op (as I should rather say) some pastime or pleasure. To lie in that sort, although it be no great and heinous sinne, is yet a signe of very great lightness: which the Apostle mistaketh in the faithful, as it may appear in the sith chapter of his epistle to the Ephesians. And yet I thinke not that denised fables, parables, and spoyned narrations are hereby forbidden: which, as they are in the Scripture evey where used in matters of most importance, so have they also a very good grace, being of themselves very necessarie and profitable for the readers: notwithstanding S. Augustines will not have telling mirth, in the number of lyes. There is moreover an officious lye,that is, when I sitten op to tell an untruth for vurtices sake, to the ende that by my lye, I may kepe my neighbour harmless from evil or mischief, that hangeth over his head: Of this sort there are many examples in the holy Scriptures.

The midwives of Egypt did sauie the Hebrews children alive, whom Pharaoh commanded to be slaine at their birth: and being accused before the king for breaking the law, they did by an officious and a very witty lye excuse themselves, pretending a certaine spouding of travaile in the Hebrewes wives, more than the Egyptian woman had. Rahab doth with a verie strange tale, deceive the citizen of Iericho: and by her lye preserve the spies of the people of God.

And Michol, Davids wife, with a lye did sauie her husbands life, and sent awap her father Sauls fenauntes without their purpose, for which the King had sent them. And Jonathan fained many a thing at his fathers table, for the good will that hee bare to David, whom by honest histes and ghostly devotion he did rid from the bloudie hande of his cruel father Saul. The hlye widowe Judith also by lying & dissimbling doth enter the tent of Captaine Holophernes, and by cutting off his head, doth set her afflicted countrefolkes at libertie againe.

Nowe it hath bene a question among the divines of the Primitive Church, whether they, whose examples I have here alleged, did sinne in lying or no. Origenes and they that followed him, did permit a wife and godly man to lye, if to bee it were for the welfare of them, for whom the lye was made. Neither was S. Hiero-rome without suspicion of Origenes opinion. For upon the epistle of Paul to the Galachians he wrot, that Peter and Paul to serue the time, did use a kinde of simutation. But S. Augustine, ammonishing Hierom of that matter, denieth flatly that wee ought once to suspect, that a lye is allowed in the sacred Scriptures.

On the other side againe, S. Hierom telleth Augustine that the best interpreters of the auient Church, are full and whole of his minde. There are, too and fro, very learned and large epistle written on both sides, which are extant nowe and to bee seen among vs, and therefore I need not tinker heretyp any longer. The same Augustine in the 15 chapter of his booke that hee wrote ad Consentium contramendacism faith, Hee, which sayeth that some lyes are righteous, is to be thought to say nothing else but that some sinnes are righteous, & so consequently that some vnrighteousnes is righteous. Than which, what can be spoken more absurd? For whereupon is sinne, but because it is contrary to righteousness? But those things, that are done against the law.
of God, cannot be righteous. Now it is said to God, Thy law is truth; and therefore that which is against the truth, cannot be righteous. But who doubts but that every lye is against the truth? Therefore no lye can possibly be righteous. And so forth as followeth.

Whereas on the other side, very notable learned men have thought, that Augustine was some what too stubbornly set against lying. And therefore some there are, which going as it were betwixt both, doe saye, that they (whose examples I alluded even nowe) were not altogether without all sinne, and yet suppose, that they, fault in those lyes, was a very small sinne. I would with those, which will allow themselves to lye officiously, to take heed to themselves, least by following their own affection, more than enough, they doe at last take that for an officious lye, which is in itself a pernicious lye. For the laste, and worst kind of lye is a pernicious lye. And that proceedeth of a corrupt minde, and tendeth to the damage of thy neighbour, which hath deserved no hurt at thy hand. This kind of lye is every where crept out upon thorough out the Scriptures: and the fault thereof increased, according to the quantity of the mischiefs that it doth. For Divines and Ecclesiasts call preachers doe lye of all other most perniciously, while with lyes & corrupt doctrine they kill the souls of men, make the bodies and goods of sillie led about the curse of God, and in danger of a thousand perils more. And henceunto belongeth hypocrisy also, which the Lord Jesus both in the Gospel wonderfully taunt and bate exceedingly. Now hypocrisy doth show it selfe, not only and so much in crafte and decepfull words, as also and farre more, in the whole conversation of our lives, as when we make semblance, or else visible such things as are not by that means lying to GOD, and beguiling our neighbour.

Furthermore, in this lawe are forsoaked, tale-bearing, priests, calisters, back-bitings, close whisperings, and al suspiions which rise by such occasions. Despightfull quipps therefore and quarrels that are ready to speake evil of all men, are plainly condemned.

For some there are which are without honesty, not sticking to slander at events and conditions, both high and lowe, private and publique, and people of all ages: and for that purpose doe they cast abroad infamous libells, they write of written Pasquilis, and set out pictures to defame men withall. And to themselves they seeme verie eloquent, while with bitter words they checke and finde fault with all sorts of men: pee, they account the malapert prating of their unhumbled tongues, to be a commendation of unconntrolled liberty and free license of speaking.

But they sinne very grossly which take delight in cursed speaking, that is, which carry about a tongue full of bitterness, curseth, and decepeth, even as they also are not without sinne, that love a life to hear emenoned speech and hurtfull talking.

But we make a difference, and do except from wrongfull quarles such accusations, as are instly made and openly showed, either by writing or word of mouth, such kinde of chidings, & chastenings also as preachers doe in sacred sermons. For they, which do in that sort chastise & pursue wicked vices and errors, doe purpose nothing else but the Pure accu
tions.
But we may gather by many arguments, that it is a heinous crime falsely to slander, and wickedly to backbite our brethren and neighbors. For there is scarcely anything that does so much disgrace us, as backbiting doth. We are made to the similitude and likeness of God: but false accusations doe make us of the fames of God: but the sons of the diuell. Now we all abhorre and detest the name of the diuell: but if thou art a wonderful slanderer, then art thou the verie name that thou dost so detest. For the diuell taketh his name of wrongful accusing, and is called a slanderer.

Moreover, in the booke of Proverbes, God is said to hate backbiters & wofull slanderers. And in the 19. Chapter he saith: The thought of a fool is sinne, and a slanderer is hated of men. For a good name (as the same Solomon witnesseth) is a precious treasure. When as therefore the name and good name of a man is put in hazard, by the false reports and slander of a wicked tongue, the chiefest is well that a man hath, is put in jeopardy: so that in verie deed a slanderer both seemeth to sinne more deeplie than a thief: unless a man make more account of his transitioy riches, than of his name and good repose.

And therefore it is strange at this pale, that a thief for stealind is never pardoned, and backbiters for slanders are never once touched. I woulde to God that Magistrates would once rightlie weigh the sundrie circumstances of sundrie matters, and punish erue fault with penalties agreeable to the offence, and revenge the greater crimes, with great and sharper punishments. For God truly doth require of, and charge erue one of us, to do our best in maintaining trueth, for the defence of our neighbours good name, and preservation of his earthly substance.

In this lawe also it saith that flattery is forbidden, which as a proverbe doth trulie saie, maketh a hole man, & causeth him that is mad, to be incurable mad. And therefore Solomon saith, that a flatterer is worthy to be cursed of all men. They which faie to the wicked, thou art just, shall be cursed of the people, & hated of the Tribes. And in another place: The words of a tale-bearer be as though they were simple, and yet they pearce to the inward partes of the heart. When he speaketh softly belieue him not: for there are seven mischiefs in his hart. And therefore in Ecclesiastes it is verie well said: It is better to heare the rebuke of a wise man, than the song of a fool. That is, of a flatterer.

And yet although flattery be so great an evil, it is not withstanding: favoured of men: so that as an infecting plague, it is crept into the Church, into Princes Palaces, into Judges Courtes, and erue private house. For like an alluring Persuadeth a song that both delighteth our flesh. For we like fools are blinded with self-love, and doe not marke that flatteries and allurements do baze our destruction.

Ezechiel blameth greatly all flatterers. Preachers, and sayeth: Woe vnto them that faie vnto the people,
people, peace, peace, where ther is no peace: which dawbe with untempered morter, which fowe entyng pillowes vnder euerie elbowe, and put alluring kercitches vpnon euerie head, to hunt after, and catch soules. Of such kinde of teachers, y delight more in lies and flatterie, than in sincere be- rite, the Apostle Paulie saith, The time shall come that they shall not a- bide to hearie sound doctrine: but they whose cares doe eth, shall get them teachers according to their lufts, and shall turne their cares from the truth, and shal be turned into fa- bles. And Davie praying against this plague, as the thing that is most per- nitious to all kinques and Princes in authoritie, both faire: The righteous shall smite me friendly, but the pre- cious balmes of the wicked shall not anoint my head. And againe, Lorde, deliever me from lying lippes, and a deceitfull tongue. Thus much haue I hereto saide for the exposition of the ninth commandement.

Now followeth the tenth and last commandement, where wold fo wodde is expresed thus: Thou shalt not couete thy neighbours house, thou shalt not couete thy neighbours wife, nor his mannteruant, nor his maidteruant, nor his oxe, nor his asse, nor any thing that is thy neigh- bours. Which woldes the Lord in the sift of Deute, both late vowe in this manner and order: Thou shalt not couete thy neighbours wife, thou shalt not couete thy neighbours house, nor his field, nor his mannteruant, nor his maidteruant, nor his oxe, nor his asse, nor any thing that is thy neigh- bours. Neither is there anie diffe- rence of contrarietie in the thing it selfe, although in Creddus, Thy neigh- bours house, and in Deuotomenie Thy neighbours wife, bee for first in order. Now this makes somewhat against them that diuide this last pre- cept into two commandements, which is in Deute but one, as it may be partly gathered by this order thus interred in the setting of it downe in two sun- drie places.

In this precept countuing is especi- ally forborne, I meanie vntil longini, and corrupt deferring.

For countuing is a word indifferently vised, as well in the better as the worse signification. For Davie affirmeth that he did long after God and his law, I have wished for (faile he) O Lorde, thy saluation. And, I have longed af- ter thy commandements. Psal. 119.

Thus must here therefore be able with discretion to judge between that good affection which God did first create in man, and that other motion, the roote of vui of that greweth in our nature, by the descence of corruption from our first father Adam. There was in Adam before his fall, a certaine good app- petite with pleasure and delight.

He was not so hungry, that hunger did paine his bowers (which is in Deute a plague for sinne) but he did eate with a certaine sweete and delectable appe- tite.

He was delighted with the pleasures of Paradis. He did with a certaine holy desire, both love & long after the woman, which God had brought and placed before him. And this good appe- tite of desire proceeded from God him- selfe, who made both Adam and all his affections good at the first. Yes, and at this day also there are in men, certaine naturall affections and desires, as, to eate, to drinke, to sleepe, and such like belonging to the preservation of mans life, which of themselfes are not to be accompted among the num-
her of sinnes, unless by corruption of vs. Original sinne, and that disease
original vice they passe the bounds, for
which they are ordained. But in this
treatise upon the tenth command-
dment desire is used in the worser part,
and is taken for the concupiscence or
conteying of evil things. This concu-
pisence being translated from Adam
into vs all, is the fruit of our corrup-
ture, or off-springs of original sinne:
whose fruit is in the heart of man, and
is the fountain and head spring of all
sinne & wickedntesse, that is to be found
in mostall men. For the Lorde in the
Gospel both expressly say, Whatsoever
entereth in by the mouth, goeth into
the belly, and is cast out into the
draught: but the things that come
out of the mouth, proceed from the
heart, and those defile the man. And the Apo-
tle James speaking altogether as plain-
lie in another place, both saie: Let no
man when he is tempted, saie that he
is tempted of God. For euery one is
tempted, while he is drawnen awaie,
& enticed with the baire of his owne
concupiscence: then, when lust hath
conceived, it bringeth forth sinne,
and sinne when it is finished bringeth
forth death.

Concupiscence therefore is a motion
of affection at the minde, which of our
corrupt nature both lust against God
and his lawe, & stretcheth upp to wick-
kedneesse, although the content of said
it self doth not pretentious follow upon
our conceit. For if the deede doe fol-
lowe the lust, then both the sinne in-
crease by steps and degrees. For first
we must consider the vice blotting out
of corrupting of the image of God in

Therefore, that evil and unlawful
affection which is of our naturall
corruption, and lieth hidde in our nature,
but now apeth it selfe in our heartes a-
gainst the pureneele of Gods lawe and
majesty, is that very sinne which is in
this lawe condemned.

For although there bee some which
thinke that such motions, diseases,
blemishes, and affections of the minde
are no sinnes, yet God by forbidding
them in this lawe, doth saferlie
condemne them. But if any man doubt of
this exposition, let him heare the words
of the Apostle, who saith: I knewe
not sinne but by the lawe: For I had
not knowne lust, except the law had
said, Thou shalt not lust,

Without the law sinne was dead: I
once liued without lawe: but when
the commandement came, sinne re-
niued, and I was dead. And againe,

The affection of the flesh is death:
but the affection of the spirit, is life
& peace: because the affection of the
flesh is enmity against God. For it
is not obedient to the lawe of God,
neither can be. So then they that are
in the:
in the flesh cannot please God. The affection of concupiscence therefore doth condemn us, as I should rather say, we are utterly condemned by the just judgement of God for our concupiscence, which doth everie hour and moment bewaie it selve in the thoughts of our hearts. There are (I confesse) sundrie fantasies and many thoughts in the minds of men, which while they tende not to the offence of God or our neighbour, or do conteine anie uncleannesse, or selfe-love, are not to be counted in the number of sines: as I did immediatlie after the beginning declare unto you.

So hethero verile God hath forbidd the greater sines which man doth vaille commit against him, and now at last he commeth to the concupiscence and corrupt nature of man, the well-spring of all evil, which in this precept he goeth about to stop, and caule to stoppe: or, as I should rather say, to deteete the evils of all men the infirmite and weaknede of mankind. For what is he that hath not some whiles felt concupiscence: yea, what is he that is not everie hour and moment pricked with the sting of fleshlie concupiscence? What man is there (I praye you) that is not diseased with the naturall sicknese common to us all, and spotted with the blench of original guilitnese? Being therefore convinced of same before the Lord, we are not able to excuse our fault, nor escape the sentence of the Judge that doth condemn all flesh. For the just Lord doth expresse condemn our natural corruption and wicked inclination, which is a continual turning from God, and rebellion against the fincrite which hee requireth at our hands. For they are called happie that are clean in heart, because they shall see God. They therefore whole heartes are wrapped in lusts, diseased with concupiscence, spotted with the poion of original guilt, that not be God. But such are all we that are the sones of Adam. And therefore this lawe doeth conclude vs all of sinnen, infirmiteit, natural corruption, and of damnation which followeth upon the sacke of our corruption. Forouer, God in his lawe doth not enlie require the outward cleanneffe of the bodie, but the inward purenese also of the minde, the soule, and all our affections: and giuen charge that all, whatsoever we thinke, determine, goe about, or doe, should tende to the health and profit of our neighbour. This commandement therefore may be referred to all the other that went before. For the Lord himselfe expounding this commandement, Thou shalt not commit murder, aduert, Whosoever is angry with his brother, shall bee in danger of judgement, &c. Matt. 5, and againe in expounding this precept, Thou shalt not commit adultery, he addeth, Whosoever looketh on another mans wife to lust after her, hee hath committed adultery already with her in his heart.

And here he doth exactly rehearse the things which we doe couet, and in longing after which we are wont to pine. Now our couetousnes consisteth in the desire either of things of persons. The things that wee couet are either immouable or mouable: as we Germanes do usuallie say, Ser gutern fnd et liche ligeende, et liche sarende. The un mouable things are houses, bernes, lands, vineyards, woods, meadowes, pasture, sheepdoles, & such like. Things mouable, are monie, cattell, honour, office, and dignities. The persons, are wife, childe, maneruants, & maneruants,
uants. These and such like which our neighbor hath in possession, none of vs ought to covet to his hurt or hinderance: so if any man happen to covet them, yet let him not content to the concupiscence, nor take delight therein: let him not take to occapue that thing that he so desireth nor suffer his ill conceived purpose to brake out to any bed doing, in taking from his neighbour his things or persons: for God requireth at the hands of those that worship him, such kind of righteousnes, as is altogether sound, absolutely perfect, not in the outward dode alone, but also in the inward mind, seted purpose of the heart. Whereupon the Lord in the gospel faith, Vntles your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of God. But touching the manner howe God's commandements are fulfilled, and that faith is the absolute righteousnes, I will hereafter in an other sermon tell you, as I have alreadie laide somewhat in the sermon that I made vpon true faith. Thereeto in twelve Sermons, I have runne through and declared the tenne precepts of the moxall lawe, in which I tellde you, that the some of vertue is laide before our eyes, thereby to frame our manneres according to will of God. God himselfe hath dividde at the branches of his moxall law into two tables. The first doth shew vnderchie of us men to our creator, & teacheth howe to worship aright our God and governour. The second table in five whole precepts, doth declare what so much creature man is bound to owe to his neighbour, how we may all live both quietly, wel, civilly one with another. It commandeth vs to houe our parents, and all those which God hath ordained in stead of our parents. It forbiddeth murder, or doing injury to any man in his life or body. It forbiddeth whoredome, adultery, wicked lusts, comending wedlocke, cleanes, a constinent life. It forbiddeth lies, false wittnes bearings, envy desires; it forbiddeth betroth vs to love our neighbours as our horses, being ready at all times with al our power to do them good. To God our Lord most prudent law-giver be al praise & thanks for ever & ever. Amen.

Of the Ceremoniall lawe of God, but especially of the Priesthood, Time and Place, appointed for the Ceremonies.

The fifth Sermon.

In the partition of Gods lawes, next after the Poxall lawe we placed the Ceremoniall lawe: and therefore since the Poxall lawe is already expounded, I have nove next the helpe of God, to treat of the lawe of Ceremonies. And that I may not hide anything from you, note this by the way, that some write Ceremonia and some Ceremonie, which two wordes are use for Ceremonies, considering that sundry men have sundry opinions touching the wordes from whence it shoulde come. For some (after the opinion of Serius Supiritus) do thinke that they are called Ceremonia a carèdo. But Petrus afirmeth that Ceremonies did first take their name of the towne Caras or Carete. For Livius in his history broke faith, that the reliques of the Romans were kept by the townes men of Carese in French warres at what time the French men invaded Rome.
By which occasion it is likely, that for remembrance of the benefit, all the worship due unto God, and all the holy rites of customes, were according to the name of the town usually called Ceremonies. But from whence so ever the word is derived, we in this treatise use it for the holy office of worshipping God, and the Ecclesiasticall rites of sacred religion.

Now Ceremonies are holy rites belonging to the Ministers of religion, and also to the place, time, and holie worshippe exhibited to God, all which, how they ought to be kept and observed according as they should be, the laws called Ceremoniall doe exactly teache, and precisely describe. Ceremonies therefore are the actions and rites which the laws of rules called Ceremoniall doe frame and appoyn. Now ceremonies are ordained either by God or men.

As touching those which God hath instituted, they are of two sorts. The one sort whereof he did ordaine in the olde testament to the innocent Israelites, and the other, at the conning of Christ, to vs, that are the people of the new testament or covenantant. Of the Ceremonies of the new Testament I meane to speak, when I come to treat of the Church and the Sacramentes thereof. At this time I wil discourse of the Ceremonies of the olde Testament, which were holy rites and actions ordeained and deliuered by God himselfe to the people of Israel, untill the time of amendment, partly to represent, and in a shadowe to shewe the mysteries of God, and partly to worship God by them, and also with them to keepe the people of God in a lawfull religion and in the societie of one Ecclesiasticall body.

But men also have brought in verie manie and sundry sorts of ceremonies; as among the Heathen the Archanaicines did, who were the Priestes and Ministers of Idols: which offices and rites both they, Kings and Princes did some times supply. Among the Hebrewes, Jeroboam king of Israel, to the destruction of him and his, did change the Ceremonies which God had ordeined into his owne, that is, into mens inventions, and detestable blasphemies.

In this latter age of the world where- in wee live, there is no hoe of Ceremonies that are instituted daily by hyaenticke people. The miserie whereof many learned men both haue and doe yet at this day lament and bewail. Augustin complained, that in his time ceremonies did increase too fast in the Church of God: what would he lay think you if he were alive, to see them now a daies? But of this I will speak at an other time.

Now so because the word Ceremonies is attributed as a name to any heathenish rites whatsoever, I in this treatise would have you to know, that I speake not of euery Ceremonie, but of those onely which were deliuered of God by Moses to the people of Israel, not at the will of Moses, but at the will of God, by the meane of ministerie of Moses, according as it was said unto him; See that thou doost all things according to the patterne that was shewed thee in the mountaine. The original therefore of beginning of these ceremonies, which we treat of, are referred to God himselfe the moste true and assured author thereof, and they did therefore please God, because they were godly, and might be exhibited in faith. Contrariwise, the Ceremonies in religion that are devised and ordeyned of men are utterly condemned,
ned as is to be seen in the 12. of Deut.

d of Kings also we find: Israel walked
in the ordinances or Ceremonies
which they themselves had made to
themselves. It is known to all men
what happened to Jeroboam and his
household, and all the Kings of Israel
that walked in the ways of Jeroboam.
So then these Ceremonies of ours, I
mean, the Ceremonies whereof I
speak, are actions and rites not in
prophane, but holy matters, which
God himself did first ordain, which
God's people both use and exercise.

These Ceremonies were not deli-
ered to all people or nations, but to the
people of Israel only, and that too, as
the Apostolical faith, until the time of
Ammenn, as that should be lie
upon the shoulders of the Jews till the
coming of Messiah, at what time
they should be taken away, and after
that appear no more. And in this
sense verely the Apostle Paul calleth
the Lawe the school mistress until
Christ. We have moreover to note the
end whereunto Ceremonies were or-
dained. Ceremonies do especially be-
long to the doctrine of pietie and faith.

For they were added to the first ta-
table, as a shooare or prop to upholde or
stay it. For they teach the outwarde
worship of the true God, which godly
men doe give unto him, and by them
were the Israelites drawne not only
from strange Gods, but from strange
worshipes also, wherein they were
too much and too long inured and tra-
ined up in the lande of Aegypt: to the
end they should not have any occasion
to receive or aboute any strange kinds
of worshipes, when they were furnished
and as it were wrapp'd in so exqui-
site sortes of curious ceremonies. This
both Moses in the 12. of Deut. make
to be the cause why God appointed
such busie Ceremonies. Therefore
Ceremonies are the use of Ceremonies
are in the scripture expressly called the
worship of God, for with them it plea-
set God to be worshipped: and with
them he did receave his people in the
true worshiping of him, in the true
religion, and communion of one eccle-
iscial body. Nor the Church is saved
and bounded by the admitting or
bringing of new strange ceremo-
nies: as it is evident in the states and
dealing of Salomon and Jeroboam.
Moreover the Apostle Paul said, Are
not they which eate of the sacrifice,
partakers of the Altar, and so conse-
quentially of the whole religion? 

For thermore, the chiese or especiall myste-
ries of Christ and his Church, were
shadowed in Ceremonies, and were
the Sacraments of the Jewish people,
wherewith the Lord would bind them
unto him, put them in mind of his be-
enites, and lastly kepe the pietie, ob-
dience, & faith of his people in use and
exercise. And because the Lord did es-
pecially require faith and faithful obe-
dience at the hands of his sacred ones
in the observing of Ceremonies, ther-
fore those Ceremonies did not please
but utterly displease his majestie, so
ofte as the people were ignorant of the
meaning of the secrete mysteries con-
tained in those figurative shewes, so
ofte I say, as they were without faith,
and obserued onely the outwarde ac-
tions of Ceremonies without inward
zeale and touch of conscience. For the
Lord in Jeremie cryth out and faith:

When God likeath and when he misliketh cer-
emonies.

Heape vp your burnt offerings with
your sacrifices, and eat the flesh: For
when I brought your fathers out of
Aegypt, I spake no word vnto them
of burnt offerings or sacrifices, but
this I commanded them, saying, har-

Ff.
convent you and obey my voice, and I will be your God, and ye shall be my people. And ye in another place we read that the offering of sacrifices, and that externall action of the people in worshipping God was acceptable and of a sweet smelling favour in the nose of the Lord. Now whereupon firthe this divine lite I pray you, but upon the difference of the minds of them that worship the Lord? For sacrifices pleased him, and the honour that was done unto him in simple obedience and faith alone did please him to; but that religion he did venter mislike of, wherein he was worshipped with outward shows, and not with the faith and sincere obedience of the inward heart: in which sort we read that Cain did sin: for God commanded not to sacrifice in that manner that Cain did.

Again, he commanded to sacrifice and to worship him with externall ceremonies, in faith that Christ should come to be the Saviour of the world: nor that they should hope to be justified by the externall action, but by him that was prefigured in all these Ceremonies, Christ Jesus the sacrifice once for ever offered to save them all, who was the life and meaning whereunto all those Ceremonies did lead, that are expresssed in the law.

But it is not amisse here particularly to examine and take into not all and every one, but the chiefet Ceremonies, and those which are more significant than the rest. Let the labour of mine not seeme to any man to bee more curious than needeth; or lesse profitable than it seemeth for. For it is undoubtedly berie accessible to the sound understanding of the abrogation of the lawe. All things, whatsoever GOD hath laide downe in the holy Scriptures, are altogether profitable to our coification, and doe carry with them a divine authortie, whereby we may confirm our minds: they therefore are berie stoles and goddes people, or (to use a more gentle terme) they are huntele witted and ignorant of all good things, whose sons make the Ceremonies that God hath taught, and whose cares are offended to heare a sober and godly treatise upon the exposition of those divine ceremonies. Some there are, and that no small number, who think it very profitable & an excellent thing to confute Homer and Virgil allegorically: in divine Ceremonies onely solfeive heads are persuadde that no profit or wisdom lyeth secretly hidden: when indeed in all the world againe there is nothing more profitable, more pleasant, more fine, more excellent, or more full of wisdom in allegoricalkall types, than the ceremonies are that God hath appoynded. For if in them are the misteries of Christ & his catholique church, berie finelly, plainly, and notabli des cribed.

How in reckoning up and touching these severall ceremonies, I will chieflie follow the berie natural order. Ceremonies doe appertaine to the Ecclesiall call worship of God. Therefore it is necessarie that there shoulde bee persons appoynded in the Church, to bee the masters, or rather publique ministers of those Ceremonies, to exercise and put them in practise, as the Lord appoynded them. It is necessarie also that there bee a certaine place and time appoynded, wherein and when God should bee especially worshipped rather than at any other place or season: moreover the holy rites, that is, the berie ceremonies must bee appoynded and certainly numbed, that the worshippers of God may know, what
and how great the honour is that they are bounde to give unto him. And first of all I mean to say somewhat of the persons, that is, the Priests of Levi, referring still the hearers to the reading of the holy Bible, wherein the whole is fully contained and largely described.

The beginning of Priesthood among the olde people, is derived of brought from the creation almost. For they lay that in euerie familie the first begotten were alwaies the priests. It is certaine, that when the first borne of Egypt were slaine, the Lord did by a law consecrate to himselfe the first begotten of the Israelites. And the preheminence of dignitie of the first begotten hath alwaies bene berie great by the civil law. The first begotten did alwaies rule and beare the swape in his fathers house, and was as it were a king among his brethren: to the first begotten the inheritance was due, to the other brethren were portions given: the first begotten did receive the rest in the dignitie of the priesthood.

Therefore when Cain and Abel did strive about their birthright, they contented not about a trifle, but about a matter of berie great weight. Whereupon when the mother virgins is laide in Luke to have borne the first begotten sonne, let no man think that she was the mother of the second begotten, or many sonnes more. For in that Luke calleth Christ her first begotten sonne, therein is noted his dignitie and excellency. For to Christ our Lord both belong the kingdom, priesthode, and inheritance. By whose bountiful liberallitie wee are adopted to be his partners both in the kingdom, priesthode, and inheritance of life everlasting and all heavenly things.

But to returne to our purpose again: the dignitie of Priesthood among the people of Israel, did of right belong to Ruben, because he was the first begotten. But he, by committing beastable incest, did lose his right. Next to him therefore was Levi; who also lost that dignitie for the same which he committed in killing the men of Sichem traiterously, and profaning the sacrament of circumcision. But because the tribe of Levi did behave it selfe manfully, not onely in the bringing of the children of Israel out of Egypt, but also in punishing idolaters, I mean, the men that worshipped the golden calsse, therefore did they receive the office of dignitie of priesthood, in reward of these vertue: and at that time were the Levites chosen to the place of the first begotten of all the seed of Israel: for thus we read, And Moses sayd vnto the Levites: Confe- Exod.32 ecrate your handes vnto the Lord. This day euerie man upon his sonne and vpon his brother, that there may a blessing be given you this day.

And againe: And the Lord spake vnto Moses, saying, Behold I have taken the Levites from among the children of Israel, for all that first opened the matrice among the children of Israel, and the Levites shall be mine, because all the first borne are mine: For the same day that I smote all the first borne in the lande of Egypt, I hallowed to my selfe all the first borne in Israel. And so forth.

By this it appeareth that the tribe of Levi was appointed to the priesthood in the Church of Israel. Where- over, this dignitie of ministeerie was singularly confirmed to this Tribe immediately upon the resurrection of Corah, Dathan, and Abiron, by the wonderfull miracle that the
The Cereimoniall lawes of God.

Loyde wrothe upon Aarons rove, which hued alone among the other eleven twigs, for a wittessee, that God had appointed the tribe of Leui alone to the office and function of holy piesthode. And so that cause was the same rod put into the Arke, and kept in the tabernacle, to the end that none other tribe should affiect the piesthood at any time thereafter. All which is largely declared in the 16. and 17. chap. of the booke of Numbers.

Nowe, there was among the Leuits a certaine order: there were degrees, and as it was appoynted vnto sundrie offices. For the Leuits were divided into three families, that is, into Cahatites, Gheronites, and Merarites: and they agayne were parted into foure orders. For first of all, out of the familie of Cahat were chosen princes to bear the law and rule the rest: to them the remnant of the Cahatites, and the other two orders, the Ger-Donites and Merarites were subject, and did obey the first sort of Cahatites that were their governours. For Aaron the chiefe priest, with Ithamar and Eleazar his sones, had the preeminence among the rest. For this we reade in the 3. of Numb. And thou shalt giue the Leuits vnto Aaron & to his sones, For they are giuen vnto him of the children of Israel. And thou shalt appoint Aaron and his sones to wayte on their Priestes office: and the stranger that commeth nigh shall be flaine. Therein did Aaron the chiefe priest beare the type of Christ the true, the best, and greatest King and Bishop, to whom all Christians are subject as to their chief bishop and heade, whose dwelling is in heaven.

And here observe that all the Leuits did not serve in the tabernacle, nor that they all did euerie where through the lande of Israel instructe and teach. There were certayne ordinances touching the choice and refusall of those among the Leuits that were to be called to the ministerie or piesthood. 

Tyme will not ferue me to reckon all the lawes appoynted for that purpose: the chiefe whereof are to be sene in the 21. and 22. Chapters of Exodus. In the 8. Chapter of the booke of Numb, the age is appoynted of them that should be thought fit for the ministerie, that is, from the 25. to the 50. yeare of their age. The Priestes that were called and chosen to the ministerie were also consecrated. The manner of consecrating them, is far more large and bulke, than that I can in few wordes declare it.

By their consecration was meant, that they ought to bee adoped with sundrie gifts, and invested with holy consecration, that serve the Church in the office of Priesthode. For to this doth especially belong the appoynting of the Priestes with a type of the holy Ghost, wherewith all lesse an Ecclesiastical minister bee indued, bee exerciseth the office to his owne destruction. This Cereimoniall appoynting of priestes, is set downe by Moses in the 19. of Exod. the 8. of Leviticus, and the 8. chap. of the booke of Numbers. To this we must add also the habite or apparel that the Priestes did use. The Priestes were, when they did ministe in their charge or office, such kinde of garments as Lay-men did, as wee may gather out of Exce-chiel: but when they did serue in the ministerie, then did they wear cere- moniall rayment, according to Gods commandement. A very large description whereof, Moses doth very well set down in the 28. and 39. chap. of Exod.

There
The third Decade, the first Sermon.

There are in number 9. sorts of Ceremoniall garments, yet some doe reckon more but eight: Iosephus makes 10. First of all the priests before they went about their offices did wash themselves in water, and then put on their holy garments. Among those garments some there were in-\[\ldots\]
The Ceremoniall Lawes of God.

cles, a garment all of blewe silke, from the necke downe to the sole of the foote, being close on euerie side, unless it were the places to put his head and armes out at; at the hemes beneath did hang 72 belles, and as many Pomegranates, so placed, that till betwixt two belles there hung one Pomegranate, and betwixt two Pomegranates one bell: the cause thereof is made to be this, that when the high Priest went into the holie of holies, the sound might be heard: because he should by and by die the death unless he did so.

Now followeth the Ephod of the high Priest, which differeth much from that whereof I spake before. For it was not of linen, but was woven with divers colours of golde, purple, and silke; being unlike to the other in shape and making. For it belonged to the high Priestes alone, and was a breallap conning over the bulke from the necke to the hipples: for loike a curse it covered the hiesel, it came over the hinder parte of the shoulders, and about both the sides under the armoakes: being of the same fashion that at this date womenes Romachers doe, which we Switers call Lybli. This Ephod he ware upon the toppe of his Megil that came downe to the ancles. Upon eache shoulder he ware an Oixite stone called Schoham, wherein were graven the names of the children of Israel: against the breast there was nothing woven in it, but a place was left voide for the breallap of judgement.

Now this breallap of judgement was tyed to the Ephod at the other breallap by golden rings beneath, and about it hanging downe the shoulderes by golden chains, that were fastned under the Oixite stones. This was the most precious and excellent parte of the high Priestes apparel. For it was the cosser of wisedome, and treausure of all lawe and knowledge, of equitie and justice, from whence the Israelites did fetch, as it were, the determinate answers to such doubtes, as at any time they stooke upon: which is the cause (as it seemeth) that some have translated Vrim and Thummim into the Greeke Ἡλωίως και Ἀνθέως, that is (saine they) doctrine & truth is in the Priestes breast.

The last of all is the golden plate.
For upon the high priest's head, there was a blewe sike lace, whereupon this plate was put, which was broade beneath & sharpe above, in fashion somewhat like to the label of a bishop's piter, wherein was written, Holie to the Lord, of the holinesse of the Lord. For Christ our Lord alone is holiest of all, and he that sanctifieth vs all. He is an Antichrist that both usurpe that name of title. Some thinke that in that plate was written that name of GOD, that was not lawfull for any man to biter. This plate was eyed to the cap full upon the forehead with a bleue sike lace, and was, as it were, a crowne upon his head. Thus I say were the high priest and underpriestes arrayed at the first.

These sundrie Ceremonies have sundrie and godly significations, The vse and ends of these ordinances, the Lord declareth by Holies to be for glorie and comeliness sake: for they were invented partly for the winning of credite and authoritie to the ministers of religion, and partly for the commendation of advancement of religion it selfe: because the things are most regarded, that are set forth with so great solemnite. Wherefore it was profitable & especially necessary with these bulse Ceremones to set awaie the people, which, if they had bene without such ceremonies of their own, was very prophane, and ready to have embraced the idolatrous rites of heathen nations.

Furthermore, those ceremones all clothes used by the priests Aaron's succeeded, doe offer to vs the beholding of Christ the true & highest Priest. He was appareled with the garment of righteousness, temperance and vertue, which garment is common unto vs all. For all Christians must put on and be cladde with Christ. And yet Christ hath the preheminence as the high and chieuest priest among vs all, not onely because he both sanctifieth vs, and induet vs with vertue: but also because he hath certaine properties peculiar to himselfe, as hee that is both verie God, and the sauiour of the worlde. Hee beareth vs upon his heauet and shoulders, as Aaron did the precious stones: for we are not vile, but vertue beare in the sight of God. Out of the breast of his high priest Christ both glitter and shine the light of eternall wisdom. For in him, as it were in the treasurie of Gods eternall wisdom, are all the riches of knowledge & wisdom laide up and locked.

Pec is the light of the worlde, hee is both truth and perfectnesse, so that all the worlde shoulde of right, require and seeke at Christ alone for lawes, ordinances, answers, and whatsoever else is needfull to perfectnesse and true happiness. He is the holpe of holies, the verie maieftie and holinesse of God: upon his heauet is the crowne of glorie, verie rightly placed, as hee that sanctifieth onely, reigneth in glorie, and liueth for evermore.

Besides all this, the priests were by these ceremonies taught to understand by theyr verie apparel, what was required at theyr handes, & what kind of men they ought to be. Let the priests be alwaies readie to the executting of theyr office, let them walke honestly before God & member them be temperate, and far from lust and sensualitie: let theyr lynes bee girded with the bet of justice and vertue: let theyr heauet, theyr sides and backe bee furnished with the worde of God: let theyr heauet bee covered with the helmet of Salvation: upon that allo. For all Christians must put on let Christ Jesus the Saviour bee placed:...
placed: and let him be the chiefe of the ministers and of the minifter: but chiefly let the Priest bee hearde in the Churche: For if hee be dumbe, he shall die the death: but if hee ring out the name of the Lord, and præche his Lawe, then both hee stirre up in the Churche a favour far passing the smell of sweete pomgranates in the nose of God. Therefore under these clothes is hidden the signification of the Priestes maners, of theye vertues and vices. Next after a mans talke, there is nothing that doth commend him so much as his apparel: For as the man is, such is his talke, such is his cloathing: Therefore the rament doth note of what conversation the Priest ought to bee. Whereupon it commeth, that in the Scriptures we are bidde to put on other cloathing, when the meaning of the holy Ghost is, that wee shal change our wicked conversation: So that the holy garments doe partly instruct the Priestes what they have to doe, and what is seemely for them.

But nowe the time and course of this treatise, inviteth mee to speake somewhat of the Priestes office. Their office do consist in many things, but especially in teaching and instructing. For the chiefe cause why the Priestes were ordaind of God, was to instruct the Church in true pietie, and to teach the people the law of God. For thus we read that the Lord spake vnto Aaron, Thou and thy sonnes that are with thee, shall drinke neither wine nor strong drinke, when ye enter in to the tabernacle of witness, lest haply ye die. Let it bee an ever-lasting ordinance among your posterities, that ye may put difference both betwixt holy and vnholie, and betwixt cleane & vn cleane, & that ye may teach the sonnes of Israel, all the statutes which the Lord hath spoken vnto them by the ministerie of Moses. Leuit. 10. The same lawe doth Ezechiel in as many wordes almost rehearse in the 44. Chapt. of his Prophecie. And Malachie declareth it also, as is to bee seen in the second of his Prophecie. They therefore are vterly deceived, which thinke that the Levitical priestes were appoynted only to kill the sacrifices.

Moreover, the Lord doth every where in his laws ministe matter for the Levitical Priestes to instruct the people in, and that matter was not the heathenish Philosophy, the excises of Kings, or decrees of Senators, but the holy wode of God, delivered to them by God him-selfe. And that this doctrine might be the more commodiously uttered to the people, the Priestes appoynted certaine holy-dates, where in the people should assemble together, to heare them præche the wode of God.

The next point of the Priestes office. Let them bless.

That blessing was not free for euery Priest to use as hee listed, but was bound to a certaine forme of words, very solemnly uttered, which is thus expressed in the 6. of Numbers: And Num. 6. the Lord spake vnto Moses, saying, Speak vnto Aaron and his sonnes, saying, On this wise ye shal bless the children of Israel, and say vnto them, The Lord bless thee, & keepe thee: The Lord shew his face vnto thee, & bee mercifull vnto thee: The Lord lift vp his countenaunce vpon thee, and giue thee peace.

This manner of blessing did they use undoubtedly in theys holy assemblies, especially at the breaking up of the congregation, when the people did depar
part. In another place it is saide, that God did blest, but here, that Aaron and his sons did blest the people: whereupon, we have a note that God did work inwardly, and performe in the faithfull whatsoever the Priests in that forme of blessing did with unto the people: so that still to blest, is the only and proper worke of God alone. And therefore, beie significandy after that solemn blessing uttered by the mouth of the priest, God doth add: And they shall call or put my name over or upon the children of Israel, and I will bless them.

The Priests therefore doe lay before the people the name of the Lord: they commend unto them the mightie power of Godhead: and show them that all goodnes doth flow from God, teach them how they may obtain it through faith in Christ, who is the blessed Sede that blesteth all them that call upon his name. Now, in this solemn blessing, the principle points are chiefe conceived. First, the priest faith, The Lord bless thee. That is, The Lord blesse thee. Then, after that the playing upon musicall instruments, with sweet melodie and singing of Psalms, begins to be taken for an office amongst the Priests. Touching this musicke vseth in the temple, the first booke of Chronicles speaketh verie much, where it treateth of David and his dealings, how he distributeth the singers into 24. orders, and that by course.

Moreover, the Priests were commanded to ministre the Sacraments, and to sacrifice. For they did circumsice the infants, their office was to see the Pasover eaten, and to offer sacrifices of small fowtes unto the Lord: of which I will speake hereafter in place convenient. And that they might more commodiously offer their sacrifices, David by the inspiration of the holy:
The holy ghost divided the two families of Eleazer and Ithamar into 24 orders.
For they did minister by course, as is to be seen in the 24. Chap. of the first of Chronicles. All the while that their course to minister did last, the Priests remained still within, and never did see a foot out of the temple.

For there were houses built within the temple for the Priests to dwell in, when their lot did come to serve the Lord: they never went into their own houses until their course were expired, and their time to minister was fully finished. The Priests also did keep the holy vessels, and make them clean: they kept the candelabrum burning, and the holy fire that it should not go out; they had the charge of all things which seemed to belong to the service of God, as oyle, frankincense, and such like things.

Now before the temple was erected, and that the Israelites had obeyed a place where to settle themselves in the land of promise, the Priests office was to be the tabernacle pitched downe, taken by against, and carried to and fro. For in the thirde of Numbers thus we read: The Levites shall keepe all the instrumentes of the tabernacle of the congregation; and have the charge of the children of Israel, to do the service of the tabernacle. For the tabernacle was so appointed, that when they journeyed it might be taken into many places.

Therefore when the Israelites were ready to remove their campe, Aaron and his sons came with the cour- ringses, the hangings, the curtains, the bales and ropes belonging to the tabernacle. The Merarites did bear the harder stuffe that was made of wood and brasse, as the pillars, barres, lukes and planckes. All which whatsoever desirous to understand more nearly, let him read the thirde and fourth Chap. of the booke of Numbers. When the temple was built, there were porters and warders of the temple appointed among the Levites. The trumpets also, where with the congregation was called together, were in the Levites hands: as we read in the 10. of Numbers. The Priests also were appointed to be reade and serve in the waures, as is to be seen in the 20. of Deut. For the Lord would not have the lawes to bee hult where armour did clatter: for victories doe avable greatly to godlinesse and the studie of religion.

Before this also the Priests had yet another office, that was, to judge between cause and cause, betwixt clean and unclean. Both which are more largely declared in the 17. of Deut. in the 13. and 14. Chap. of Leuit. For as often as any difficult matter happened to rise among them, the hearing of it was brought to the mother citie Hierusalem: and if any man were suspected to be a Leper, the Leviticaall Priests did judge of his disease according to the lawes that were prescribed them. So hitherto I have summa- marily laid down the offices of priestlye among the old people, reckoning up onely the especial parts belonging to their service. Now as those priests did serve the Israelitish church, so did they live of the revenues of the church.

For the Lord appointed them certaine stipends, and dwelling places in the lande of promise, for he assigned 48. cities
cities for them to inhabit in the lande of Israel, the whereof were Cities of refuge for men to flee unto, as unto Sanctuaries. Moreover, he commanded to laie out and appoint, for the sufficiency of the priestes, cattle and families, the suburbs and sermes without the walls of the Cities, within a thousand cubites compass on every side.

In these Cities were schools so convenientlie placed throughout all the lande, that all men might easilie goe with verie small paine from the places there about, unto the Synagogues, to heare the word of God. In those cities there was no sacrifice made; for they were commanded to sacrifice in one place alone: and thence a pere they went up to the Temple to sacrifice unto the Lord; but euery Sabboth daye the law was taught in euery towne where the Synagogues were. Moreover, the renewings belonging to the Priestes were great and ample, as is to be read in the 18. of the booke of Numbers, in the last of Leuit. The wealth of the Priestes was enough and sufficient to maintain their families, to live themselves honestly, and they with that stipend did not give themselves to riot and idleness, but living moderate, did apply themselves to learning and teaching of the people. Thus much hether to touching the persons belonging to the ministerie of holy religion.

And for because by lawe they could not sacrifice but in one place alone, twenty in number: at the upper endes, there was a certaine place appointed to the people, wherein in an holy shew tenne boordes or plankes, all laped the Priestes should exercise their holy ministrie in sacrificing to the Lord: a pese. These, when they were fet up, and therefore now the verie order and course of this argument both require, were stakke or fastened into the sockets; upon the backe sides, those boordes that I lay somewhat touching that holy place. That place in the beginning, were barres of Sitim wode (which was the tabernacle built by Moses, and is thought to bee white Thoarne.)
thrust, partly to soyme the bowels close together, that they might be like a wall without chinkes or creusse, and partly to make them stande stedfaste without wagging to and fro.

The Sanctum on the East side was shut up with a vail. Howeuer there were made somme curtaines or hangings of byspered woike, which were coupled together with loupes or taches. These curtaines were laid upon the toppes of the bowels, that were set upright, as it had boone the rafter or rounse of an house: ouer which curtaines were the coveringes more, the uppermost whereof was of Taxus lea
ther, welable in raine to kepe water out.

Now the tabernacle was in length 30. cubites, in breadth 10. cubites: as may be gathered by the measure of the bowels.

It was devided also into these parts: The first was called Sanctum lantorum, Polle of holies, and Atrium ædis (the house into which no man came but the high Priest alone) the chancell of the temple. The second was the Sanctum, whose length was twen
tie cubites, as the length of the first was ten. The third parte was called Atrium, the court, which had in length an hundred cubites, and in breadth fiftie. This Atrium was compassed about with 53. pillers that were fastened downe into brazen sockets, and were in height five cubites, upon which there hung hangings of networke through which a man might easily see: at the very entry was hanged a baile of twentye cubites long upon four pillers. The Sanctum sanctorum was divided from the Sanctum by the most precious baile hanged upon four pillers of siluer: and the Sanctum was seuered from the Atrium with the se
conde baile, that was verie precious, and hauing upon five pillers layd over with gold. In the midde of the Atrium did stande the inner house, I meane the tabernacle that is ditinct (as I said euene now) into the Sanctum sanctorum. Into the Sanctum sanctorum no man did enter, but the high Priest only once in a yeare.

Therein was laid the arke of the coven
ant of our Lord between the Cherub
in: whereunto some (upon the Apo
tles words) do add the golden Cenfar. But other there be which thinke that by δομησατος is meant the incense altar and not the Cenfar. It shoule seeme thereby (if these fellowes be not decei
ved) that at the time when the Apo
tles wrote, the golden altare did stande within the vail in the Sanctum sanctorum.

But it is manifest by the 40. Chap. of Exodus (as I meane to shew you anon) that the golden altare from the be
ginning was placed in the Sanctum before the vail. And thereunto agre
eh that which may be gathered out of the first Chapter after S. Luke.

But howsoever it was this is sure, that the arke of the covenant was not seene of any moeall man, but of the high Priest alone, when he offered incense in the Sanctum sanctorum, once in a yeare. For it was hidd with the first vail, the staines wherewith it was boone appearing a little within the Sanctum, by the bearing upp of the vail, which was some what thrust out with the ends of the staines, so that hee which stode anie thing nigh in the Sanctum might easely dis
cerne it, but of him that stode farther off it could hardly be perceived. For in the 8. Chapter of the third booke of Kings thou readest, And they drewe out the staines, that the ends of them might appeare out of the Sanctum sancto-
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third

Dccadc,the fifth Sermon.

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San(^orum into the Sandu, but they parif|^cbtircfj,CO teO?(|)ippe a«Up?a^
were not fccn without.'S^fje Sanftum IJIUQ Dlte (Soli autJ jlo^oe. 0llD fo^be*
tuas open caplp fo^ tljcp^ieitctf^tljat caufc tlje cbilD^cuof^rracH DtoutJiell
ti)C piacc of mini^ in tabernacJe0, it pleaftD tl;e iLo?D alfa
lo?oe. 3int{jeSan- to Ijaue a tabernacle bmloeD fo? fjim*
^^"^ ^^fo?^ tbe Uailc toag placcu t^e felfe, anD placeo in tbe miDtt of ttjenr,
goloen table , fiirntOjeo usitb ^l;elJ3= tljat t(jcrebp (jee migljt teftifre tljat lj»

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Jhe'^tabie^" tlje golocn cauuleaicke*
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moil bigb ano migbtie iKing:, oiD ftann
ano tbe arke, intbemiorjeftoftbc people, asi a tetti*
uiu (tano tbe joloen altar , caller tlje monie of Ijifif
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altar of incenfe, bj^icb \ua0 confecra^ tbe feare ano reuerenccof 600 into t^e
ten to tbe burning of ftieete perfumer. Ijearts of all
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Cdle men lap bp m our tabernacle*
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curtaines, though they were many, yet were they knit together with golden loupes, as if they had beene but all one piece: and therefore the sundrie members of the church must be gathered together, and by charities bee knit together in one, that they may bee one among themselves, and as it were a roofe of righteousnesse in the church of God. The coverings of the church to kepe our soules are faith, repentance, and desire to doe good. Christ himselfe is the Soveraigne of the whole, and in his presence those things which they had to doe, was not as then made manifest, so long as the first tabernacle did stande. Therefore when Christ was come, and with his death had finished all, then the vail which hung in the temple was rent from the top to the very grounde, whereby all men might understand, that the way was opened into the Santum Sacerorum, that is, into the very heavens, and that satisfaction was made for all men in respecte of the law. In the tabernacle also did hang other vailles, which were as shadowes of the flesh of Christ. Those vailles did hang at the venterie into the Santum and the Atrium. Now Christ our Lord is the way and the vaoe, by whose incarnation and death, we have an entrance made into the kingdom of God.

Yeas, Christ himselfe is our tabernacle in whom we dwell and live, and in whom we worship and please our God: he is the curtain and sitting of the church, and ornament of his church: he is the trustie and most auncient covering that doth defende vs from the injuries of man and the diuell; he is the barre of the Church, which ioyneth the members thereof together, and keepest them in the unitie of faith: he is the pillar and sollete of his church: he is the head and onely all in all both of our life and true saluation. In those figures therefore they of olde had the chiefe mysteries hidden of Christ and the Church, in which Christ is nowe no otherwise to be helde, then hee was in the beginning of the world behelde of the ancient Patriarches, to wit, very God and very man, the onely and highest King and Priest, the true Saviour of the world, in whom and by whom alone the faithfull have their whole saluation.

To proceede nowe, this Tabernacle by the Lorde's appointment was erected in Silo, as soon as they came into the lande of promise, and did continue there until the time of Hele, as is evident in the 18 of Josue, &c. of Samuel, 1. and 3. Chap. Under Hele the Arke was taken by the Philistines, and carried into Palesstine, from whence it was restored againe, and placed in Bethsames, from thence againe it was carried to Kiriahthearim into the house of Abinadab in Gibea, that is, on the hill. For his house was set vp on a high place. For in the 6. of the second booke of Samuel we reade, David went with al the people to Baala Iuda (which in the 25. of Josue is called Kiriathearim) to fetch from thence the arke of God. And presently after: And they fetched it out of the house of Abinadab that was in Gibea, that is on the hill. For there was an high place in Kiriathearim, wherein Abinadab dwelleth. Some other, which take Gabaa for the proper name of the towne, doe saye that the Arke was translated from Palesstine.
“Ifline in Gabaa. But this is sure, the ark was conveyed from the house of Abinadab, into the house of Obededom, and from thence into the citie of David, that is, into Sion. For lo is the citie David expounded in the 8. Chap. of the 3. booke of Kings.

In Sion did David pitch a new tabernacle for the Arke of God, wherein he did place it, and appointed Priestes to minister there before the Lord, as it is at large described in the 16. Chap. of the 1. booke of Chronicles. And yet, (by building that new tabernacle) David neglected not the old tabernacle of appointment.

For after the time of Heli, and the taking of the Arke by the Philistines, it seems that it was translated diversly from place to place. Silo verily, wherein it was first placed, was desolate, as is to be seen in the 78. Psal. and the 7. Chap. of Jeremiah.

Therefore when Saul did reign, it appeared to have bene pitched in Gilgal, where he offered peace offerings in signe of thankes giving unto the Lord, for victory against the Ammonites, as is to be seen in the 11. Chap. of the 1 booke of Samuel. In the 21. Chap. of the same booke it is apparant that tabernacle was for a time in Nob (a towne not very far from Hierusalem, Esaie 10.) where Abimelech the priest gave to David the fresh shew bread, that was taken from the golden table. In the time when David reigned it was erected in Gabaaon, a citie of the Beniamites.

For in the 21. of the 1. Chon, thus we reade: The tabernacle of the Lord, which Moses made in the wilderness, & the altar of burnt offeringes was at that time (when the Angel appeared to David with a word to ready dyvine) in the hill of Gabaaon. In that place was it also in the reign of Solomon, and to that hill did Solomon goe to adore to the Lord before the temple was builded. For in the first Chap. of the second booke of Chronicles we finde: And Solomon with all the congregation, went to the high place that was at Gabaaon, For there was the tabernacle of gods appointment, which Moses the feuantaunt of the Lord made in the wildernesse. But the Arke of GOD had David brought from Kiriathianearim into the place which David had prepared for it: For he had pitched a tent for it at Hierusalem. Moreover the brazen altar, that Bezaleel the sonne of Uri had made, was there before the tabernacle of the Lord: and Solomon and the congregation went to visit it. Therefore, where as we read in the 3. Chapter of the thirde booke of Kings, Solomon loued the Lord, and walked in the wayes of his father David, onely he sacrificed and burnt incense in the high places: that is not spoken in the dispayse but in the praye of Solomon, as her that did not at adventures sacrificce in every place, but in the high places, to wit, upon that consecrated altar, which was appointed of the Lord, whereof I spake even now before.

Other there are which think that Solomon was not simply blamed in these wordes for offering upon the altar of burnt offeringes (for that was altogether lawful) but because he had it then deferred the building of the temple. But that which goeth before, I soloweth after, we make greatlie that those wordes were spoken in that sense and signification, which I did first alledge. The same Solomon when the temple was builded, did command and se that the olde Arke with all the instruments belonging
The Ceremoniall lawes of God.

Longing thereunto should he brought by the priests as a precious treasure from Gabao, and placed in the temple, which he had caused to be built for that purpose: the holy Scripture bearing witness thereunto, and saying: And they brought the Arke of the Lord, and the tabernacle of appointment, and all the holy vessels that were in the tabernacle: the priests and Levites, I say, brought them into the temple. The 3. of Kings 8. Chap. and the 2. of Chronicles 5. Chap. And so was the tabernacle of the Lord, which stood 478. years, abrogated at the last, and in the edifice of the temple was erected.

Touching the temple of the Lord, which was prepared by David, but built and made an end of by Solomon, I need not make many words in the description thereof, because it is in the 3. of Kings, and 2. of Chronicles very busily set downe, and painted out at the full. The place where the temple was afterward built, is reported to have been showed to David by the Angel of the Lord, and that David did first of all make sacrifice there unto the Lord, and addeth these words. This is the house of the Lord God, and this altar is for the sacrifice of Israel. As if he should have said, This plot of ground is appointed for the temple, in this piece shall be built the house of the Lord, yea, here shall be offered that once and effectually sacrifice for all men, the very same of God Christ Jesus incarnate. For all the interpreters of the holy scriptures agree, that the place was at Jerusalem upon the mountain Moria, where Abraham once would have offered his sonne Isaac: and that in that appointed one fatal place the temple was erected: and that the hill Golgotha, or Calvarie was not farre off, but in the very top of the mountain Moria, which was the place and the holy hill, where-in the holy Gospel both testifie that Christ was offered for the sinnes of all the world, which was prefigured in a type of the ancient sacrifices, and other Ceremonies belonging to the temple. The vile and end of the temple was none other, than the vile and end of the tabernacle was before.

Ieroboam therefore and the kings of Israel, did sinne most grievously, when they forsooke the temple to make sacrifices in the high places, in there Cathedral Churches at Bethel and at Dan, and in other high and pleasant places. The people of Judah with their kings did sinne most grievously either for sacrificing God in the high places, or else because they did not utterely cut downe those high places.

For the Lord would, and his will was to be worshipped in one place which he had chosen unto himselfe. The plaine lawe touching that matter is extant in the 2. of Deuteronome, and is very expressly set downe in the 17. of Leuit, in these words following: Whosoever of the house of Israel shall kill an Ox, or a shepepe, or a goate, within the hoist or without the hoist, (so written, for a sacrifice unto the Lord.) For otherwise they might lawfully kill a beast for their sustenance in any place wherefoever. and shall not bring it to the door of the tabernacle of the congregation, to offer his sacrifice before the dwelling place of the Lord, blood shall be imputed to that man, as if he had shed blood. Wherfore when the children of Israel bring their offerings, let them bring them to the Lord before the door of the tabernacle of appointment into the priest, that hee may
offer them: And let them no more offer their offerings to duels, after whom they have gone a whoring. This shall be an ordinance to the for ever in their generations. And he that doth not this shall be rooted out from among his people. There are in these words those things to be noted: First that it was not lawful to sacrifice, but in that one place only, that was before the altar of burnt offerings. Secondly, we have to mark that that commandment was given to the end, that all men should understand, that the sacrifice was made to God, to whom the tabernacle did belong. Thirdly, that to offer sacrifice out of the place against God's commandment, was to make sacrifice unto the devil: that the offerer was to be judged as a murderer: and that he was excommunicated by the Lord God, as he that was excluded from the company of God & his holy laïnes. But whereas Samuel, Elias, & certain other Patriarchs did by God's sufferance make sacrifices upon some especial causes in other places, and not before the altar in the tabernacle, they did it by dispensation. They therefore that sacrifice in the high places, not to strange God's only, but even to the very true God, did sinne first of all by disobedience. For God did will it, that he curst all the worship done unto him, which we our selves do first invent without the warrant of his word: it is faithful obedience that pleaseth him best. Secondly, they sinned by making a schisme in the unity of the Ecclesiastical body. Thirdly, for despising the myterie of Christ that was to be offered in the mount of Golgotha, for not referring the meaning of their sacrifices to Christ the only truth of all their typical Ceremonies. Lastly, they sinned by trusting in their sacrificial rites, as in well wrought works to instruction, and by neglecting the worship of God, & changing it into trifles of their owne inventions. The temple stood from the time that Solomon did first build it, until the first destruction of it, under king Zedecia 440 yrs. And from the reparatation of it, unto the vber overthrowe under Tiberian it stood 582 years. Other there be that do account it otherwise. Thus have I hitherto spoken a little of a great scale concerning the temple.

Now it remaineth for me to touch and lightly to passe over the holy instruments belonging to the tabernacle and Temple of the Lord: among which, the Arke of the covenant was the chief; which Arke was so called, because of the tables of the covenant, that were put within it. It was also called the arke of the Lord God of hosts, which dwelteth upon it, betweene the Cherubin, and by that means the Lord himselfe was called by the name of Him that sitteth betweene the Cherubin, because he did from thence give aunsweres unto his seruantes, and had placed it in the middest of his people, to be a signe that his presence was alwayes among them. Touching the substance whereof, and the fome how the Arke was made, I will saie nothing here. For the matter & fashion are in their colours very likelie painted out in the 25.Chap.of God. Of the meaning, mystere, & use of the arke I will speake somewhat now. We men lay by in our coffers, and bleed the creatures that we must buy. And therefore wee understande that in the Arke was fayde the creature of the Church, and all the substance of which the faithful made moste account. Wee must not therefor take for the in men, in Noah, Arka, Isaac, Jacob, Moses, David, &c.
S. Mary, John, Peter, or Paul, much Iesse in the Romish indulgentiarie, but in him in whom all fulnesse dwelleth, and in whom all the treasures of God's wisdom and knowledge are heaped by in store, who is not tame here on the earth, but in the Sanctum sanctorum, in heaven, I say, above; and is called Jesus Christ: whose divinitie is figured by the most pure gold, and his humainitie by the sittim wood, that is, of Cedar, or rather white choyne. For he tooke upon him choyne, like to our sinfull flesh, even the very choyne that wee have in all pointes, seeing that it was not sinnesfull. Out of this Arke do the faithfull fetch all good and necessarie things for the use of their life and eternall saluation. For in the Arke wee reade, that there was lapyd the tables of the covenant, the poete of Panna, and Aarons rod that budded. For we heard that in Christ were hidden the jewels of the Church. Christ is our wisdome, the word of the father, the fulfillinge of the lawe, he is iust of himself, and our righteousness also. In Christ is the heavenly foyde. For he is the bread of life that came downe from heaven, to the ende that everye one that eateth of it may live eternally. In Christ did the Priesthood bud againe: it seene verily at the death of Christ upon the crose to have bene cut downe for growing any more: but at his resurrection it budded againe, and he tooke the everlasting Priesthoode that never shall be ended. For even nowe as he standeth at the right hande of the father in heaven, he maketh intercession to him for vs. For overse the Arke was compassed with a crowne, because Christ our Lord is a King which delivereth vs his faithful servants from all evil, and maketh us the sounnes of God. Upon the Arke we reade that there was pla-

ced the mercie seate, which was either the courc of the Arke, or else a seate set upon the Arke. By it was figured, as the Apostles John and Paul interpret it, Christ our Lord, who is the thone of grace, and the propitiation for our sines, not onely for ours, but also for the sines of all the world. Out of the propitiation, or mercie seate also were vittered the Diacles and answeres of God. For the use of the mercie seate is read in the holy Scripture to have bene this, that Moses entering into the tabernacle, did at the mercie seate receive the answeres and commandements of God, which he declared unto the people. And Christ is he, by whom our heavenly father declared his will to vs, and whom alone he hath given vs to heare, laying. This is my beloved son in whom I am well pleased, heare him. Two Cherubims have their faces turned towarde the mercie seate, and do as it were looke one to another. Whereupon S. Peter saith, that The Angels do desire to behold the Saviour of the worlde, which is declared in the Gospel. The same Angels do always serve our Lord and master, and are ready at his becke, as to him that is Lord over all. Now none did carry the Arke of the Lord but the Priestes alone. For they onely which are appointed by the holy ghost, and indued with true faith, do receive Christ, and are made partakers of his heavenly giftes. Neither must wee wincke at, and lett passe the note that is given in the 4. and 5. Chap. of the first booke of Samuel, where it is said that the Israelites, for abusing the Arke, turning it to another use than that for which it was given, and for attributing unto it more than the Scripture willed, were taken by the Philistines, and that the Arke was carried into captivity.
captivity: to the end that all men
might learne thereby not to attribute
more to the Sacraments and mister-
ies of God then is convenient, and
not to apply them to anie other vie
than that for which the Lord hath or-
dained them.

For the arke was not ordained to
the end it should be taken for God, al-
though it bare the name of God, nei-
ther was it made to the end that they
should looke for grace and helpe to pro-
ced from it, as we reade that they did,
but it was given them as a token that
God their confederat was in the mid-
dest of his people, sone long as they did
kepe the tables of the couenaunt, that
were closed within the arke, and did
cleane to God alone, at whose houses
they should looke for all good things
through Christ his some which was
preseruied by the arke.

Next to the Adytum of Sanctum
Sanctorum in the Sanctum, did stand
the golden table, the matter and fash-
on whereof is declared in the 25.cap.of
Exod. Upon the table we men doe set
our meate and sustenance, by the table
we are refreshed in the table we for-
get our cares, and are merrie and io-
cunde. Therefore the table can be none
other but Christ our Lord, and chris-
ian doctrine. For Christ is the sus-
tenance of our life, bee is the joy and
mirth of the faithfull. The table was of golde
without, and all wood within, because
Christ our table is both God and man.
Table (which is the type of chris-
ian doctrine) is set forth in the Church:
that it is not therefore to be sought at
Athens among the Sophisters, nor a-
mong the Gymnofophiles of India,
neither in the Jewish Synaguges. Up-
on the table are set 12 newe loaues de-
vided into two partes. For the bread of
life, which is new and sweate, both sea
and sill both the Jewses and the Gen-
tiles. Moreover that bread was ho-
ly, and not prophane, and none might
eate it but the piecist alone. In like
manner the faithfull only are worthy
of Christ the bread of life, by they that
believe receiue it only. The loaues
were called by his name of Shewbread,
or the bread of light, whereby is meant
that the bread of life (which is chris-
tian doctrine) should alwaies be in light be-
fore our eyes. And as those loaues
were to be set alwaies before the Lord,
in the light of all men: so must not the
document of Christ bee privately hidden,
but openly shewed unto all people. A
vessel with frankincenc was set up
pon the Shewbread, because they
that eate the sacreicic bread doe offer
to God prayers and thankesgiving
without intermission, which is to God
as sweate as frankincenc. In the
24. of Leuiticus it is at large declared
in what sort the Shewbread was pre-
pared.

The golden candlestickke is in the
Sanctum, and standeth before the vaile
on the one side, or over against the ta-
ble. We haue the description of it in
the 25. chap. of Exodus. Candles are
set by in our common houses to give
light to all them that are in the house.
And Christ our Lord is come a light
into the world, who wherefore followeth
him should get the light of life. That
of Christ do proceed, and upon Christ
doe sticke other noes of candlesticke,
which haue their light from Christ the
chiefe candlesticke.

For the Lord did say unto the Apo-
istles, Yee are the light of the world.
So then Christ is the cheafe or shaf-
te of the candlesticke, upon which shanke
many substante noes do sticke, which
haue the light up to the Church. For
what light soever is in the ministers

Sg. ii. of the
of the church, they have it all of Christ who is the head of light, and very light in selfe. The candlestickke is wholly all of gold and Christ is very God in & by the light and wisdom of the Father: and the ministers of Christ must be sincere and thourghly suffred from all affections of the flesh: and to that end belongeth the use of the snuffers that did pertaine into the candlesticke.

In the midstt betwixt the table and the candlesticke, before the vail in the Sanctum did stand the golden altar of incense, which is exactly painted out in the 30. chap. of Exod. That altar was opened for two blesse. For first there was offered upon it euerie day incense or perfume, which it was not lawful to offer or prepare to any other God or creature. That was done twice euerie day, at morning and evening. Zacharias the father of John Baptist was in that ministration, when he saw the Angel, and for his unbelievables sake was made dumbe for a season. Secondly incense was offered upon that altar after a certaine solemn manner once in a yeare, that was at the feast of Cleansing, as is declared in the 16. chapter of Leuiticus.

Now by incense or perfume is to be understood the prayers of the faithful, as David witnesseth, where he saith: Let my prayer bee let forth in thy light as the incense, & let the lifting vp of my hands be an euening sacrifice. Now there was but one incense altar alone. Whosoever builded any moze, hee was condemned of blasphemous wickednesse. By that onely altar is figured Christ our Lord in both God and man, the mediator and intercessor betwixt God and man, by whom all the Saints doe offer all their prayers to God they? Lord and heavenly Father. They therefore build many altars, which choose to themselves creatures to see they? intercessours, by whose mediation they desire to obtaine that which they lacke, at the hands of God. In the end of 2. Chap. it is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, for that we are the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among the people. Therefore through Christ alone the faithful church of Christ doth offer her prayers to God, being the sonnes of God, which hee God of his 30. Chap. is expressely lapo, Whosoever shall make like incense to that to smell thereto, shall perish from among.
Therefore when the Rubenites with their confederates had built an altar by the bankes of Jordan, and the same thereof was brough to the cures of the other tribes of Israel, they did al agree with one consent, that the crime was to be punished with open war. Whereby wee may againe gather the greatness of their fault, which neglecting that altar did offer sacrificie in the high places. Of which I also spake before. Nowe that onely and Catholique altar of oures is Jesus Christ: who offered himselfe a living sacrificie for vs to God.

Neither is there any sacrificie in all the worlde that can cleanse time, but that alone. Neither doe any sacrificies of the faithfull please the Father, but those that are by faith offered upon the altar Jesus Christ. For Christ took the sacrificie vs, and being sanctified, we do by him offer the sacrificie, that he both well accept of. This haue I taken out of the Apostles doctrine in the 13. to the Hebrues, and the twelth to the Romanes.

The last of the holy vesseles was the brazen lauer, which was placed in the Atrium, betwixt the vaille of the Sactum, and the altar of burnt offerings. It is described in the 30. Chap. of Exod. In it was conceyled the water wherewith the Priestes that ministred before the Lorp did wash themselves. By that lauer was Christ significated, which is the washing of the faithfull. And by it was meant, that holy things were not to be handled with unwashed hands and feet.

They wash themselves that by the holy Ghost are purified, and by the grace of God are made fit to the ministry of religion. But he is in danger of death, that is not a paraker of the grace of life.

Besides there are also reckoned other instrumentes belonging to the tabernacle but these in a manner are the chiefe. I thought not good by hearing out busily every particullerie, to re-heare you every small thing, lest peraduenture by too long treatise, I should be tedious unto your patience. Nowe the same holy vesseles that were in the Tabernacle, were in the Temple also, sauing that in Solomons Temple there was a faire more goody chewe and pompe, than in the Tabernacle: for none other cause undoubtedly, but that the mysteries of Christ and of the Church, should increase every day more and more to the light of the worlde. Chrift the true Solomon and King of peace and tranquilitie, the very eternall felicitie it selfe, hath raised by in this worlde to himselfe a Church, which strecheth to the ends of the worlde. Of which the Prophets haue spoken very largely, Zacharie especially, and the famous Prophet Nathan. 2. Samuel. Chap. 7. Thus much hetherto of the holy place.

After the holy place in the sacred Ceremonies, the next to be handled is the holy time. For as to the outward religion a certaine place was given, so to the same also an appointed time was assign'd. And holy vases are to be imploied upon holy actions. For actions are either those, which we call handie workes intendent to get victuals, clothing, and other things necessary for the use of our bodies: or else they are holy and religious, which are done for the exercise of outward religion. We must not consume all our time in handie-workes and profane business: neyther can we bestow all times upon outward religion. But those actions are not without time.
The Ceremoniall lawes of God.

For every action is conteyned in time. Therefore God hath deuided the time into sundrie parts for sundry actions, so that hee will have some working dapes to serve for handy actions, other holy dapes for the exercisel of outward religion. Not that the working dapes are not holy or dedicated to the Lord: (for he doth challenge all dapes & times to himselfe, he will at all seasons be worshipped in hart) but for because the holy dapes are singularly, and as it were, more precisely consecrated to the outward worship of God, than the working dapes are.

Therefore the festiuaall or holy day, which by Gods appointment is holy to the Lord, was kept for the venerate exercising of Gods outward worship. Therefore those dapes are not holy, nor those feasts lawfull, which are not held to the one lonely God IEHOVAH: neither are those holy dapes lawfull, in which the lawfull service of God is not lawfull exercised. And for those causes the Sabbaothes and festiuaall dapes of the Israelites, are in the Propheters many times recited, because they were unlawfully solemnized without pure faith and sincere affections.

Now all holy dapes have one common name, and were called Sabboths, feastes, holy dapes, meetings and assemblyes. All holy dapes, what name soever they were called by, were ordained to God alone, not to creatures, not for surfeiting and wanton chambering. All holy dapes were invented for the health, profite, and recreation of mankinde. For holy dapes are no burden, but the easing of our burdens. Prophane workes I confess are profitable, but ease is also necessarie: for certaine number of holy dapes, which without rest labour cannot continue. The Lordes will therefore is to give man a time of recreation, and biddeth his servants to be merrie on the holy dapes in holinesse and modestie, so that their case may be an honest recreation and not reproachful sensuality. Againe, case of it selfe is not good, but in respect of an other thing it is good. God biddeth to cease from worke, but pethe steth us on worke another way he will not cease from bodily labors, and begin to worke in heart and mind, and wholly apply our selves to his holy service. And therefore it is needful to have holy assemblies, the reading of the holy Scriptures, publique prayers, sacrifices (for it is prescribed in the 28. and 29. Chap. of the Book of Numbers, what they ought to offer at ceremonie feast and holy day) the celebration of the Sacramentes, and whatsoever else the Lord hath commanded to be done at festiuaall dapes, and solemn feasons. For that one thing is here required especially, which Marie founde as the face at the fette of Jesus & heard his word.

Hence then all feasts generally do conteine the memoie, & put vs in the remembrance of notable thinges, etce. The Sabbath did put them in minde of Gods good beneift in creating the worlde for the behoove and profite of vs men. It was also as Moses witnesseth Exod. 31. a signe of the true sanctification which God alone bestowed upon the people that cal vs his name: The other holy dapes did heare into them the memoie of the other beneiftes that God had showed them, and had (as I will anon declare) their severall significations.

Nowe there was a measure and number in holy dapes.
of euerie one had in it one Sabbath, that was the seaveneth daye: then into monethes. For the first daye of every moneth was holy to the Lord, and was called the seate of the newe moneth: and lastly they were divided into yearly seats, which returned once every yeare at a appointed season: of that sort of seats there were thre in number, the Passover, Pentecost, and the feast of Tabernacles. Besides these there were also other made holie dyes, which God hath not commanded, but were receiued by the church to the glory of God, a remembrance of his great benefits. For the feast of Lots which they called Purim, and was brought in by Mardocheus, was receiued of all the church, as is to be seen in the 9. of Esther. The feast of dedication was ordaine by Iudas Machabeus, with the consent of all the church, in memorie that the temple was rejoyded, and the people delivereth from the tyrannie of king Antiochus, as is to be read in the 4. chapter of the first booke of Machabees. And Christ our Lord did honoure that feast of dedication with an holy Sermon. Pooreover there were solemne fastings appointed to be kept among the people of God, as in the fifth moneth, wherein the citie was set on fire: in the seaveneth moneth, wherein Godolias was slaine: and in the tenth moneth wherein Hierusalem was besieged: of which fastings the Prophet Zacharies speaketh in his 7. and 8 Chapters: and in the time of Esther a feast was ordaine in the moneth Adam, for a remembrance of the calamitie which was wrought, or rather purpose against the Jevews by the wicked Aman.

Of the Sabbath and signification thereof, I spake a little above, and in another place also where I expounded the ten commandements. The Sabbath was observed by a natural and divine lawe ever from the first creation of the world: and is the chiefe of all other holy dyes. For it was not then first ordaine by Moses, when the ten commandements were given by God from heauen. For the keping of the Sabbath was receiued of the Saints immediately from the beginning of the worlde. And therefore we reade that the Loade in the commandements did say, Remember that thou keepe holy the Sabbath day. And before the law was given, there is evident mention made of the Sabbath in the 16. of Exodus, and the 2. of Genesis.

The second kinde of holy dyes was the newe monethes, which were solemnized in the beginning of euerie moneth. Hother wise is made of them in the 10., & 28. chap. of the booke of Numbers, Samuel, 20., Psal. 81., Ezech. 46., and 2. of Chro. 2. That solemnization is repose to have been ordaine in remembrance of the light created, to admonish the people not to attrive the monethes to Janus, or Mars, or any other place, but to the one and only God the maker, gouernour, & ruler of all thinges & seasons. Pooreover it was a signe of the reparatio of renewing of faithful minds by the heavenly illumination: that we christians may truly and inde dollemnize the newe moneth, when being brought forth of darkness into light by the name of God, we walke as bemcometh the children of light, and reject the works of the devil & darkness.

The third kinde of holy dyes doth conteine the feates that returne once a yeare, of which I thinke to be these: The Passover, the Pentecost, and the feast of tabernacles. Now the Lords will was, that in these three feates there shoule bee generall assemblies and
 solemn meeting in the holy place, to wit, at the tabernacle, and after the tabernacle, at Solomon's temple. For thus faith Moses in Deut. 31. Ifrael was fed with the manna; and every male appear before the Lord thy God, in the place, which he shall choose, that is, in the feast of unleavened bread, in the feast of weeks, and in the feast of Tabernacles. Neither shall he appear empty in the sight of the Lord, except one according to the gift of his hand, and according to the blessing of the Lord thy God which he shall give thee: that is to say, every man shall offer to the Lord according as he can, and according to the measure of riches which the Lord hath given him. Now those three solemn feasts were divided into three several months, most apt to journey and to travel in. In the spring time was the Paschall Lambe, when first the corn began to spindel, or turn into ears. About harvest when first wozke belonging to hus bandzie was done and finished, they kept the feast of Pentecost. And lastly, when all their fruits were in, they went up to the feast of Tabernacles. And so manie went to it as possibly could goe. Some are of opinion, that they which had once in the yeare appeared before the Lord, were dispenced withall, and might lawfully tarry at home, at the other two feast times. But I thinke verely, that religious men did se some times use such dispensions. The Lord in one place promisth that he will defend and kepe the bounds and Substance of them, that trauell to take his name. Howsoever those dispensions were admitted, yet this is most sure, as appeareth by all uspoyseys, that at those Feasts we were very great assemblies.

Now the feast of Paschall was called by many names, but especially it was termed the Feast of Sweets, or unleavened bread. For by the space of seven whole days, they fed upon unleavened bread. The Ceremonies of that feast, with the sacrifices that were to be offered thereat, are at large described in the 12. of Exodus, and 23 of Leviticus. In that feast was eaten the Paschall Lambe, in no other place but at the Tabernacle, or afterward at the Temple, Deuteron. 16. for a remembrance of that notable deliverance of Israel and all the faithfull, out of the Egyptian bondage & slaverie. In that feast God would have the first fruits of their land offered unto him, in token of the Manna, wherewith he fed their fathers. Deuteron. that feast did signify that passing over and delivering of the faithfull, which in the shedding of blood was accomplished by Christ. Whereupon the Apostle saith, Christ our Paschall is offered vp. 1. Cor. 4. But of the Paschall I will speake more in my next Sermon.

The Pentecost was also called the feast of weeks, and newe come. For at that feast was set forth Shew bread made of the newe yeares come, They reckoned from the next day after the Paschall seven weeks, that is, fifty days: and upon the fiftith day they did celebrate the memorial of the lawe of God reuailed and given by God him selfe from heauen unto his people Israel. For the fiftith day of their departure out of Egypt, wee read that the Lord him selfe spake to them at the mount Sinai, and gave to them the lawe of the ten commandements: so that the Pentecost was a memorial, that as then the Church was illuminated with the vace word of God. And the old Pentecost was a figure of the vaine wherein Christ the
The third Decade, the fifth Sermon. 353

The feast of the seventh month, or of the tabernacles.

The feast of Tabernacles was kept in the seventh month, as Moses commanded in Deuteronomy, saying: When thou hast gathered in the crop of thy land and vineyards, then shalt thou keep the feast of Tabernacles, by the space of seven days; & thou shalt be merry in thy holy day, thou and thy sonne, and thy daughter, thy manservant and thy maide servant, the stranger, the fatherless and the widow, that are within the gates. Seven days shalt thou keep holy unto the Lord thy God, in the place where the Lord hath chosen to himself; because the Lord thy God hath given thee the good river Jordan, and all the riches of the land of Canaan, and in all the works of thy hands. See therefor that thou rejoys. Moreover, the manner of this Feast solemnly celebrated, is to be read in the eight chapter of Nehemiah, where, whosoever looketh, he shall finde it described at full.

Now this feast of Tabernacles of the seventh month was divided into four solemnities: for the first day of the month was the feast of Trumpets, or sounding of Trumpets, which was a memorial of the troublesome warses, which the people did happen to achieve by the helpe and aide of God, against the Amalechites, and all other their heathen enemies. And by that feast was signified that the whole life of man upon the earth is a continual warfare.

Upon the tenth day of the same month was held the feast of cleansing. In that feast the Priest in a solemn place of worde begane to confess above the peoples sines, and every man quietly following in the same words did recite them punctuall to him selfe; in his minde did quietly speak unto the Lord. To those confessions was added the ceremonial used with the scape-goat, and the sacrifice which is at large set downe in the 15. Chapter of Lenticus. And so were the sines of the people cleansed: which was a type of the cleansing that should be through Christ, who being once offered, did with the onely sacrifice of his body, take away the sines of all the world. It did also containe the doctrine of true repentance.

Upon the fiftieth day began the feast of Tabernacles, for by the space of seven whole days, that is, from the fiftieth to the 22. the people dwel in Tabernacles. The end of this Ceremony the Scripture both declare to be, that the posterity should know that, the Lord did place their fore-fathers in Tabernacles; whereby they were put in minde of the good he did to them, while they were in the wilderness. For they were kept for aye, in the wilderness, so that they lacked neither victual nor clothing. And by that feast we are warned, that the life of this world is too short, and that we have no abiding place to stay for ever, but are still looking for the world to come: as the Apostle taught us, 2. Corinthians, 5. Heb. 13.

The fourth feast of this month was held upon the 22. day, and was called the congregation or assembly. Upon that day was gathered the offering and stipend given to the ministrie, for reparations of the temple, for the cost of Saviours.
crissaces, and maintenance of the ministry. It is thought that in that feast was sung the Psalm: How pleasant are thy Tabernacles, &c. and certaine other Psalms called Torcularis Psalm, which they did use. Thus much heretore concerning the feasts that fall out once in euery yeere.

Yere also I thinke it necessarie to make mention of the pere of Jubile. Now this pere of Jubile was euery fifteth as it fell by course, which is at large described with all the ceremonies belonging thereunto, in the 25. of Leviticus. It was declared to all the people in the land of promise by the sound of a trumpet made of a Rams hoane, with a proclamation of freewome to all them that were wrappd in servitude of bondage.

In that Jubile was contained verie evidentlie the mysterie of Chrift our Lord, who declared to vs the meaning of that ceremony out of the 67. Chapter of the prophesie of Esai, in Saint Lukes Gopell, where he saith that he is he that both indow proclaimeth the Jubile, the true freewome, and acceptable pere of the Looke. Now he hath pronounced remission and freewome to all the faithfull, not with a Trumpet made of Rammes hoane, but with the Gospel. For by the mercie of God in the merite of Iesu Chrift the some of God, all debtes or sinnes are forgiven to all the faithfull that line upon the face of all the earth, upon condition, that we whole sinnes are forgiven, shoule likewise forgive the trespasses of them that offend vs. And in Chrift verile we have the true and everlasting rest that shall neuer saple vs. By Chrift we have returne graunted vs to our possession of Countrie, from whence we were fallen, that is to Heauen, the place of the faithfull.

Thus much have I layde of the holie time of holy daies as prieftlie as possiblie I coude. The rest is at the full to be seene in the 23. of Exodus: Leviticus. 24. Num. 28 and 29. Deut. 6. That which is behinde touching this Argument, I mean, touching the Jewish Ceremonies, I will by Gods leave make an ende of in the next Sermon. Now let vs make our humble prayers and supplications unto God, &c.

Of the Sacraments of the Iewes, of their sundrie fortes of sacrifices, and certaine other things perteining to their Ceremoniall Lawe.

The sixt Sermon.

In my last Sermon I spake of the holie persons, I mean the Ministers of Gods religion, &c. Levitical priests, &c. the place & time assigned to gods service: there remaineth now for vs to consider the holie things which those holie persons did exercise in the holie time & place, I mean the very worship & holy rites so ordained, taught and prescribed by God himselfe, that al men
men might easilie understand how to do service, & what honour to give unto the Lord. In this treatise we have first to consider the Jewish sacraments, and then their sacrifices.

The ancient Church of the Saints had two especial Sacraments, Circumcision, and the Pecture, Of both which I will speake severallie, and agreeably to the word of God according to the grace which the Lord hath vouchsafe to give unto me.

Now Circumcision was the holy action, whereby the flesh of the foreskinne was cut away for a signe of the Covenant that God made with men. Or to describe it more largely, Circumcision was a mark of the people of God, and was enjoyned by God himselfe, to testify his good will toward them that were circumcised, to warne them of regeneration and cleanness, and to make a difference betwixt the confessors of God, and other people of nations.

The author therefore of Circumcision is God himselfe: the beginning of it is of great antiquitie. For the Lord himselfe in the Gospel saith: Circumcision began not at Moses, but at the Patriarches. Moses verifie did renue or repair the lawe or custome of Circumcision, but Abraham the renowned friend of God was the first that was circumcised in the nineteenth year of his age, and in the verie same vaine that God making a covenant with him did first ordeine the vse of Circumcision. For he added Circumcision as a signe to the league which he made with Abraham and with his seede for ever. The place is erect in the 1.7. Chapter of Genesis. It was first ordained in the 2046 yeares after the creation of the world, 390 yeares after the Deluge, when Sem the Sonne of Noah was 487. yeares old. So that Moses is found to have been boayne 320 yeares after the first institution of Circumcision: whereby it appeareth that Circumcision was in use among the Patriarches 400 yeares before the lawe was given to the Israelites by the hand of Moses.

Nowe, because Circumcision is added as a signe of the league that was made betwixt God and Abraham, I must briefly and by a short digestion touch the manner or order of that Covenant. God in making of league, as he doth in all things else, applieth himselfe to our capacities, and imitabeth the order which men use in making confederacies.

Men doe by leagues as by most sure and fasten bonds bind themselves to the society and fellowship of one boodie or people, in which society, to the end they may be the safer & safer more quietly from the wrongs & injuries of all other nations, they doe mutually hazard both lives and fortunes, the one in defence of the other's libertie.

In these leagues they doe precisely express, what they bee that make the confederacie, upon what conditions, how farre the covenant shall extende. And therefore when God's minde was to declare the favour and good will that he bare to mankind, and to make vs men partakers wholly of himselfe and his goodnesse, by powinge himselfe out upon vs, to our great good and profit, it pleased him to make a league or covenant with mankind. Nowe he did not first beginne the league with Abraham, but did renue to him the Covenant that he had made a great while before. For he did first of all make it with Adam the first father of vs all, immediately upon his transgression.
when he receiv'd him filly wretch into his favour againe, and promis'd his oversely begotten Sonne, in whom he would be reconcil'd to the woorde, and though whom he would also be knowne, by making us partakers of all his good and heavenly blessings: and by binding us unto him selfe in faith and due obedience. This ancient league made first with Adam he did afterward renew to Noa'h, and after that againe with the blessed Patriarch Abraham. And againe after the space of four hundred yeares, it was renu'd under Moses at y mount Sinai, where the conditions of the league were at large written in the two Tables, and many Ceremonies added thereunto.

But most excellently of all, most clearly and evidently did our Lord and Saviour Jesus Christ him selfe shew forth that league, who wiping away all the ceremonies, types, figures and shadowes, brought in in stead of them the very truth, and did most absolutely fulfill and finishe the olde league, bringing all the principles of our salvation and true godliness, into a briefe summary, which for the renu'ing and fulfill'ing of all things, and for the abrogation of the olde Ceremonies, he called the newe League or newe Testament.

In that Testament Christ alone is preache the perfectnesse and suf'ciens of all things: in it there is nothing more desired than faith and charitie, and in it is granted holy and wonderfull libertie unto the godly, of which I will speake at another time. But now I returne to the league which was renu'd with Abraham.

The time howe long this league shoulde endure is eternall, and without end or terme of time. For although in the renu'ings or declarations of the league, many things were added, which afterward did vanishe away before especiallie when Christ was come in the slesye, yet notwithstanding in the substantiall and chiefest points ye can finde nothing altered or changed. For God is alwaies the God of his people: he both alwaies demand and require of them faithful obedience: as may most evidently be perceiv'd in the newe Testament.

But there are two points of especial conditions contained in this league. The first whereof declareth what God both promise, and what hee will doe for his confedera'tes, I mean, what we may look for at his handes: The second comprehen'deth the dutie of man, which hee both owe to God his confedera'te and soueraigne Prince.

Therefore God for his part faith, I will be thy God and Saddai, that is, thy sureness and sufficiencie: I will, I saie, be thy God, and the God of thy peace after this.

God of himselfe is whole suf'cient to moste absolute perfectnesse, and blesse'desse, neither needeth hee the helpe of any other, since whatsoever is in any place, wherefoever it is, both

Between whom the league was made.
both of him, and hath abiding by him, 

God alone sufficeth man, and he alone 

is the giver of all that men desire, or 

debt belong to perfect felicite. And 

therefore Saturnus (peradventure by 

occasion of the worde Saddai) took 

his name among the heathen, and sig-

nified to suffice or sattifie. For he 

alone is able to sattifie or suffice all, 

who is himselfe very sainnete and suf-

ficiencie it selfe. But now God thewth 

by two arguments, that he will be the 

sufficiencie or all in all to the seede of 

Abraham. For first his faith, To thy 

seede will I give the lande of Canaan, 

In which promise he comprehended 

all earthly and bodilie benefits, to wit, 
great wealth, felicite, tranquillitie, abun-
tdance of all things, health, glose, notable victories, and whatsoever else pertained to the prefection and temporary happiness of mankynge.

Now how he did perfomne this 

promise to the seede of Abraham, the 

holie Scripture doth declare: by that 

means teaching, that the verie true 

God was the God of Abrahams seede, 
as he hath promised to their father Ab-

raham. Secondarie he promised 

that seede, wherein all the nations of 

the earth were to be blessed: to wit, 

Christ the saviour, whom he had prom-

ised to Adam many partes before. To 
blesse is to enrich with all spiritual beneficition, wherein he comprehended all the spiritual gifts of God, the forgiveness of sins, the renewing of life, and glose everlasting. To blesse also is to take awaie a curse, so that this promise of Gods to Abra-

ham is all one with that which he made to Adam, saying: The seede of 

the woman shall truede downe the 

Serpents head. For the head of the 

olde dragon is nothing else but the po-

wer and kingdom of Satan. His po-

wer is the curse, sinne, & death. There-

foze, when his head is crushed, or 
cro-

den downe, the curse is taken awaie, 

and in stead of the curse succeeded a 
blessing. By this, I say, he doth declare 

that he will be the God of Abraham 

and of his seede.

The second condition of the league 

between God and man, prescribeth to 

man what he must doe, and how he 

must behave himselfe toward God his 

confrere and souveraign Prince. 

Walke before me, faith God to man, 

and be upright. Now, they walke be-

fore God which doe direct all their 

life, woydes, and workes, according to 

the will of God. His will is that we 

should be upright. That upright-

ness is gotten by faith, hope, and char-
ticie: in which these are contained all 

the offices of Saints which are the 

friends and confederates of the Lord.

Therefore this latter condition of 

the league both teach the confederates 

what to doe, and how to behave 

themselves before the Lord: to 

wit, to take him for their God, to truke 

to him alone, who is their onelie all in 

all, to call upon him alone, to worship 

him alone, and through the Mele-

ath to looke for sanctification and life 

everlasting. These were the condi-

tions of the covenant, to which the 

number of ceremonies were not add-

ed in Abrahams time, which after-

warde were given to the Israelites, 

under the leading of their Captaine 

Poles.

To this confederacie the Lord did 
adde circumcision as a signe of seale 

to conforme it withall. Seales are 

put to wriyings for an effectuall force 

and confirmations take. The Tables 

of wriyings doe conteigne and giue evi-

dence of all the poiters of the whole 

league.
league. Circumcision therefore is added to the league in signify of the writing and also of the scale, and so that cause circumcision is called the league itself: even as the writings of letters of covenants among us are commonly called the very covenant, when as in ovo they are nothing else but the evidences of the league, which contain in writing at the order of the confederacy, and confirm it with a scale. It is very usuall that the signes doe take the names of the things which they doe signifie, so that it is no marvell though circumcision be called the league, when as in ovo the league is not the cutting of the skinne, but the communion of fellowshipke which we have with God.

In the seventeenth of Genesis thus saith the Lord, touching this signe of outwardie circumcision: This is my covenant, which ye shall kepe betwixt me and you, and thy seede after thee. Every male shall be circumcised among you. Yee shall circumcise the flesh of your foreskinne: and it shall be for a signe of the covenant betwixt me and you, &e. Loe here circumcision in these wordes of the Lord is first named the covenant, and afterwards, for expostitions sake, is called the signe of the covenant. In the same sense both Saint Stephen call it a testament, in the seuenth chapter of the Acts, when he meant that it was the signe of scale of the Testament.

Hence the manner of circumcision is declared: Ye shall saith God, circumcise the flesh of your foreskinne. For there is a skinne which both encompasseth, cover, and hang somewhat over the root of foresparte of a mannes passe, and that skinne is called the flase of the foreskinne, because it both appeares or hang before the rest. This skynne they did cut away with a knife made of stone, and did make bare the top of nuc of the man chilbes pubie member. The cutting or taking away of the slesh was called circumcision. But nowe whose office it was to cut that skinne away, we finde not expreessed. It appeareth that the most honorabe in every house or family, I mean the first begotten of ancient of every householde did circumcision before the lawe, which office was turned to the Priestes, when once the lawe was given. It is a singular example, and no more to be founde like unto it, that Zippora the wife of Moses did circumcision her sonne. Exodus 4. Chap.

Nowe also the time of circumcision is set downe, to witte, the eight day, when the newe boigne child be gaune to bee of a little more strengthe and we gather out of the siste Chapter of the booke of Iowhe that they did circumcision the, not with knives of iron, but of stone: for in that Chapter the Lord doth in expresse wordes commande to circumcise the sonnes of Israel with knives of stone. But it is manifest by the rites of the Sacraments, that God doth alter nothing in the ceremonies of the sacraments and therefore wee conjecture & gather that Abraham vied none other but kniues of stone, especially since we reade that Zippora Moses his wife did circumcision her sonne with a stone.

The rest of the Jewish tristles which they soone aforeye touching the ceremonies of circumcision, I doe of purpose here let passe, for they are utterly unworthie to be heard, and have no mysterie concepned in them. But the knife of stone is of force in the exposition of the mysterie of circumcision.
The third Decade, the sixt Sermon.

The mystery of circumcision.

For circumcision had a mystery and a most certaine meaning hidden within it.

For first circumcision did signifie that the whole nature of man is unclean and corrupt, and therefore that all men have neede of cutting and regeneration. And for that cause that cutting was made in the member wherewith man is begotten.

For we are all begotten and borne the sones of wrath in original sinne. Neither doth any man deliver us from that damnation but he alone that is without sinne, to wit, the blessed saviour Jesus Christ, our Lord, who was conceived by the holy Ghost, and borne of the virgin Marie: who with the shedding of his bloude (which was prefigured in the blood shed in circumcision) doth cleanse vs from sinne, and make us heirs of everlasting life. And now this circumcision maketh sally against them that denie original sinne: and putteth them to their shifftes that attribute justification and salvation to our owne strength and vertue.

For if we were clean, if we by our owne power could get salvation, what neede our fathers to be cut in that sorte. The things that are cut off, are either vnpuure, or else superfluous.

But God made nothing vnpuure or superfluous. Now he made the fleshe of the foze skinne. If the fleshe of the foze skinne had beene euill, GOD had not made man with the fleshe of the foze skinne.

The skinne therefore is not euill of it selfe, no, yet superfluous: but the cutting of the foze skinne doth rather serve to teach us to understand, that by our birth & nature we are corrupt, & that we cannot be cleansed of that corruption, but by the knife of stone.

And for that cause verily was circumcision given in that member and in none other. I will anon add another cause out of Lactantius why it was given in the privities, and in none other part of all the body.

Hence our circumcision did signifie and testifie that God almighty, of his more grace and goodnesse, is joined with an insoluble bond of couenant unto vs men, whomes will is first to sanctifie, then to inuit, and lastly to inricht with all heavenly treasures through Christ our Lord and reconciler. For that was the meaning of the stonian knife. Because Christ the blessed saviour is the rocke of stone out of which doe flowe most pure and cleansing waters, and hee by his spirtue doth cut from vs whatsoever thinges doe hinder the mutuall league and amitie betwixt GOD and vs: ha also doth give and increase in vs both hope and charitie in faith, so that we may be knit and oueny to God in life everlasting, which is the blessed and happy life invade. Nowe here it is expedient to heare the testimonies of the lawe and Apostles.

In the 39. of Deut. Pofes faith: The Lord thy God shall circumcise thy heart, and the heart of thy seed, that thou mayst love the Lorde thy God. Now the outward visible cutting was a signe of this inwarde circumcision. And Paul also speaking of Abraham, saith: And he received the signe of circumcision, as the seal of the righteousnesse of faith, which he had being yet vncircumcised, that he should be the father of all them that beleue, though they were not circumcised, that righteousness might been imputed to the also, &c. Loe here Abrahams circumcision was a signe that God by his grace had justified Abraham, which justification he receiued by faith.
faith before his circumcision, which is an argument that they which believe, though they be not circumcised, are nevertheless justified with faithfull Abraham: and againe, that the Jews, which are circumcised, are justified of God by faith. And for that cause was circumcision given in the vjrie bodie of man, that he might beate in his bodie the league of God, and be therefore admonished that he is justified by grace through faith.

Whereby we gather also that the grace of God is not tied to circumcision.

The grace of God is not tied to circumcision.

Therefore by circumcision GOD did separate his people from the unbelieving nations.

Whereupon it came, that to be called uncircumcised was as great reproch among them, as to be called dog is now adayes among vs. For an uncircumcised person was reputed for an uncleane and prophane man, and for such an one as had no part in GOD nor his covenants.

Finally, circumcision did put the circumcised in minde of their duty at their life long, to wit, that every man should think that he had taken upon him to professe God, and to beare in his body the sacrament of the Loynge. For that is the cause why the Israelites were named, or had their names given them in their circumcision. For it is evident in Luke that John Baptist and Jesus our Saviour had they names given them at theyre circumcision, evene as also the first circumcised at his circumcision was called Abrahams, whose name before was Sape to be Abagam.

It did admonish the circumcised of his dutie, for so much as he had given his name unto the Loynge his confedurate, to be enrolled in the register of GOD among the names of them that gave themselves unto the Loynge wherefoe he ought by couenaunt and dutie to frame his life not after his owne luste and pleasure, but according to the will of GOD, to whom he did
did break himselfe. For the condition of the rascuant was, that the circumcised should not defile themselves with idolatry and strange religions, they should not pollute with unclean liying the bodies and minds that were hallowed to the Lord, but that they persevering in true faith, should enjoy Godliness, shew the works of repentance, and be obedient to God in all things.

For thus saith Moses in the 10 of Deuteron. Circumcise the foreskin of your hearts, and harden not your neckes anie longer. To which words the Prophet Jeremeia alluseth in his fourth Chapter, saying: Bee yee circumcised to the Lord, and cut away the foreskin of your heart. And the Martyr S. Stephen rebuking the unbelieuuing Jews saith: Ye dissembled, and of uncircumcised hart and ears, ye alwayes refit the holy ghost. Terie rightly therefore doth the holie Apostle Paul in his Epistle to the Romans declare that there are two soles of circumcision: the one of the letter, in the flesh, the outwarde circumcision, that is made with handes: the other in the heart, of the spirite, the inward circumcision, which is made by the meanes of the holie Ghost.

The circumcision of the heart God doth well like of those that heis, but that in the flesh he doth utterly dislike of, if as the flesh is, the heart be not circumcised. The liking and disliking of these two circumcisions is in that which went before, so plainly alreadie declared, that I neede not to sticke any longer upon it.

And here I thinke it not amisse, before I make an ende of Circumcision, to rehearse unto you (pardon abased) the wordes of the ancient writer Laëntius, Lib. Initit. 4. Chap. 17 where he speaks of circumcision in this manner. The meaning of Circumcision was, that we should make bare our breastes, to wit, that wee should live with a simple and plaine dealing heart: because that part of the body which is circumcised, is partly like to a heart, and is the fore parte of the priuitle: and the cause why God commanded to make it bare, was, that by that sign he might admonish vs not to have a covered hart, that is, that we should not couer within the secretes of our conscience any crime, whereof we ought to bee ashamed. And this is the circumcision of the heart, whereof the Prophets spake, which GOD hath translated from the mortall fleshe to the immortall soule. For the Lord being wholly set & fully minded according to his eternall goodness, to have a care for our life and safegard, did set repentance before our eyes for vs to follow, as a waie to bring vs thereunto: so that if wee make bare our heartes, that is, if by confession of our finnes we satisfi the Lord, we should obtaine pardone which is denied to the proude, and those that conceal their faults, by God, who beholdeth not the face as man doth, but searcheth the secretes of the brest. Thus much hether to hath that ancient writer of the Church Laëntius Firmianus declared unto vs touching the matterie of Circumcision.

Nowe all this which hitherto I have saide touching the meaning and mysterie of circumcision was set forth as in a picture, to bee scene of all mens eyes, so often as circumcision was solemnized in the Church. There was the league, as it were, renewed, which God did make with men. There was the grace of GOD, his sanctificacion, and
and our corruption declared: therein did Christ the rock of stone appear, who with his spirit both out and was away all spots of the church.

Moreover the worshippers of God did learn by that signe, and so by all holy ceremones, that they being in one celestiall house ought to doe their inward by purenes of living to win the favour of God their confederat. Because by the visible circumcision there was alter a sort an open confession made of the true religion, of frend consent to the true religion, and of a binding by promise unto the same. See therefore that did despise or unadvisedly neglect that holy ceremonie, was sharply punished, as may bee gathered by the 17. of Genesis and the fourth Chapter of Exodus. And so much heherto concerning Circumcision.

There followeth now the second Sacrament of the amicent Church, I meane the Paschal lambe. It is an Hebeyeue word, not signifying a paston, as it should seeme, if it were derived according to the Greeke etymology, but it signifieth a skipping, a leaping, or a passing over. For the Hebeyeue signifies to leape or passe over. The cause of this worde Doses himselfe sweareth in the lawe, where he saith, The Lord shall goe over to strike the Aegyptians, & when he shall see the blood vpon the upper poft and the two side poftes of the door, the Lorde will passe over that door, and will not suffer the destroyer to come within your houses. This Sacrament is knowne also and called by other names. For it is called a signe, a remembrance, a solemnitie, an holy assembly, the feast of the Lord, a watch, an observation, an oblation, and a sacrifice. But whereas that ceremone is called a pasting over, that is not done without a trope. For the passing over was the very benediction, wherein the Angel of the Lord did passe over the houses, leave their houses untouched, and save their lives: but so because the Paschal lamb was a memoriall and a renewing of that benefite, therefore it tooke the name of the benefite:

Even as I admonished you before, that it is vulgar in sacraments, for the signes to be called by the names of the things that they signifie, because of the likenes and mutuall proportion that is betwixt them.

Let us see now what the Paschowe was, and what kind of Ceremonie did belong unto it. The Paschowe was an holy action obbyed by God, in the killing and eating of a lamb, partly to the ende that the church might keep in memorie the benediction which God did for them in the land of Aegypt, to be a testimonie of God's good will towards the faithfull, to be a type of Christ, and partly also to gather all the partakers thereof into the fellowship of one body, and to put them in minde to be thankful and innocent.

This Sacrament was first ordained by God himselfe, and not by man. For Moses delivered to the children of Israel whatsoever he received at the Lords hand as it is to be seen at large in the 12. chapter of Exodus.

And he instituted that ceremone even at that very time, when he brought the Israelites from out of Aegypt. Now since this ceremone came first from GOD, it followeth consequently that all the paschoures, which followed, even vntill that paschouer, which the Lorde did holde with his Disciples a little before his death, were holy and divine
The third Decade, the sixth Sermon.

The ninth hour of the Jewes is 3 a clock in the afternoon. For the grace of the Psalms did search at what moment of time the spirit of Christ, which was in them, did signify that Christ should come and suffer.

Furthermore there was a certaine appointed place assigned to this Sacrament. In Egypt verily they did eat it by companies here and there in seuerall houses. But, when they were once come into the land of promise, it was not lawfull to holde passeover in any place, but at the Tabernacle of appointment, and after that at the temple at Hierusalem. Being divided therefore into seuerall houses at Hierusalem, they did cate it by companies, as is to be seen in the 21. Chapter of Sainte Lukes Gospel. And that was a type that Christ, which was to bee offered but once upon the mount of Calvary, should bee effectually for ever to cleanse the sines of all his people.

There was also appointed who they should bee, that should holde the Paschouer, to wit, the whole circumscried congregation of Israel being assembled by houses and families, in so great companies, as were sufficient to cate a Lamb. For as Christ is the Saviour of us all, so all sinners (for we all are sinners) are the cause why Christ our Lord was offered upon the Altar of the Cross.

HocrOvce there is great diligence used in describing the manner of killing and eating the Lamb. First they chose to themselves this Lambe from among other Lambes and kiddles: the sith day after they cut the throate thereof, and saucd the bloude in a plat.

The place appointed for the eating of the Paschouer.

The equinoctialis, where the date and night is both of one legth, and committeth twelve in a yeer, to wit, the 2. of April, and the 8. of October. The Jewes began to reckon from one to 12, as wee begin to reckon from seven in the morning till 6. at night: so it was that our 3.1 clock was 9.1 clocke to them, and our five eleaven to them.

And in that killing of the Lamb at euen tide did this meaning lie hidde, that Christ woulde be slain in the latter daies of the world, yea, the serue divine actions. To shew and worldly wisse, many powantes, I may saie, all the partes of this Sacrament do seeme to bee mercurie absurde and altogether needless: but faith, which looketh up to God the author of this Sacrament, hath a great respect unto, and reverenceth greatlie all the mysteries contained therein. For even as God is the chiefe and most absolute wise, so are all his ordinances most absolute, and passing probable.

Here now is noted the time when the Sacrament was first delivered to the church of Israel, to wit, in the four hundred and thirtieth year, (counting from the promise made to Abra-ham, & from the time that he departed from his Country first) which was the 2447. yeere from the beginning of the world, 761. yeeres after the general flood. The time is also appointed when the passeeour shoulde bee hol-den, to wit, euerie yeere, in the moneth Nisan, which taketh parte of our March and part of April. Hereover, the veire daie is named, that is, the fourteenth of the moneth, beginning their accout at spacing times Equinoctiall. For on the tenth daie they chose the lambe that shoulde bee eate, and on the fourteenth daie they killed it. There is also set downe the hour of the daie, when it should be slaughtred: that was, about euen-tide, to wit, betwixt these and une of the clocke in the after none, according to the course of our dials, and as the Jewes were wont to reckon the hours of the daie, it was to be killed betwixt nine and eleven a clocke.

The manner or rite of eating the Paschouer.
ter, which with a bush of Hyssop sprinkled upon the two sides and upper posts of the door. The Lambe sette they did eate publiquely, not boiled with water, but rosted with fire: and that whole also, I mean, both heade and fette, and purtenuance too: and with it they did eate letuce or lower bearbes, and unleavened b. And while they were at it, they stroode about it, with their lopes girted, with shoes on their fette, and fanes in their handes. They did eate it in hale, they neither brake nor cast a bone of it into the dogges; but burned the bones with fire. From evening untill morning no man did see one bone out of doores.

All these ceremonies had their enodes whereunto they tended, conteyning grace mysteries, and bare a verie evident signification of things past, things present, and things to come. They did also ipone the whole congregacion of Jewish Church into one body, and profession of one religion: and did also warne all those that did eate of the Lambe to be thankfull to GOD, and zealous in religion: as I will by parts touch, and teach you as brieflie as I can.

For first of all the Lords will was to keepe in memorie, and as it were for ever to prolong the remembrance of that great benefite, which he did once for his people of Israel, in preserving meruialiouslie his chosen flocke, when hee flew in one night all the first borne of the Aegyptians, and the next daie after ledde his electe from out of Aegypt, where they had a long time suffered great miserie in bondage.

This benefite hee would not have enucleated by words of mouth (for it is certainly sure that in that sealt were made most effectuall made like a holy water, though they Sermons touching Gods benefites and grace (hewed to their fathers) but would have them also laide before their eyes by an holie action and ceremonie, as it were by a looking glasse and literal picture, even as though their dece of were newly in doing against before their faces. For the visible action did after a sorte make a Sermon to their eyes and other senses. Wherefore Poles, when hee did interpret the ceremonie and holie action, did say: When your children shall saie vnto you, what meaneth this worchip of yours? ye shall saie vnto them, this sacrifice is the pasning ouer of the Lord, who passed over the houses of the children of Israel in Aegypt, when hee slew the Aegyptians, and delivered our houses.

But this ceremony was the signification of a thing alreadie past, and therefore it should have little appayed that age of man which followed to celebrate a benefite whiche did nothing at all belong unto them, unless the Lord had applied it to euerie age and season. God therefore would have this to bee a testimonie to the posteritie of his favour, goodwili, and perpetual assistance, to put them in minde that he was not onely the God of their fathers and ancestors, but that he would bee the God of all the posteritie of the Israelites, that he would beare with and spare them for the blood of Christ, and saile that hee both would and could defend them from all evil, and benefowe upon them all good and fatherlie blessings. For in the 36 Psalme wee reade: O praise the Lord, for he is good, because his mercie indureth for ever: which shooke the first borne of the Aegyptians, for his mercie indureth for ever:
Chriſt, and bone of the virgine Mary. He was a male, and of a pere cle: that is to say, strong and all one, the same to day that he was yesterday, and the same for ever, to wit, the Saviour of the world.

The ceremonial lambe was chosen and taken from among other lambs and goats, for Christ descended lineally of righteous men and sinners: as is to be seen in the first chapter of Mathew's Gospel. Likewise for the shedding of the lambs blood, God did bear with the whole Church of the Israelites: for the blood of Christ (whereof the lambs blood was a type) was to be shed, that by it all the faithfull might be cleansed, and that by the shedding of that, the anger of God the Father might be appeased, and be reconciled againe unto the Church. The blood was sprinkled upon the upper and two side pates of the house with a bunch of Hylope. Hylope verily is a base hearbe and of small account: and the preaching of the Gospel was meth to be solity, vile, and of no value: and yet by the preaching of the Gospel the blood of Chriſt, unto the remission of sinnes, must be sprinkled on vs which are the house of God. Now we receive the lambe to life, when we do eat, that is, when we beleue that Christ did suffer for vs. For Christ is eaten by faith, as it is at large declared in the first chapter of S. John. The lambe is defiled with fire, and not with water: it is not eaten raw, but rosted.

For Chriſt was not man alone, but very God also, the true burnt offering. He is able fully to absolve vs, so that there needs no addition of ours.

All our additions are mere water and altogether cold. For soever the whole lambe was to be eaten, the head, the feet, and purtenance. For unleſse we beleue
believing that Christ is very God and
very man, and that he is our wisdom,
and righteousness, we do not eate
him wholly. They eate not the head,
which denies that Christ is God. They
eate not the feet, which denies that
Christ is man. They eate not the pur-
tenance, which does not acknowledge
the gifts that are in Christ, which he
doth communicate unto the faithfull
unto righteousness, unfeigned, sancti-
fication, redemption, and life.

The bones of the Lambe were nei-
ther broken nor thrown to the dogs,
but burnt with fire. For in Christ
there was not one bone broken : as
the apostle John beareth witness in
the nineteenth Chapter of his Gospell.

Herein lyeth hid another mysterie.
For although the son of God did suf-
fer in his humanitie, yet in his diuin-
tie he remained whole without any pas-
sion. Now the things in Christ which
we cannot attain unto by reason of
the excellencie of his Godhead, we doe
earnestly with joy and greatly desire.
Moreover, Christ is the meane of the
reasonable and faithfull soule, and is
not to be eate to dogs and unbelieving
miscraments.

The lambe was to be eaten in haste,
without deale. For Christ must be
eaten by faith out of hande without
loaing off, and that too with a sharpe
desire and eager appetite. With the
lambe they were commanded to eate
sover heares and unleauned bread.
For the faithfull must repent them of
their ill spent, and wholly betake
themselves to a purer trade of living.
For here followeth the manner how
they ought to behave themselves to-
ward their redemer.

They fed to eate the lamb, having
their loins girded, with shoes on their
feete, and flaves in their hands. Such
was the habite of waylaiing men or
pilgrims. Wherefore must we be-
haue ourselves in this present world,
as doth become pilgrims & strangers,
which do conteyme this word: look
for another country. In their journey,
therefore let them give themselves to
temperate modestie: let their feete be
shod with the preaching of the gospell
of peace, let them wholly lean upon the
staffe of Gods aide & yucca, & let them
depart with as much haste as may be,
from the bondage & corruption of this
naughty world. This very same cere-
monie was, as it were a conceiption of
the true religion, and as a cognizance,
whereby the people of God were known
from other people & nations. Therefore
all the Israellites were gathered togeth-
er into one church & societie: where
by celebrateing of the passover they did
professe that they were the redeemed,
the Libertins, and the people of the li-
ving God. For therunto belongeth the
commandement, which charged them
that no stranger shoulde eate of the
lambe: but that the circumcised alone
should be partakers of it: that it should
not be divided into many parts, that it
should be eaten no where but in one
place alone, and that to by companies
of all the Israellites: and lastly that no
man shoulde once set a gate out of
doors untill the next moning. By
which thing it is given vs to under-
stand, that neither Christ nor our sal-
uation is to bee sould without the
church, in the sects of schmes of wic-
ked heretikes. Christ the lamb of God
dothele gather all the faithfull into one
church, wherein he kepeht them, last-
ly doth save them. Last of all this cere-
mony did put Gods people in minde of
their duty and thankfullnes, especially
of the study of godlines and harmlesse
innocencie. They therefore did give
thanks
The third Decade, the sixt Sermon.

...thanks to God for these and all other his benefits; they praised his name, did utterly abstaine from all leavened bread. For ye shall find nothing so seriously forbidden in this ceremony as the eating of leavened bread. Whosoever eateth leavened bread, saith the Lord, his soul shall perish from among the congregation of Israel, whether he be a stranger, or an Israelite borne. The same saying is afterward oftentimes repeated, throughly beaten into their brains.

Now the Apostle Paul, whose cunning and learning was much in the law of Moses; expounding what was meant by the leavened bread, doth say; Therefore let us keep the sabbath, not in the old leaven, nor in the leaven of malice and unrighteousness: but in unleavened bread, that is, in sincerity and truth. Thus much hitherto touching the eating of the passchall lambe. To these sacraments were also added sacrifices of sundry sorts; manic kinds: which were not first invented and taught by Moses, but were taken up and died immediately after the world was created. For Cain and Abel offered burnt sacrifices to God the maker of the world, the one of the fruits of the earth, and the other of the cattell that was in the flocke. Likewise Seth, Noah, Sem, Abraham, Isaac and Jacob, with all the other Patriarches are known to have sacrificed unto the Lord. Now since the heathenish sacrifices of the Gentils, as the verie heathen writers themselves did testifie, were partly like unto, and in many points all one with the Jewish sacrifices, it is not unlikely but that the grand Patriarchs of the Gentils did teach, everie one his owne nation the manner of sacrificing, which they had learned of their forefathers, Sem, Cham, Japhet, and of the holy patriarke Noah himselfe. But it is undoubtedly certaine that the holy fathers did bryng in nothing of their owne invention, no addittance thing to the sacrifices more, than they had received and learned of God, who is the author of all goodnesse: although Moses did more preciitely distinct and certainly order the sorts, the kindes, and differences between sacrifice and sacrifice. And yet whatsoever he did, that did he at the Lord's appointment. God instructed Moses in all that he did. For the boke of Leviticus, wherein are specially described all the kindes of sacrifices, doth immediately after the verie beginning testifie that Moses was called by God, and that he learned of the Lord all the ceremonies of the sacrifices which he commanded the Israelites to keep. And in the seventh chapter of the boke of Numbers we read. And when Moses came into the tabernacle of appointment, he heard the voice of God speaking unto him out of the mercie sheare. Now I was about to say, there were divers sacrifices sundryly differing in many points among themselves, and yet having manic things common and general one with another. It was general to all sacrifices, not to be offered in any other but one appointed place alone. It was general to all sacrifices, that they ought of dutie to be offered by faith, according as they were taught by the word of God. It was general to all sacrifices to be made according to the Lords commandement, with holy fire, not with strange fire, or fire profanely kindled. Nadab and Abihu the sons of Aaron were slain for nothing else, but for because they used profane or strange fire in sacrificing;
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The vestal virgins were Nunnes consecrated to the goddess Vesta.

The Lord. For when the Israelites 2
Lenites did first of all sacrifice, as the Lord had commanded them in the tabernacle of appointment, then did God by sending fire from heavenly grace a token that he did like of that manner of sacrifice. Whereupon in the first of Leuiticus the priests are charged to maintain 02 keep the holy fire always burning, first in the tabernacle, and then in the temple; which thing it is manifest that the heathen did imitate in commanding the vestall virgins at Rome always to keep the holy fire burning. By this perpetuall fire is meant the perpetuall worshipping of the holy Ghost in the Church of Christ: which must be kept quick, and stirred up in the heartes of the faithful, with fervent prayers, with the sincere doctrine of the Lord, and with the right use of the holy Sacramentes. It was also generall to all sacrifices, that in them neither wild nor unclean beasts were offered to the Lord.

Moreover this generall rule of sacrifices is given by Poises in the 22. Chapter of Leuiticus, saying, Let no deformitie be in the thing that thou shalt offer: If it bee blinde, or lame, or mymed, if it haue pushes or scabbes, or tettar, yee shall not offer it unto the Lorde, neither shall yee put ought of it upon his altar. Merily if any man had brought a deformd oblation unto the Lord, he thew himselfe plainly to be a contemner, and utterly unhankfull toward his maker. And therefore the Lorde in Galatians cried out and sayeth: When ye bring the blinde for sacrifice, do yee not sinne? and when ye bring the lame and sick, do yee not sinne? Offer it nowe I pray thee to thy prince or captain, wil he be content with it? or will he accept thy per-

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son, faith the Lord of hostes? And so I saie, my name is in contempt and of no estimation among you. The just and true God therefore both at all times require truth, liberaltie, sincerity, and integritie in them that worship him, and on the other side he abhorreth and utterly detesteth uncleanline, lying, and hypocrisy. There are certaine other things also which hee generally common to all sacrifices: but I will not at this time make particular rehearse of every several lot of minute. But what particularities every sundry sacrifice hath, it will evidently appeare in the exposition of their sundry sacrifices: which I will now speake of in order as they lie.

First of all I will expounde to you that kinde of Sacrifice, which in the scripture is called Holocaustum: that sacrifice was whole consumed with fire, so that nothing but the shime or hide of the beast was left for the priest. The woode is derived of the Græke. For it is called Holocaustum, as one would say ὑστατον, that is, whole burnt, or consumed with fire. This sacrifice was of that kindes, I mean it was made after these foxtes, to wit, with greater, with little, and with lesse living creatures: namely with an ore, a bullocke, or a calfe, or if any man's ability were not sufficient to stretch to that expence, then did he offer a lambe or a kid: and yet againe if he could not offer that by reason of his pouerie, it was lawfull for him to sacrifice birds, not grese, or cockes, or other unclean foules, but turkels, and doves, and such kinde of cleane birds.

Now the manner of making this burnt sacrifice was in this order. The beast that was to be offered was placed at the one side of the altar, upon which the
the priest did presently lay his hands, and cut the throat of it.

The blood was saied to be sprinkled rounde about the altar: the skin was flayed from the slaughtered beast and that alone was all the bones, that fell to the portion of share of the priest. The legs were chopped off, and washed together with the purtenance. Immediately after a fire was made upon the altar, whereupon was laid the whole sacrifice, to wit, the head, the body, the legs, and the purtenance, and were altogether burnt upon the altar before the Lord. But if so be it happened that a turtle or a bone were offered for a sacrifice, then did the priest with his finger breath about and break the neck thereof, and the blood was let upon about the sides of the altar.

The fethers also were cast at the one side of the altar into a place where athes laste, the wings were spoyned, and last of all the whole body was burnt upon the altar. This was the manner of the sacrifice of oblation, which they did commonly call a burnt offering: the signification whereof was most cherifull and pleasant to them, which were persuaded that by burnt offering was presiured the verie sonne of God to be incarnate of the unpoted virgine, and to be sacrified once for the cleansing of all the sinnes of the whole wold. For they in the glasse of that sacrifice did behold the cross and passion of the Lord, which took our sinnes upon him selfe, and being slain did shed his blood for the remission of sinnes, offering himselfe whole to God the father in the fire of charity and heavenly zeal. The verie same Christ is the turtle or pigeon.

Whereover beside the ceremonies in the burnt sacrifice, it was required that no burnt sacrifice of beasts should at any time bee made without that kind of offering, which they called Minha: that oblation was an handfull of coze, of meal, of ashes of crucifie bade sodden in a caldron, or a bowed piece of bade (which we call a cracknell) baken in an owen, or in a fryen panne, which was burnt with oyle and frankincense upon the altar of burnt sacrifices. And Christ verily is the head of life, who by the eternal spirit, as saith the apostle, did offer himselfe to God the father for vs, to be the meate and preseruation of our life.

In the number of burnt sacrifices are reckoned, the dailie sacrifices that were offered euerie morning and euerie evening, and the sacrifices of the anointing of consecration of priests. Of the daily sacrifice a large exposition is made in the 29. of Exodus; and the sixt Chapter of Leviticens. It was called the daily offering: because euerie morning and euerie two lambes were offered, to wit, one in the morning, and another at the euening.

In these lambes was Christ most manifestly prefigured, who is that lambe of God, that taketh away the sinnes of the wold, whose vertue is alwaies effectual and of power to take awaie the sinnes of the faithfull. For the lambe was killed from the beginning of the wold: he was once slaine upon the cross, but yet his merite and effectual power endureth still, and doth absolve all them, that are delivered from their sinnes.

Nowe the sacrifices of confecrating, I meane of the Priestes of the tabernacle, and of all the vessels of instrumentes belonging to the holy min-
ministerie, are in manie pointes all one with the burnt offeringes, and in some thing differing from them: as is fully to be seen in the 29. of Exodus and the eight of Leuiticus. And Christ our Lord did first beginne the priesthood of his passion, and after that hallowed all the faithfull to be priests unto himselfe.

The second kinde of sacrifices was the oblation which they called Minha, a gifte, reward or sacrifice of a Wheaten cake, and by another name was called a meate offering. This sacrifice was of the fruite of the earth, and was not offered allwase after one sort: for there are reckoned those kindes of this sacrifice. For there was offered either parched wheate, burning in the ears, or wheate out of the ears, or else clean meale unbaked, or at leasstwise meale made uppe into breade, which breade againe was made three sundrie wayes in three sundrie fashions. For eithers it was baken in an oven or fornace, or else sodde in a pofte or a caldron, or else fryed in a fryenge panne, lyke vnto cakes. To these there was added as sauce to the sacrifice, salt, oyle, and frankenensce. Honie and leaue were by a generall rule utterly barred from all sorte of sacrifices. For cakes made with honie were never allowed of, for admitted in their offeringes. Yet in the feast of thanksgiving they did eate leaue and bred.

Therefore when any man did offer wheate, it was first annointed by the priest with oyle, then seasoned with salt, and last of all had frankenensce put upon it: after that the priest take one handfull from out of all (but in the sacrifice so the priest all was burnt) and burnt it upon the altar, the rest he did reserve as a share to himselfe.

And in all meate offeringes frankenensce was alwaies bled, except in the sacrifice for sin, and in the sacrifice of toulonie: as is to be seen in the fift of Leviticies: and the fift of the boke of Numbers. The rest that belongeth to the full rites and ceremonies of the meat offeringes, who soever is desirous to know, he shall finde them in the seconde chapter of Leviticies.

Now euene as Christ was before prefigured in beasts and birdes, so also is he represented in this bread or cakes. For he is the bread of life: and hath sundrie fashions of inffirmity and glorie.

In Christ thou shalt not finde any leaue, that is, finne, uncharitablenes, hypocrisy or pride. There is in Christ no lustenette, no lust like taste of worldly or wicked pleasures. But fall thou maist finde in him, as well seased temperature altogether heavenly, and most absolute wisdome: because of Christ and so his take, all things of ours are acceptable unto God, for Christ his take our prayers are heard of God the father: upon Christ therefore there is a sweet smelling frankenensce in the nose of God the father. And in these ceremonies are also shewed the manner and matter of our sacrifices, to wit, that they should be without hypocrisy, bitterness, hatred, envy, or leaste pleasure, and should be seasoned with godly and continual prayers.

With the meate offeringes we may place the drinke offeringes also. For in those sacrifices wine was poured out unto the Lord, as is evident in the 29. of Exodus; the 6. of Leuiticies; and the 28. Chapter of the boke of Numbers.

Now
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Poowe Christ is our Wine, our drinkke and ioye unto eternall life. He poureth himselfe into the minde of the godlie, that he may fill them with joye, and live in them and they in him. And therefore did he consecrate in wine the memory of his bloud, that was then for vs to the remission of our sinnes. With these meate offeringes may be opned the sacrifice of the first fruits, of the first begotten, and of the tenths. Touching all which, there is much to be read in divers places of the lawe: as in the 13, and 23 of Exodus: in the 8, of Leviticus: and the 18, of the booke of Numbers. Poowe Christ is the first begotten and the first fruits of all the faithful, for whole worthines and merite we are all spared, and by whom we being sanctified are made the sons and heires of God. To him as to our maker and redeemer we owe, as tenths, our very soules, and whatsoever else is duee unto (and god in) us.

Poverye is a point of thankfulness, frankly to bestow upon God part of our earthly riches, which we have at his handes, to the maintenaunce of his true worship, and the reliefe of all that be in povertie.

The third kind of sacrifice is that which is offered for sinne, and is therefore called Hattach, a cleaning or Ascham, a sacrifice for sinne. We in one wozde may call it a cleaning sacrifice. For it was offered for sinne committed unwittingly or by ignorance: which by the degrees of the sinners were divided into foure sortes, as, if the chiefe priest did sinne, if the whole Church did sinne, if the prince did sinne, or if some man of the meaner sort did sinne. Or else if they did offer it for sinne committed willingly, or of a set purpose, beynge yet a meane or excusable sinne: or else for a great and heinous crime, which ignorance could by no meanes excuse.

The cerimonie vied in this sacrifice is verie ample and large, so that I meane not presently once to touch it.

It is most exquisitely set downe in the fourth, fifth, first, and seveneth Chapters of Leviticus. Neither is it to be doubted, but that Christ was laid before their eyes as well in that sacrifice, as in all their other oblations. For Christ is the ende of the law, (and the marke wherto the ceremoniall lawes did tend,) And Christ in the 53. chapter of his propherie faith: Whereas he never did vnrighteousnesse, nor any deceitfulnesse was founde in his mouth, yet hath it pleased the Lord to smite him with infirmity, that when he had made his soule an offering for sinne (for here isput Ascham) hee might, see seede, and might prolong his daies, and that the aduice of the Lorde might prosper in his hand.

To this belongeth that whole dispute of the Apostle Paules in his epistle to the Hebrewes, wherein he sheweth that Christ is the true sacrifice for sin, that cleemseth at the church and the sins thereof. In this cerimonie were shadowed the disposition of sins, the passions of Christ, and the power and strength of death.

Poowe these manie and sundry sacrifices appointed for sinnes were kept uncertainly, because they were wont to be offered of them that sinned at that time when they did commit the sinne: but the certaine, the yereely and universal sacrifice was that, which is at large descibed in the sixteenth of Leviticus: and may be referred in this place to the number of.
of cleansing sacrificies. For in the feast of atonement upon the tenth day of the seventh moneth every yere was Solomonized the sacrifice of cleansing or atonement for all the sines universally of all the people. The maner of this generall sacrifice I will not our bullyly at this time describe, since it is as cleere as the light set downe in that place of Leuiticus which even now l cited, and since I in expounding the mysterie thereof do means to shew and make plaine to manie shadowes in it, as are needfull to bee marked. For I will say somwhat touching the meaning and mysterie thereof.

In that most pleasant glasse was figured the whole passion and effect of the passion of Jesus Christ our Lorde and Saviour: which by that sacrifice was every yere laid before the eyes and renewed to the minde of all the faithfull Church of God. For this maner of representing our redemption and saluation did please God by sacraments rather than by pictures, colours or by stage plaies: which are at this day greatly set by, although scarce godly, by no small number of tristling and fantastical heads.

Now marke that the high priest only did al that was to be done in this solenn sacrifice, save onelie that two ministers were joined onto him, the one to lead away the scape goat, and the other to carrie out of the holt the bullocke and hee goat that was to bee offered. Pea.charge is verie precitely given, that no man should joine himselfe to the high priest, when he entred into the tabernacle, and make an atonement for the sins of the people.

Let no man, faith the Lorde, be in the tabernacle of appointment whè he goeth in to make sacrifice in the Sancuarie, vntill he do come out againe. For no man must be joined to Chri$t in finishing the woike of our saluation and redemption. For he alone is the Saviour, he alone hath trod the pytle, and hee alone was crucified for vs.

The Patriarchs, Prophets, Apostles, Martyrs, and all other creatures are utterly excluded from having any thanks for our redemption and saluation. Christ alone remaineth the Saviour and redeemer of the world. To attribute our saluation to creatures, to our owne works and our owne merits, is to admit creatures with the high Priest into the tabernacle, and to incur the indignation, that is, the terrible curse of the almighty, true, and everliving God. For by the Jewish high priest is prefigured to vs Christ our Saviour, who, as the Apostle Paul faith, hath a priesthood, which by success cannot go for him to any other.

Now Aaron did take a bullocke for a sinne offering, and a ramme for a burnt offering of his owne, and of the people he took two hee goates. Therefore Chri$t our Lorde the true and onelie priest of the Church, did offer for vs the thing that he took of vs, to wit, the substance of our flesh. There is added also that Aaron (by which name we understande euery one that was the high Priest, among the people of God) when he went about to sacrifice, did cloath himselfe with the busseall and common garments of the other Priests (I meane such as the other Priests were wont to wear) laving onelie that they were holie and without spot.

For although Chri$t the sonne of GOD did take our nature upon him, and did become like unto vs, being
being clad as it were in the vitall garment of us men; yet notwithstanding his fleshlie garment (I mean his body that was like to ours) was altogether free from corruption, and cleane without all spots of sinne.

Aaron did first of all kill a steer to himselfe and his familie; whereby he declared that hee was not the verie and true high Priest, but the type of him that was the true Priest. For Paul saith: Our high Priest had no neede, as those high Priests had, first to offer sacrifices for their owne sinnes, & then for the sinnes of the people: For hee did that once when he offered vp himselfe. Afterwardes Aaron drew lots at the dooe of the tabernacle to vexe betweene the two goates, which should be slaine for the sacrifice, and which should be sent away as the scape goate into the desert. The two goates do signifie Christ our Lord, very God & verie man in two natures unseparated. He is slaine and dieth in his humanitie; but is not slaine nor dieth in his divinitie.

Yet hee, being one and the same Christ unseparated, is the saviour of the world, and both work the redemption of vs mostall men. So in the two goates was a mysterie hidden. And for because as Solomon saith, the lots are guided by the Lordes will, it was not without the especial will of the father that the one was sacrificed and killed on the cross. Moreover, the high Priest did take the blood first of the bullocke, then of the slaine goate, & a Censer in his hande, and went within the vail, where with the incense he did make a cloud of smoke before the mercie scate, and with the finger did sprinkle the blood seven times toward the mercie scate. All which the Apostle Paul expounding in the g to the Hebrewes saith, that Christ entered not into the Tabernacle made with handes, but into the verie heavens, not with the blood of a bullocke or a goate, but with his owne blood, and found for vs a perpetuall cleansing, and remission of our sinnes. For hee is our propitiation, not for our sinnes onely, but also for the sinnes of all the world. And hereunto did the Apostles alluie as often as they called Christ our propitiation as Saint Paul in the third to the Romans, and Saint John in the second and fourth Chapter of his first Epistle. Now the seven times sprinkling of the blood, betokeneth the full perfection of perfect fulnesse of the cleansing. We have neede also to be sprinkled with the finger, not of man, but of Christ Jesus our Lord and saviour, whose finger is the holy ghost, by whom our cleansing both come upon vs.

To the sprinkling of the blood is also added sweet smelling incense. For as the Apostle testifieth, Christ our high Priest did offer prayers for vs with tears and was heard in that which he feared. Whereupon by the cloud of smoke, that is, by the great quantitie of smoke, was noted the great efficacie of earnest prayers.

When that was done, the high Priest went againe into the Sanctum, and set the blood upon the golden altar of incense. For in the worke of our redemption, both innocent blood and earnest prayer for vs must be joined together. Out of the Sanctum againe he came to the altar of burnt offerings which stood in the court (which was called Altarum) and there he gave the other goate to a convenient man to bee carried away into the wilderness: but in the delivering of the goat he used a precise manner:
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manner and singular ceremony. For the high Priest layde both his handes upon the Goate, and over his head did confesse the sinnes of the people, who also did themselves confesse their sinns, following the Priest claue by claue in all the confection which he rehearsed: so then to lome as all the sinnes were laid vppon the head of the Goate, he was sent away, that by that means he might carrie the sinnes of all the people into the desert. From this ceremony did the Gentiles undoubtedly borrowe their kind of cleanings or purgings of the people called in Græke catharmata, and in Latine piamina.

For their manner was in extreme perils, that one should give himself for all the rest, whom they Cooke and did either kill and burne vpon the altar, or cast into the water, praying therewithall that all their evil lucke might goe with him, and that the Gods being pacified with the death of him, might againe be favourable to all the rest. But the wretches ered as farre as heaven is wide. For Christ the sonne of God was made sinne fo1 vs, that is, he was made a sacrifice fo1 sinne, yea, he became a curse fo1 vs, that wee by him might receive a blessing. For to this had the Prophet Esaiie aitce when hee sayd: We all went astray like sheep, euerie one turned after his owne waie: but the Lorde hath throwne downe vpon him all our sinnes. Against, hee was wounded for our offences & smitten for our wickednes. And again, the paines of our punishment were lade vpon him, & he bare our griefes.

Now the goate did carrie the sinnes into the desert, not that the sinnes should not bee, but that they should not become more imputed unto them. For in the Church vbery there is sinne in the Saintes, but it is not imputed vnto them. Sinne is imputed to all them that are without the Church in the desolate wilderness. The convenient man that shoule carrye away the scape Goate can bee none other than Christ himselfe, who in the names of his flesh did observe the convenient time and fit occasion, repeating often times that his houre was not yet come, but at the last when time convenient was come for him to die, hee layde that then his houre was come. And by dying hee carried away convenientlie the scape goate, I mean, the sinne of all the world.

When this also was thus accomplished, the high Priest did againe with himselfe, and putting off the common garments of the inferior Priestes, did againe put on his high Priestes attire. Now this often and manifold washing in the holy ceremony is a shadowe of type of the most absolute remission of sinnes: even as also the changing of a garment is a signe of figure of glorification: as is at the full to be scene in the thirde Chapter of Zacharies Prophet: And Christ being glorified did enter into heaven, there to appeare in the sight of God, the onely & effectuall sacrifice fo1 vs mostall men. Therefore did Aaron sacrifice a Ramme fo1 a burnt offering: for Christ is the sacrifice which inureth alwayes and purgeth all the faithfull.

Howsoever, Aaron sent the Bullocke and the other Goate into the holy place without the hoofts, that there they might be burned. Which thing Paul expoundeth thus, and saith: The bodies of those beasts whose bloud is brought into the holy place by the high Priest for sinne, was burnt with out the tents: therefore Jesus also, that hee might sanctifie the people with
with his bloude, did suffer without the gate. Heb. 12.

And although in this which I have hitherto alleged, I have by fittes declared the end and fruite of this Ceremonie, yet will I not thinke it much more againe particularly to repeat the same againe: since I see that the holy Ghost in the scripture both, as it were, take paines verie busily to beate the same into our heads.

The end of all this stirre and solemnity is, that all the sinnes, I say all the sinnes of Gods univerall Church, are by the one sole and only sacristice, once once offered, most perfectly blotted out and absolutely purged. Let us therefore heare the verie words of the holy Ghost which speaketh in the scripture most plainly and evidently, saying:

And the high priest shall confesse over the Goate all the iniquities of the children of Israel, and all their trespasses, and all their sinnes.

2. And the Goate shall beare vpon him all the misdeedes into the de-sart. 3. The same day shall the priet take an atonement for you, to cleanse you, that you may bee cleane from al your sinnes before the Lord.

4. And let this bee an everlafting ordinance vnto you, to cleanse the children of Israel from all their sinnes once every yeare. But who is so verie a foe to full heede as to thinke that all the sinnes of the people are washed away with the bloude of beasts? If, faied, that are faied, and by which faith the Apostle, they had once fully cleansed sinnes, then would they have beene faied since the beginning of the worlde. By this Ceremonie therefore the minifterie of the holy Ghost is ended, and the Gentiles (whose sinnes haunces and once cruell parte: in the lawe was inferior to no mans) layed forth to the eyes of all men to behold. For of this Ceremonie did light headed, carried with enemie puffs Zacharie borowe his Prophacie of of winde, wicked, apostates, which.
have revolted from Christ, lyers, false Prophets, false Apostles, deceivers, schismatiques, dogges, enchanters, witches, detestable and cursed.

Therefore if an Angel from heaven teach us any otherwise, let him be to be accursed.

Yet by the way this must not bee concealed that in that pearly sacrifice it was required 3 looked for at men's hands, first that they should confesse their sines: then that they should bee forrie in their minds in good earnest and indeed for their sines committed: and lastly that they should kepe Sabbath both, I doe not mean an idle resting from honest businesse, but a quietnes in the faith of Christ, and a ceasing from ill beastes.

Wherefore both to prepare himselfe in the feast of atonement, that is, in the time of preaching of the grace of GOD through Christ, he is without doubt throughlie cleansed, by that one-sacrifice Christ Jesus: of which I have hitherto, not without good cause, spoken so largely as you perceive that I have. For this one place both giveth a wonderfull light both to the understanding of many places in the Scriptures, and also of the mysterie of our redemption and of Christ our redeemer, so plainly, that no other place both doth clearly expound, set forth, and lay them open before our eyes to be seen and look'd on: it doth also teach us to understand the worpes of Christ our Lord in the Gospel of S. John, where he saith: There is one which accuseth you, even Moses in whom ye hope: for had ye beleued Moses, ye would then have beleued me: for he wrote of me.

Nowe with the sacrifice of atonement and the other cleansing sacrifices, we do advisably number the sacrifice of the redeeme cowe, I meanes, of the cleansing, or of the cleansing or holie water, that was spayned against all forces of destlinges and uncleannesses: for there were sundrie kinds of uncleannesses. Of which there is a large discourse to be seene in Moses his law, and by them it appeareth before us the type of our corrupt nature and continual sins. There is fully described in the 19. Chapter of the booke of Numbers, first the very ceremone and sacred rite, then is declared the manner how to make the holie cleansing water against all destlinges: lastly is added the use and effect of the holie water.

There was brought to Cleazer the Priest a redeeme cowe, without spotte, which never felt the yoke, that was out of hande carried out with out the hoast. Part of the blood was saue by the priest, and with his finger he spynckled it seven times towards the tabernacle of appointment. But the whole cow he burne with fire, so that no part of it was left, and into the fire he cast Cedar wood, hylope, and a scarlet face. This being once done, the Priest did wash himselfe in water, and in his stead came another that was cleane, who gathering the ashes did laie them by in a cleane place. Therefore so often as neede required, they did put of those ashes into an earthen vessel, into which they poured running water: and in that force was the holie cleansing water always prepared, which they did spynckle with a spynckler made of hylope upon all such as were defiled. This was the manner and ceremonie of the cleansing, the use and ende whereof dooth immediately followe.

The Apostle Paulus doeth testifie that
that the circumstances of this ceremony did lay before us a most evident type of Jesus Christ: for in the ninth to the Hebrews he saith, If the ashes of a young cow sprinkled doth sanctify them that are partakers of it, to the purifying of the flesh, how much the blood of Christ?

Therefore both the priest and the cow did bear the type of Christ. The female kind in the cow both note the inordinacy of man’s nature; the red colour both admonish us of the Lord’s blood, by which we are washed from our uncleanness. There was no spot to be found in Christ: for he was the holy of holies, and altogether free from, and without all sin. He was not brought to death by the yoke of necessity. For he offered himself unto it of his own free will. Yes, he offered himself willingly to go to his death, and that too without the hoast or walls of the city in the mount of Calvary: which thing the Apostle Paul doth touch in the 13. to the Hebrews.

Christ both God and man was wholly offered in body and soul: whose blood is wholesome for us, if by the holy Ghost it be sprinkled in our hearts. The faithful also must die with Christ, they must be humbled, and burn in love to God, ward as red as scarlet: that was the meaning of the Cedar wood, the Cypress, and the scarlet lace which were cast into the fire.

Moreover the ashes which came of the sacrifice were gathered up, and preferred to purify and cleanse withal.

Those ashes were nothing else but the type or figure of the effect of Christ his death of sacrifice. I mean, the very cleansing and remission of our sins.

For therefore did blood and water gush abundantly out of the pierced side of Christ, that we might learn that out of the death of Christ both flow our cleansing and our life. For in blood our life both consist, and water purgeth, and is a sign of cleansing.

The ashes were gathered by a man that was clean, who nevertheless was made, and did remaine, unclean until the evening. Finally, the water was sprinkled with a sprinkler made of Cypress upon the vessels, to the end that thereby he might be sanctified and purged. The water was kept in a holy place. For Margaret, and that which is holy ought not to be cast to dogs, and filthy wine. The Lord also both require preachers to teach the effect of Christ his passion; in the contemptible and lowly preaching of the Gospel to lay before the world our redemption and sanctification in the blood and blood of Christ: he doth require, I say, such holy teachers as are themselves faithful, and cleanse in his blood of Christ. And yet those teachers, with the whole Church beside, do even till the evening, I mean the ending of their lives, pray still for remission of our trespasses. For the Lord himself saith, Hee that is washed is clean, and hath no need but to wash his feet only. To this doth appertain the often washings used in this Ceremony, which signifieth that by the grace of God all sins are purged, that the Saints have always an holy care to watch against the assaults of sin, and that those sins are cleansed none other ways but by the water of Christ’s grace. Lastly, it is most often and earnestly repeated in the law that they all remaine unclean, how manie soever, being once defiled, are not again cleansed with the holy water of separation. For the Lord saith to Peter, Wash thee thou shalt have no part with me. By meaning is not to runne
runne through every particular point of this Ceremonie, but to touch the especial matters onely. Therefore now I proceede to that which remained.

To these cleansing sacrifices, may also be added the sacrifices whereby the bodily desertings, which were figures of the desertings of sin, were purifed and cleansed: of which sorte were the desertings of the lèse, the eating and touching of unclean creatures, the Leprosie, and of the woman in childbed.

At which Moses doth largely handle from the 12 of Leviticus unto the 16. of the same. And in all this there is nothing else prefigured to the Church of God, but our natural corruption and original wickedness, with the free cleansing of the same by the grace of God in the blood of Christ our Saviour. With these may we also number the sacrifice of touloline: which is thoroughly treated of in the 5. Chap. of Numerie: although the manner and order thereof seemeth rather to belong unto the Judicial lawes of God.

The fourth kinde of sacrifice was the sacrifice of thankes giuing, which they called Schelamim, &c. Scholomin the sacrifice of healt, &c. the peace offering. For it was offered to give thanks withal, to witte, either for the recovery of healt, &c. for felicitie and prosperitie, I meaneth, when they had receiued some good turne at the handes of God, &c. else by his aide had escaped the brunt of some mishap &c. until fortune. In this sacrifice they dyed a beast either of the heard, &c. of the foule. It was not lawfull to offer birds: for it was done either with a bullocke &c. an heifer, with a male &c. female lamb, &c. with a hie &c. shee goate.

It was flaine before Atarum. The hide &c. skinne thereof was the priests part. The bloud was spinkled about the altar. The kidneys, the call of the liuer, the rump of the lambe, and all the fat was burnt upon the altar of burne offerings. The right shouder was heauen, the beast was waued toward the endes of the world. (For Thumia and Thnupha, that is, the heauing and waung were not kindes of sacrifices, but ceremonies onely, which the piestes did use in making they sacrifices and oblations. By the heauing was signified that Christ should be heauen &c. lifted vp, and that hee being once lifted vp should draw all men unto him. The waung of the beast toward euerie part of the world, was a token that the preaching of Christ should be spread in euerie corner of the world.) The beast and the shouder were both the Piestis portio- on, together with the iawe bone, and the paunch &c. beline. The rest of the flesh returned to him that made the oblation, and was eaten by him in an holie banquet. The remaine of ceremones belonging to this sacrifice are to be found in the third Chapter of Leviticus. For it is written Thoda, a confession, a praise &c. a prostration, then was added to the sacrifice a cake of pure wheate flource and light leaved in pyle, &c. sodden cracknels, &c. bread baken in pans: part whereof was heauen, and fell to the piestis share: the rest returned to the offerer, even as also leauned bread was allowed to be eaten in the banquet.

Nowe in this kinde of sacrifice also Christ was preached with the effect of power of his death and passion: and in it was shewed the whole manner and order of giving thanks to God for his good benefittes. There are fundrie sortes of benefittes. If a man received a good turne: if an ill turne had not befallen him: if he had recovered his health: &c.
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The see will offering.

hav escaped some misfortune, he offered a sacrifice to the Lord. There are also other ancient benefits common to all men, as, that God hath made the world and all that is therein: and that through Christ he hath redeemed all the faithful: there are vainie benefits: pe, finalie all things are full of Gods good benefits. For all which benefits we must offer our sacrifice to God alone, and not to anie creatures, which he hath made: pe, we must offer to him with all our hearts: all our affections must be sallowed to the Lord. For out of the beasts which were sacrificed to the Lord for thanksgiving, those partes were chosen and given to the Lord, in which the special power of life consisteth. For in the kindnes is the power of generation, in the blood the vital spirit, in the liver the spring of all the blood, &c.

Now we must give thankes by a sacrifice, that is, by Christ. For we are saved by Christ his sake: and all good things are bestowed on us by God, not for our owne sake, nor for anie creatures sake, but for Christ his sake, our onelie safour and redeemar. To them which offered, was allowed a sober and merrie banquer: because the solicitude of those that are unthankfull is for the most parte augmented two folbe double. And the knowledge of Christ is a delicate banquer, and a continual feast.

With the sacrifices of thanksgiving those offerings doe much agree, which are called vows, and free will offerings. The free will offering was that, which proceeded of more good will and devotion of the minde, without necessitie or compulsion of anie Laws or ordinance: as when a servant giveth to his master the thing that he oweth him not, for a declaration onelie of the good will that he beareth unto him.

But herein the free will offerings doe differ from the sacrifice of thanksgiving: because in the sacrifice of thanksgiving charge was given, that what loyer was left, which was not spent the first day, shouled not be eaten on the morrow, but be burnt with fire: on the other side by the free will offerings it was lawfull for them to eate the remnant upon the second day, and to burne their leavings upon the third day.

How the vowed sacrifices were those which were offered by covenant to the Lord: as for example, a man being in perill, doth vowe to make a sacrifice to God, if he be delivered out of that imminent danger: it calleth out that he is delivered, and he for his deliverie doth offer up the sacrifice: the thing that is so offered is called a vowed sacrifice. The ceremonies of the twaine did whole agree with the sacrifice of thanksgiving. None of them is to be scene in the seuenthe Chapter of Levitius.

The meaning of these sacrifices were, that all good benefits are bestowed upon us for Christ his sake, and with those benefits we receive the very good will which wee have to serue the Lord.

Thus much hare I hebetto sayde touching the sacrifices of the people of God: not that I have touched every point, but so many onelie as are of most importance. In those Sacrifices as in a lieulie action, were set for the CHRIST'S to our Lord, his passion, and the effectuell merit of his death: so that we may call the holie actions of the sacrifices, Sermons by the passion of Christ, and Instructions of our redemption by our Lord and
Now so, because we have already
spoke yeither of vows or sacrifices, we
must here consequently bozowe leave
for a digression to say somewhat of
their vtuall vows. For vows belong to
the Jewish Ceremonies. Of
the making, performing, and re-
redeeming of vows there is a large di-
course in the lawe of God, but especial-
ly in the 27. of Leuiticus. To vows,
is to promise any thing with an othe-
some, either for our owne or an o-
thers welfare. And therefore a vow
was an action referred to God alone,
and that too in an holie and lawfull
thing. But in vows there was a dif-
ferece: because vowed thinges were
divided into foure kindes. For some
times they vowed men, sometimes
they vowed other living thinges, some-
times houses, and sometimes lands or
other inmoveable substance. Agayne
there was a difference of men accor-
ding to their ages, and after their ages
they might be redeemed. For cleane
living creatures there was no re-
demtion permitted at all. It was ste for
other to leave their houses to the use of
the ministerie, or else to redeem them
with such a summe as the Priest should
value them at. In landes redemption
was sometimes admitted and some-
times not admitted.

And in the 30. Chapter of the booke
of Numbers there is a pecific com-
mandment giuen touching the votories,
when their vows are of force, & when
of small effect: where it is diligently
beaten into their heads, that vows
lawfully made to God are not to be cal-
cled backe agayne, but straitly kept
and throughly performed. Rash or un-
lawfull vows the LoRD did never like
of, not recepue.

Of the lawfull vows and such as
are made to the true and only God,
the Prophet speakez where he saith:
make vows and pay them. Wee
reade not that any of the godly son did
make any vowes to any extractos or
ny other creatures, neyther that they
vowed any thing that was not in their
power to vowe, nor that which was co-
treary to the will of God, to whom they
vowed it, nor that which was to their
neighbours hinderance, nor the thing
that had not in it some evident com-
moditie. And verily these kindes of
vowes were for none other cause per-
mitted to the Israelites till the time of
amendment, but that they should re-
maine in the worship of one true God,
and not make their vowes to any other
strange God.

To the creatife of vowes belongeth
the discipline and order of the Nazar-
ites. Of which there is a large dis-
course in the 6. Chapter of the booke
of Numbers. The Nazarites were
those, who, because they shoulde the
more straitly without let attenne up
Gods service, or else because they had
heretofore lived too licenciously, did of
their owne accord, and will take upon
them a more stritt and sever tract of
life than the common people used, and
kept it for a discipline to make other
men to followe their example of vertue
and honest living. Whereupon it
commeth to passe that some doe take
the Nazarites to have their name of
separation, because Nazir among the
Hebrewes signifieth a separation, and
that the Nazarites separating them-
selves from the common tract of life
that other men did leade, did give
themselves to a peculiar some of li-
ving for GOD and godlinesss sake.
That sever and stritt discipline did
continue in some by the length of all
their life time, as in Sampson and
Samuel.

The discri-
pline of the
Nazarites.
Pozeoner, such as did wholly give
themselves to the studie of the Scrip-
tures, were by the prophets Amos and
Jeremiah, because of their most tempe-
rat life (which is required of students)
and because they were whole dedicat-
ed to the ministration of God, called
Nazarite. Sometimes also it did en-
dure but for the space of certain daies
or months. These Nazarites did ab-
staine according to the commandme-
ment of the law from certain things,
from which they were not barred by
any other lawe, and which were not
unlawful for other men to vse, which
were without the necessitie of that
vow. First of all they abstained
from wine, from all things that the vine
brought forth, and whiastoever else did
make men drunken.

But it is manifest, that as wine is
the god creature of God, so no drink is
forbidden by the lawe. Yet so, because
the Nazarites were consecrated to the
Lord, and sanctified by a certaine pe-
culiar kind of living: and so, because
wine is the means that leadeth to
drunkenesse, which is the gulf of all
sinne and filthinesse; therefore did the
Nazarites not without a caute abstain
from wine. They did also take heed of
idleness the mother of mischiefes, and
utterly despised all worldly pleasures.
Furthermore, so long as the time of
their vow endured they did not clip
their haire, but let their locks growe
out a length. And thereupon as some
doe thinke, they took their names and
were called Nazarites. Foz inso much
as Nazer signifieth haire, the suppose
that they were called Nazarites, as
who should saie, long locked oz shagge
hairen people. But the Apostle Paul,
biddeth the woman to pray, oz to com
into the congregation to heare a Ser-
mon with her head covered, soz none
other caute, but soz that she is not in
hier owne power, but subject to an-
other, that is, to her husband. And ther-
fore the Nazarites did let their haire
grow, because by the bowe which they
had made to God, they were no longer
in their owne power, but were wholly
yielded into the power of God. And
the head, which is the tower of the bo-
die, and the most excellent part there-
of, being covered with a bush of haire,
was a token that the whole man was
by bowe given to the Lord, to whom
alone he ought to have an eie, and up-
on whom alone he ought wholly to de-
pend. Pozeoner, it was required at
the handes of the Nazarite, that hee
should not defile himselfe with the
contagious compagnie of wicked and
naughty persons. Wherunto also be-
longeth the commandement, which
charged the Nazarite not to be present
at the death oz burial of his parents,
oz children, oz wife, oz brethren, oz si-
fers, Foz he ought to settle the eies of
his mind upon God alone, and in com-
parison of him to set light by, and both
the things which were most deare and
precious unto him.

But if it so fell out that at una-
wares he were defiled by seeing of a
dead bodie, he was not therefore acquis-
ted of his bowe, as one whose former
life had beene sufficient for the perfo-
mance of the same. Foz he was com-
manded to sanctifie himselfe the se-
quent day, and then to undertake the
keeping of his bowe againe.

By all this we may plainly per-
ceive what and how great the sinne of
Samson was, who was a Nazarite
to the Lord. Foz because hee did not
only lurke in the brothell house with
the harlot, but did also betraye the
secret of God unto his, and cast be-
hinde him the covenant made with

Sampson a
Nazarite to
the Lorde
how greatly
he sinned.
The Ceremoniall Lawes of God.

God whereof his haire was a sure testimonie, therefore did the Lord forsake him, and that wonderfull strength which he had from heaven, was clean taken from him. For the strength of Sampson lay not in his haire, so that by the cutting of his hair, his strength was cut away also, but it laie in the spirit of the Lord which was given him from God above. And therefore do we finde this sentence to often in the scripture, And the spirit of the Lord came upon Sampson. Wherefore when the spirit of GOD departed, his strength departed also: but it departed from him, when he being wholly joined unto the harlot was made one soule with her, and did preferre her before God and his commandement, so that he suffered his haire to be polled, and utterly revolted from the ordinance of the Lord. For by that mean did the spirit of God forsake him. Whereupon immediately after he was brought into the hands of his enemies the Philistines: where when he was miserably beered, and when he hearde the name of God enuill spoken of and blasphemed because of his captivity, he repented heartily, and called upon the name of the Lord, wherby it came to passe, that when his haire grew forth againe, his strength returned, that is the spirit of the Lord came upon him againe, being brought unto him, not by the growing of his hair, but by his repentance and earnest calling upon the Lord. Neither did Sampson desire to revenge his owne private injury so much, as to suppress the blasphemous mouths, and to deliver the people of God from scare and danger.

The strength of God therefore returned againe, wherewith he bending the pillars of the Theater, was himselfe blaine with the fall of the pallace, and at his death die many more than he had killed in all his life time before.

But now we returne againe to the purpose, to adde the other ceremonies, that do belong to the expostion of the vowe of the Nazarites.

When the time was expired therefore, which the Nazarite had take upon him so to observe, he came to the tabernacle of the Lord, and offered the sacrifices that are prescribed in that law: wherby he testified that he was a sinner, and plainly confessed that all goodnesse and vertue that was to be found in him, was gien and bestowed from God above. And therefore he polled his head, and call his haire into the fire, wherein the peace offering was a burning. At last when all this was in a manner accomplisht, it was lawful for the Nazarite, as one loosed of his bonds, to returne unto his owne life againe. Thus much hitherto touching the discipline of the Nazarites.

Now touching the cleane and uncleane there is a long discourse in the lawe of Moses: I in my former treatise did lightly touch & passe over some certaine things: but now at the last (for here I mean to make an end to speake of Ceremoniall lawes) I will adde somewhat touching the choice of meats. I mean, of clean and unclean meats.

God verily in the beginning created all things, and he so created them, that as the Creator is good, even so all his creatures even at this day are good also: neither doth he gainlay himselfe now, when he forbideth certaine meats as though somewhat of it selfe were unclean. There are other mysteries that lie hidden under this doctrine of the choice of meats.

The lawes, which are given touching...
ching meats and victuals, came to bee final and of little value, but it pleased the Lord in a small thing to admonish us what we have to doe in a greater, and that even in the smallest things the authoritie of his godhead ought to be regarded. For the authoritie of the lawe dependeth upon God: God is the lawgiver, and the lawe is his invention.

This suppresseth the malapertnes of mostall men, which maketh, undue, and every day beuileth new laws and ordinances. Therefore God in these kindes of lawes doth commende to his people faithfull obedience to be shewed unto him: even as in the beginning, he commanded Adam not to taste of the tree of knowledge of God and eulill, requiring thereby faithfull obedience to be shewed unto him.

Verily the obedience & faith, which was in the Bachabas, in olde Eleazar, and in certaine other godlie men, that God against King Antiochus, even to the shedding of their blood, and suffering of most bitter death, did please the Lord exceedingly.

Other more abstained from swines flesh, whereby they obtained neither praise nor glorie among wicked men. When the worde of God faith that a thing is holy, it is holy indeed, and that because he is holie that commandeth it. When God faith that any thing is unclean, it is unclean indeed, so that to eate any thing against the word of God, is to desile the eater: Yea now, faith the Lord in the gospel, are clean because of the word which I said vnto you.

It is needfull therefore that we believe the word of God, and that obedience go before faith, and then it cannot be but that the deed of worke that is of faith, as Eleazar was, who would not taste the swines flesh, must needs be acceptable vnto God, with whom whatsoever is not of faith is sin and wickednes.

Hence the Lord in these lawes of his touching the abstaining from the flesh of certaine living creatures, had a great respect unto the health and soundnesse of mostall mens bodies. For some of those which he forbidde to be eaten, are by Physicians scarce-ly thought to be wholesome for our bodies. And thereupon the Saints doe gather this Syllagisme, If God hath care for the health of our bodies, he is farre more carefull verily for the preservation of our soules. What may be thought of this, that many nations have tempered themfelles from the eathing and touching of some living creatures?

Therefore that the people of Israel, who of themselves were sufficiëntlie superstitious & curious enow, should not be their owne caruers and inuent such toys as they thought best, God gave them such Lawes for choice of their meate, as did containe hidden mysteries in them, thereby to drawe them from their owne devises, and to seuer them from all other nations, as Poles testifie in the fourteenth chapter of Deuteronomium, saying: Thou art an holie people vnto the Lord thy God, & the Lord thy God hath chosen thee from among all the nations vpon the face of the whole earth, to be a peculiar people vnto himselfe.

To Saint Peter in the Autes of the Apostles a bition is helued, where- by the unclean beasts are meant the Gentiles. Lastly GOD would have the nature and disposition of the beasts, that he so bad to be eaten, to
be thoroughly scanned. For in their diet at the table, he did by figures lay before their eyes the heavenly philosophie, giving them occasion even in their meat, to thinke and speake of the true holinesse of the mind, to the ende that men should not be slythie, impudent, soule, and unclean.

And therefore this clause to many times repeated, I the Lord your God am holy. As if he hadde saie: All these Ceremonies tende to this ende, that ye may give your slues to holiness. Wherefore in those figures he taught to the godly what to followe, and what to flee from.

Howe in the law of the cleane and uncleane, hee doth first of all put certaine generalities, then he descendeth by specialitie, and doth in a head;ow reckon by certain particular things, in a verie naturall course and order. The place is at the full set out in the eleventh Chapter of Leuiticus and the fourteenth of Deuteronome. Those beasts were allowed to be eate, which cleane the hose, and chaw the cud.

Here are two things set downe, in which the dutie of a good man is notably contained. For if we will be clean we must denide the hose, and also chaw the cud. Our affection is the force of our mindes, which affection must not be followed. We must have discretion in all things to judge betwixt affections. And as in a cleaste there be two partes or sides, the right and the left, so a good man chooseth the good and eth from the evil. Chawing of the cud is our judgemen. For we must not admit every thing which we hear and see, but those things only which we have examin'd cranie and found to be contrarie neither to God no to his lawe.

There are then repeated manie li-

uing things particularlie, which were not lawful to be eaten among the people of the Lord.

Those were either four-footed beasts upon the earth, or fishes, or birds, or such as crepe upon the grounde. Of four-footed beasts fourie by name we are especially forbidden. The Camell, whole long and lofty necke both teach vs, that pride and arrogancie must be eschewed. The Connie or the Pountaine mouse: for God doth utterlie mislike the men that are altogether ouerwhelmed like connies in the earth, and never lift by their minde into heauen. The Hare a fearfull beast, which doth warne vs to shake off all cowardly fearfulness: even as also the Hogge both put vs in minde to avoide all uncleanesse. For a Hogge is the verie type and picture of naticke filthiness, and of it doth the by-Wode ride to call an uncleanlie person a beastly swine. And of Circe the table goeth that he with her enchantments did turne Vlisses his men into a sorte of loathly Hogs.

Furthermore of Fishes, so much was allowed for meat, as was founde to have finnes and scales upon them: if they lacked either of them, they were forbidden, as the Seale, which though it hath finnes yet lacketh it scales, and therefore was not to be eaten. For as the bodies of fishes are ruled with the finnes: so must the whole man be governed by hope. The scales are hard and cover the body: and wee, unlese we be constant & patient in the Lords worke, are worthy to be abhorred of the Lord our maker. Of Birdes those are forbidden which are the greatest raveners, devourers, which love and live by unclean meats, which sied abroad at owle light, at midnight, and in the darke, and such as are cras-
The third Decade, the sixt Sermon.

The eating of bloud and strangled is forbidden.

For men altogether wrapped in worldly much do utterly displeas the Lord, I have of purpose not reckoned up, all the names of the forbidden creatures, partly because it would have beene too serious unto you, and partly because the interpreters of the Bible do wonderfully sticke in the interpretation of their names; so that I can never manuaille enough at the extreme blinde subiquines of the Jewish people in keeping so strictly the choice of their meats, when their owne Rabbines do sticke and cannot tel certaintly what creatures they be that the Lord did sozbid.

To this belongeth, that euere by soz the Lawe, in the time of Noah, God did sozbid to eate the bloude, and the flesh with the bloude of any other thing toyne by wilde beasts, oz strangled. Before the deluge the fathers did eate the herbes and fruites of the earth. After the bloude they had leave given to eate the flesh of living creatures, but so yet that they shoule cut the throat off, and draine the bloude out of the bodie. The place is extant in the ninth Chapter of Genesis. Moreover in the lawe, the Lord with great seuerity saith: Whatsoever man it be of the house of Israel, or of the strangers that soiere among you, that eate any manner of bloude, I will set my face against that foule, & will cut him off from among his people, Leuiticus, 17. And the same lawe is repeated in the nintenth Chapter of the same boke, and in the 12, and 15. Chapter of Deuteronomie. It is againe reheard in the thirde and sequent Chapter of Leuiticus. Neither is it without berie lust and great causes that he did so severely sozbid the eating of bloude. For first of all, after the words above reheard, he addeth immediately: For the life of the flesh is in the bloude: and I haue given it vnto you vpon the altar to make an attonement for your soules. For bloude shal make an attonement for the soule. Therefore I saide vnto the children of Israel: Let no soule among you eate bloude, &c.

Loc, in these words a most evident reason is given, why it was not lawfull to eate bloude, because bloude was the most excellent and precious thing, as that which was ordained for the sanctification of mankinde. For God gave bloude to be as the price, where with sins shoule be cleaneed, to bee I say, the price of redemption, whereby men shoule be absouled of their sins. Bloude also is the life, that is the nourishment of life.

The bloude therefore was a signe of the bloude of Chrit, that was to be shedd vpon the Crosse: by which, as by a moss full and absolute attonement the faithfull are cleined and thoroughly sanctified: and in which is the nourishment of the soule to life everlasting: and as it was not lawfull to eate the flesh of the sacrificers, whose blod was carried into the Sanctuary for sinne, but to burne it without the hoast: so it was unlawfull to eate the blod, which was the cleasing for their sinnes. Vnde therefore did eate blode, which attributed to his owne strength oz works the attonement which was made by the blod of Chrit, esteeminge his blod to bee prophane, and not attribu-
tributing unto it the full satisfaction for all sins. Againe, he did not eate, but poure the blode downe at the altar, who did acribe the benefit of our redemption to the only merit of Christ, and did esteem it of so great value, as it ought by right to be esteem'd.

Lastly God woulde have it deeply printed in the minde of men, that no man should shed an others bloud; nor line of the bloud and bowels of other men; as mercenary souliours, croueious persons, blurers and conteners do in sucking out and shedding the bloud of silly people, with subtle sleights and open inuiron, And God talking with Noah, did with terrible threats beate into all murderers an horrible fear, saying : If men be slacke, I will take vengeance vpon the shedding of bloud. Fo; man was made to the image and likeness of God: how can God chose then but take the reproch as done to himselfe, which is done unto his image. Fo; whosoever casteth down the image of the king, he offendeth against the king, and is accused of treason.

But nowe touching thrangled, this law was given: Eate not with bloud. And againe: Eate not of that which dieth of itselfe, nor of that which is torne with wild beasts, &c. But by thrangled and carrion that dieth of it self, are signified the dead works, from which he is bidden to purge himselfe. Whosoever desireth to get Gods favour, he therefore did eate thrangled, whosoever did live in wickednes without repentance, not regarding the blood of Christ his favou.

Now also the touching of uncleane things is set downe in the lawe by these three notes, as if thou touchest an uncleane thing, or if thou beare it, or if it fall by chance into some better garment of shine, He verilie is defiled by the falling of a thing, whosoever dieth unwittingly. But he dieth most heinousely, whosoever dieth willingly and of a set and pretended purpose. But he dieth most grievously of all, that upholdeth wickedness and compelleth other to commit the same.

But whereas in touching, and in other places it is said, that the uncleanesse shall abide till Evenig, that is an evident prophetic of Christ, to wit, that the Messiah should come at evenig, that is, in the ende of the world to purge the sinnes of all the earth.

I have enough and long enough thus far by two whole Sermons (I pake God it may bee to your profite, Darerlie beloved) raied in and Gucke vpon the Ceremoniall lawes, therefore that I may note come to an end, I will bring the chiefe points, whereof I have spake, into a briefe summary. I did venture the whole treatise of the ceremoniall lawes into these especiall examples. Fo; I spake of the holie persons, of the holie time and place, and of the holly things which the holie persons did exercise in the sacred place, I mean the sacraments, the sacrifices, and other holie Ceremonies. The holly persons are the Priestes. I showed you their first beginning, their ordering, their mystical apparel, and their their sundrie offices.

When I spake of the holly time and place, I did describe unto you the Tabernacle, &c noted unto you what was within the Tabernacle, to wit, the Ark of the Covenant, the golden table, the golden candlestick, the altar of incense, the altar of burnt sacrifices, and the brazen lauer: the mysteries of all which I declared unto you. In the trea-
Of the Judic平ial Lawes of God.

The seventh Sermon.

Yet doe they in their short brevity conteine the chiefe points of judgemenent and justice, and in effect as much almost as is conteined in the bokes of the lawes and constitutions of the Emperours and civill Lawiers. The god Lord woulde not by to long and burdensome a packe of lawes be to burthens & troublesome unto his people: neither was it needful over curiously to sticke upon every seueral thought of all disposed persons: it is sufficient for all wise men, people, and nations, if every one have to much law as is sufficient for the conservation of peace, civil honesty, and publike tranquillitie: as all the holy scripture witnesseth that the people of Israel had.

Howe these Judic平ial Lawes are the most auncient, and vertue fountaines of all other god Lawes, which are to be founde almost in all the world.

Nowe although these judic平ial lawes are very few in number, and not to be compared in multitude with the huge volumes of the lawes and decrees of Emperors, Kings, and wisest Sages, whereunto we spake somewhat also touching fre-will offerings and vowed sacrifices: finally of bovels, of the discipline of the Nazarites, of cleane and uncleane creatures, of the choyce of meats, of bleed and strangled, and of the touching of unclean things.

The Lord Jesus enlighten your hearts, that all this may tende to the glorie of his name, and the health of your soules. Amen.

The third Decade, the seventh Sermon. 387

The Judic平ial lawes are, pro-sonible.

Most anci-

entlawes.
curius by the name of Thoth, who, as
La[ndius] affirmeth, was Argus that
had so manie eyes, and upon the mur-
ther fled into Egypt. Argus and Atlas lived about the time of Cec-
crops Diphyes. And Cecrops is re-
ported to have been in the same time
that Pholes was. Radamanthus also
is supposed to have lived after the
dias of Pholes, Pholes his servant
and succedor. But the most famous
lawgivers of the greatest and most
ancient nations did follow long after
the death of Pholes, Draco and Solon
among the Atheniens, Minos with
the Cretians, Charondas of the Tiri-
ans, Phoroonus to the Argiues, Li-
curgus to the Lacedemonians, Py-
thagoras to the Italians, Romulus
and Numa unto the Romans. Plato
writ of lawes, a little before the reign
of Philip king of Macedon, and fa-
ther to Alexander the great. And Ci-
cero 2. lib. de legibus faith: I see there-
fore that the opinion of the wiseft
fort was, that lawe was neither in-
vented by mens wits, nor yet was
the decree or ordinance of people,
but a certaine eternall thing ruling
the whole world with discretion to
command, or forbid, to do, or leave
undone. So they said that that chiefe
and highest lawe is the wisdome of
God, which commandeth or for-
biddeth all things by reason. Where-
upon that law which the Gods haue
guen to mankinde, is rightly com-
mended: for it is the reason and di-
cretion of the wise, which is able ei-
er to commande or else forbid,
and so forth. Therefore the indu-
ciall lawes of God are commended unto
us, not so much for their antiquitie, as
for the authoritie which they have of
God.

Now, that we may plainly and
distinctly discourse upon this matter,
you have to marke, that to judge is an
action: and in this treatise is taken for
an action done in the courts of judg-
ment: for it signifieth to take by and
determine of matters betwixt such as
be at variance, or else by the hearing
of a cause to give sentence or judge-
ment. Finally, to judge both signi-
fieth to deliver them that be in dan-
ger, to relieve the oppressed, to defend
the afflicted, and with punishment to
have under mischievous offenders.
Judgment therefore is not the sit-
ting or meeting of Judges in Asiles
or Sections; but is rather the very di-
ligent discussing of causes, the giving
of sentence according to right, and eq-
quitie by the lawes of God, and also
the assertion and defence whereby the
God are delivered, & the punishment
that is executed upon the ill disposed
and wicked offenders. The Judges
are the overseers of judgement and in-
cence, I mean, such as doe instue ac-
cording to the lawes give sentence be-
twixt them that are at discourse, which
doe defend and deliver the god, and
punish and byde the wicked. And so
the induciall lawes are those which in-
forme the Judges how to determine
of controversyes and questions, how
to judge instue, how to punie the
wicked, and how to defend the god,
that peace, honestie, justice, and pub-
like tranquilitie may be among all
men: which is the end and marke a-
alone whereunto both the Judge, and all
the induciall lawes doe tende and are
directed. For God our good Lord and
lawgiver wold have it to go well with
man, that we may live happy, civil-
y, and in tranquilitie. And therefore
we doe not in this treatise exclude the
care and defence of pure religion, but
do make it one of the especiall points,
which
which the Judicall laws doe look unto.

And now even as the Ceremoniall laws, so also are the Judicall laws added by God unto the ten commandments, to expound and conforme them thereunto. For the precepts of the ten commandments are the chief and principal precepts, whereunto we must reverence all laws, as to the eternall minde of will of God. I thinke I were not to stand and shew you (dolely beloved) to what precepts of the ten commandments everie severall Judicall lawe is to be referred: For that is verie plain and evident to everie one that will take but small paines to conferre and late them together. For the Judicall laws that are set out against murder and theft, are appertaining to this precept: Thou shalt doe no murder. And whatsoever is spoken against adultery, fornication, and forthe lustes, are added to the commandment: Thou shalt not commit adultery. Likewise, whatsoever is saide in the Judicall laws against deceit,ltrikes, cursings, and usuries, doe belong to the commandment: Thou shalt not steal.

Lastly, all the lawes touching the hindling of heretiques, and suppressing of Apostataes by force, are set downe to make plaine the first, second, third, and fourth commandments of the first table. For some lawes may be applied to more precepts than one of the ten commandments. But this is easie and plain to be perceived of everie man: therefore I will not stand any longer about it.

Now, for because the Judicall lawes doe first of all require Judges, such, I meane, as shoulde maintaine and put the lawe in execution (for the lawes without executione same to be dead,) on the other side are allue under a just magistrat, who is for that cause called the living lawe: therefore, before all other lawes are placed those Judicall lawes, which were given by God touching the Magistrate or Judges, with their office and election. Of their election thus we read: Bring ye, saith Hoses to the people, men of wisdome, & of understanding, and expert according to your tribes, and I will make them rulers over you. Againe, I will make thee rulers and judges to judge the people according to thy tribes in all thy cities, which the lord thy God giueth thee. And peragaine more plainly: seeke (faith lethe, being inspired fro above, unto Hoses,) out of all the people, men of courage, and such as feare God, true men hating countoulines, towit, such as hate to take money & bribes, & make of them over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons. Which if thou doest, thou shalt both keepe the ordinances of God, and the people in peace and faeties. To this both belong: that which wee reade in the booke of Numbers, where Hoses prayed, saying: Let the God of the spirits of all flesh set a man over this congregation, which may go out & in before them: that the congregation of the Lorde bee not as shepepe without a shepeed. Heret Hoses hath left an example for vs to imitate in making our prayers to God for the election of our Judges. For oftentimes our opinions of judgements of men doe utterly deceyue vs. But the God of spirits doth behold y minds & hearts, & knoweth what every one is, in thoughts and
and inwarde meaning. He therefore must be bough to give and heue to vs not hypocrites to be our judges, but men of truch and vertue. In the same place both Moses leaue to vs the description of conferrating new chosen Judges. For they were set before the Loype, and handes were lapide upon them with making of prayers and supplications. Moreover the office of Judges is very briefly, yet in most effectuell & absolute sentinces describ'd of the Loype, by the mouth of Moses, in these words: Heare the cause of your brethren, and judge rightheously betwixt every man and his brother, and the stranger that is with him. Ye shall have no respect of any person in judgement: but heare the small and the great alike: & feare not the face of any man: for the judgement is Gods. Again: Judge the people with iust judgement. Decline not in judgement, have no respect of persons, neither take thou any bribes: for rewarde does blinde the eyes of the wise, & doe peruerst iust caufes. Doe judgement with justice, that thou maueiue and possess the land which the Lorde thy God shall giue thee. And again, Doe not vnjust thing in judgement, accept not the face of the poore, neyther feare thou the face of the mightie, but judge thou iustly vnto thy neighbour. Again, Thou shalt not have to do with a falle report, thou shalt not follow a multitude to do euill, neyther shalt thou speake in a matter of iustice according to the greater number for to peruerst judgement: that is, if thou seeft a innocent to bee condenmed of the multitude, doe not thou therefore condemne him because the multitude hath condemned him, but judge thou iustly, and commit not euil because of the many boyles of the multitude. Thou shalt not esteeme a poore man in his cause: neyther shalt thou hinder the poore of his right in his suite. Kepe thee free from a falle matter, and the innocent and righteous see that thou slaye not. Thou shalt not oppresse the stranger: seeing ye your selues were strangers in the lande of Aegypt.

And God verily, when he had delivered the people from the tyranny of the Kings of Aegypt, did not put them in subjection to Kings againe, but burden them with the tribute which Kings are wont to exact of their subjects: for he made them a common weale of an Aristocracie, which was the most excellent kind of regiment, wherein the choycest men in all the multitude were picked out to heare the way, and to rule the rest: but because he was not ignorant of his peoples foolishnes, and that they being wearie of thee, libertie woulde craine a King, (which thing hee did afterwaarde also diluade them from, by his servant Samuel) hee made lawes for a King also, that hee might understand that hee was to live under the lawes, and to giue judgement according to the lawes. The discipline of the institution of a King is thus expressed in the 17. Chapter of Deuteron

mum:

When thou art come into the land, which the Lord thy God giueth thee and shal say, I will set a king over mee, like as all the nations that are about me: then thou shalt make him king over thee whom the Lord thy God shall choose. One from among the midst of thy brethren shalt thou make king over thee: and thou maiest not set a stranger over thee, which is not of thy brethren: But hee...
The third Decade, the seventh Sermon.

shall not gather many horses vnto himselfe: nor bring the people back againe into Aegypt, to increase the number of horses, that is, to get him selfe a strong troope of horsemen: for as much as the Lord hath said: ye shall henceforth goe no more againe that way. Also let him not take many wiues to himselfe, leaft his hearte turne away: neither let him gather too much silver and golde.

And when he is set vpon the seate of his kingdome, he shall write him out a copie of this lawe in a booke, according to the copy of the booke, which the priestes the Levitis do vse: and it shall be with him, & he ought to reade therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the worde of this lawe, and these ordinances, for to doe them. And let not his hearte arise above his brethren, neither let him turne from the commandement either to the right hand or to the left, that he may prolong his daies in his kingdome, both he and his sounes in the middest of Israel. Thus much hitherto of the Magistrates, of Judges, and of Kings.

Now I suppose that in this institution of a king all things are conteined, which are most largely set out by other authors, touching the discipline and education of a Princes. And by the way this is especially to bee noted, that Kings are not set as Lords and rulers over the worde and lawes of GOD, but are as subjects to be judged of God by the worde, as they that ought to rule and governe all things according to the rule of his worde and commandement.

And here I have to rehearse vnto you some of the Judiciall lawes, I mean not all and every severall one, but those alone which are the chiefest and choicest to be noted: by which ye may consider of the rest, and plainly perceive that the people of Israel were not destitute of any lawe, which was necessarie and profitable for their good state and welfare. I will recite them vnto you as briefly as may bee, and in as natural and plain an order as possibly can be.

Of the holy buildings, of the not Holy thing making away of such things as were consecrated to the Lord, and finally, of the maintaining and publishing of true religion, there is large speeche euerie where throughout the whole Scripture.

Neither doe I thinke it to be greatlie to the purpose, worde by worde, to recite all the lawes, not particularly to make mention of all the commandements touching those matters. To rify of the beathen, and of the overthrowing of their temples and superstitious holy toyes, this commandement is briefly given by the Lord himselfe.

When the Lord thy God hath cast out many nations before thee, thou shalt rouse them out, neither shalt thou make league with them, nor pitie them, nor ioyne afinity with them: because they will seduce thy sounes to serve strange Gods, and so my fury waxe hote against thee, & I destroy thee.

But this shalt thou doe to them: ye shall digge downe their altars, ye shall breake their idols, ye shall cut downe their groues, and burne their images with fire. For an holy people art thou vnto the Lord thy God: and the Lord thy God hath chosen thee to bee a peculiar people vnto himselfe.
The same lawe is set downe in the 23. of Exodus, and is againe repeated in the twelfth of Deuteron. Hereunto belong the lawes that were published against idols and images. In the mistery of Levitucus the Lorde faith: Looke not backe to idols, neither make you molten Gods: I am the Lord your God. Also in the 26. Chapter: Ye shall make you no Idols nor graven Image, neither reare you vp any piller, neither shall ye set you vp any Image of stone in your lande to bowe down vnto it: for I am the Lord your God. Again in the 16. of Deuteronomie: Thou shalt plant no grove of any trees nigh unto the altar of the Lord thy God: neither shalt thou set thee vp any Image, which the Lord thy GOD hateth. There are beside these also many other lawes to this ende and purpose in every place through all the volume of the Scriptures.

Of the well handling and treating of the poze, of widowes, of orphans, and strangers the Lorde giueneth this commandement: Ye shall not afflict the widow nor the fatherlesse. But if ye goe on to afflict them, without doubt they shall cry to mee, and I will assuredly heare them, and will be angrie with you, and will slay you with the sword, and your wives shalbe widowes, and your children fatherlesse. To this belongeth a good part of the fiftenth Chapter of Deuteronomie.

In the 24. Chapter the Lord faith: Doe not peruerse the judgement of the stranger, of the fatherlesse, & of the widowe. Remember that thou waft a stranger in the lande of Egypt.

Of the receiving and refusing of testimonies, and their witnesse bearyngs in judgement, these seue notes are given in the lawe. One witness shall not bee of force against a man, whatsoever his name or offence shall bee, but in the mouth of two or three witnesses, shall every word be established. If a false witness ris vp against a man to accuse him of trespass, the Judges shall make diligent inquisition: and if they finde that the witness hath borne false witness against his brother, the shal they do to him as he had thought to have done to his brother: & thou shalt put euill away from out of the midst of thee.

Nowe for the oth which the Judges have to exact, y, they that are at variance, or else the witnesses have to take, that both the Lord command to bee done, by the calling to recorde of his holy name, and that two of none other but his name alone. Deuteron. 10. 56.

Hence, that in effect is a kinde of appeale, where Poes both so often bidd the Judges in an harde and doubtfull matter to have recourse unto the high Priest, and so, as it were, to God himselfe, or the Daughter of God for the declaration of the same: as is to be seen in the 18. Chapter of Exodus, and in the 1. and 16. Chapter of Deuteronomie.

Of lawfull wedlocke, against incestuous and unprofitable marriages, and also of the degrases of consanguinitie and affinitie there are exquisite precepts as well in the 18. Chapter of Levitucus, as also in other places of the booke of Poes. Verily where lawful marriages are not, there is no matrimonie: therefore the children that are so borne, are counted bastards: neither is there for them any dowties of inher.
The third Decade, the seventeenth Sermon.

Parents & children.

lawe both charge parents to bring upp their children honestly, and to instruct them in the fear of God.

Among the rest he faith: The words which I commande thee this daye, thou shalt shewe unto thy children, and shalt talke of them when thou art at home in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp, And thou shalt bind them for a signe vpon thine hand, & they shallbe as frontiers betwixt thine eies and thou shalt write them vpon the postes of thine house, and vpon thy gates, &c.

Againe, for the honouring, revereencing, and nourishing of parents, there are not in the Royal onely, but also in the Judicial lawes some things set down, wherein the honour and duty to be given to parents is diligently commended to all sorts of people. Of which I will speake when I come to treat of parricide, under which title I do comprend the cruel handling, and naughtie remaunoure of men to their parents.

Now how great the authority of fathers over their children was, wee may conjecture by that especially, where, in the 21 of Esoy, it is permitted to the father that is in pourrictie to sell his daughter. Again, in an other place leave is given to the father either to denie, or else to give his begotten daughter in marriage to him that did defile her. And againe, it was in the fathers power to break the bowe which the childe had made without his knowledge or consent: Deuteronomy 21. But, that to disinherit the children ( if the children had not de- served it, but that some corrupt affection had blinded the parents ) lay not in the power of will of the parents, that lawe both shewe, which is published in the twentie one Chapter of Deutromonie: and both forbid the father to place the seconde in the right of his eldest or first begotten sonne.

Concerning the comming to inherittance and the succession of goods, or the lawfull succession by kindred, there is a precise law in the 27 Chapter of the boke of Numbers. There is set downe the case of the daughters of Zelophad, who did request that their fathers name should not bee wiped out, but that their fathers inheritance and name might bee given unto, and still remaine with them. Upon that occasion was the lawe made, that if the sonnes did die, the heritage should be commeted over and given to the daughters, or at least wise to those that were nearest of affinitie.

And thereunto belongeth the law of raifing seed unto the deceased brother, and the whole 26 chapter almost of the boke of Numbers. Upon this law also doth hang the right which commeth by adoption.

Furthermore of whoresomes, adulteries, and the rausing of virginis, there are many profitable, honest and wholesome lawes. In the thirtieth of Deutromonie it is said: There shall be no whoore of the daughters of Israel, nor whooremonger of the sonnes of Israel.

And in the same place he forbidden to bring oblations which are the price of an harlots hire. In Lucius charge is given, saying: Set not our thy daughter for hire to make her play the harlot, lest the land bee defiled & filled with sinne.

Therefore in the 22. of Deutromonie, the maide that was deflowered, and yet seigned her selfe to be a virgin.
The judiciall lawes of God.

CHAPTER XXI.

Virgin still, when she was given to an husband, was commanded to be stoned to death before the doors of her father's house: to the end that parents being terrified with so grievous a thing, might be stirred up to look more warily into their children. In the 22. of Exod. this law is given: If a man entice a maid that is not betrothed, and lie with her, he shall endow her, and take her to wife.

There are most sharpe lawes against whorecombs and adulteries: Deuteronome 22. For these adulterers are punished with death.

The same punishment was appointed for him that did by violence ravish a virgin. For suspicions and distrust there are rules given in the fifth chapter of Deuteronome. Agains t vice, unlawful these, and altogether indelible lusts, there are most severe and yet most just lawes expressed, as against most filthy incest, abominable So- domie, horrible and unnatural buggery, and such sins as GOD hath cursed, and are not once worthie to be named among men. Leuit, 18. and 20. Chapters.

Divorcements and Separations were permitted by the Lawe in the 24. of Deuteronome, for nothing else but for the beheade of the Jewish people's hearts, and for the upbringe of some greater inconvenience, to wit, least paraadventure any man should popson, strangle, or otherwise kill the woman his wife which hee hated, when hee could by none other meanes rid his hands of her.

And they that were in that manner divorced, might at their pleasures bee married to others.

Bopeconer, that justice might bee maintained, and that currie man might enjoy his owne, in the law there was charge very diligently given, for the division of things, for the partition of the land of promise by equal portions, and for the peculiar possession of proper goods, that to every tribe possessions might be given by lot, and that no man should by any meanes make away the possessions which were given him. For hereunto belongeth that which is spoken by Moses in the 32. 33. 34. Chapters of the booke of Numbers, and often times in other places also.

And yet notwithstanding this law was nothing prejudicial to traffique by exchange. For there were many and verie by night lawes published for buying and selling, for letting and hiring, for borrowing and lending, for slue and things left in custodie. Whereover delivered to be places in the lawe, he shall have them in the 25. of Leviticus, in the 22. of Exodus, in the fiftenth and twenty third chapters of Deuteronome.

And I suppose that to this is to bee referred the lawe which is given concerning pawnes and pledges: If thou haft taken thy neighbours garment to pledge, thou shalt restore it him againe before the Sunne bee set. For that is his only covering: that is, it is the garment wherewith he couereth his body, and wherein hee sleepest. For it that come to passe, that if hee cries to mee, I will heare him: because I am mercifull. Againe, Thaun shalt not take the neather or upper milestone to pledge; for he hath layd that whereon he buildeth to pledge to thee.

The lawes for things left in custodie. Things left in custody.
Of Deuteronomium, but againe in remonstrance in some.

Somnia, Manumission, and Curation.

Diligent and mercifully.
double restitution: which whosoever did not performe, hee was solde and brought into extreme bondage. But if the stolen thing were founde with the thief, and recovered agayne, then did the stealer restore to the owner double the value of that which was stolen. To this lawe belonged whatsoever was spoken concerning sactilege, stealing of cattale, robbing of the common treasurie, and carrying away of other mens bondslaues: of which I take somewhat a little before.

And to this doth appertaine that excellent lawe which saith: Thou shalt not deny nor keepe backe the wages of an hired servant that is poore and needie, whether hee bee of thy brethren, or of the strangers that are within thy land: Thou shalt give him his hire the same daie, and that before the Sunne go downe, because he is needie, and doth therewith sustaine his life: leftist hee cry against thee vnto the Lord, and it bee sinne vnto thee.

Concerning doing and receyuing of dammage, and the making of full restitution for the harme that is done, there are many constitutions in the lawe of the Lord: If any man, saith the Lawe, doeth digge a well, and doeth not cause it to be covered, so that an Ox or a sheepe of another mans do fall into it, then let him that oweth the well take to himself the beast that perished, and paie the worth of the beast to him that is the owner thereof.

The like lawe is made in the 21. of Exodus, touching an Ox that pullet without the hoast to go forth vnto, and shal beare a paddle sticke at thy girdle, wherewith, as thou steepe, thou shalt digge a hole to hide thy ordure or couer thine excrements in. And in the civill lawe the like matter in effect is handled: for very necessity doth require that in Common-wealths there should be laws concerning daughters, and order of buying, so that no man by his excrements, or building of new houses should trouble or annoye his neighbours about him. To this place of Exodus, touching an Ox that pullet also we may add the lawes that were with his homes. In the 22. chap. is given the lawe of restitution in giving like to like, if either one mans pasture be eaten by by an other mans fette, or if one man hurt another.

corn ye vynpade. For the lawe commanded to restore other pasturings, other corn ground, and other vinyardes, not of the worst but of the best, to him that had the damage done him. Likewise if any man had set thrones on fire, and by his negligence had suffered it to catch holde vpon corne, either standing in the field vpright, or stacked vp in mowes at home, then hee by whose negligence the fire beganne, did make amends for the losse that the other receyued. The same lawe is agayne repeated in the 24. of Leuiticus. In the 22. of Decconomie, there are many thinges expressed that must bee referred unto this title: of which force is the law that bidde eth vs to bying backe the Ox that goeth astray, and to restore the thinges that are founde, to him that lost them: to kepe our buildings in good reparations, that by misfortune in the fall of them our brethren be not mischieued.

And to these is the lawe also, which saith: Thou shalt have a place without the hoast to go forth vnto, and shal beare a paddle sticke at thy girdle, wherewith, as thou steepe, thou shalt digge a hole to hide thy ordure or couer thine excrements in. And in the civill lawe the like matter in effect is handled: for very necessity doth require that in Common-wealths there should be lawes concerning daughters, and order of buying, so that no man by his excrements, or building of new houses should trouble or annoye his neighbours about him. To this place of Exodus, touching an Ox that pullet also we may add the lawes that were with his homes. In the 22. chap. is given the lawe of restitution in giving like to like, if either one mans pasture be eaten by by an other mans fette, or if one man hurt another.

The lawes of Lepers and the leprosie,
The third Decade, the seventh Sermon.

There is precise charge given in the 18 of Deuteronomie: in the 19, of Leviticus this short precept is given: Yee shall not seek after witches, nor observe your dreams: ye shall not decline to forcerers, nor inquire of soothsayers to be defiled by them.

Against such the lawe both expressly give judgement of death and extreme punishment, Leviticus 20. In the 22, of Exodus this strict sentence is sharply pronounced: Let not a woman live that is a witch.

Against heretikes, schismatikes, apostates, and false prophets, the lawe giueth judgement in the thirteenth & eighteenth chapter of Deuteronomium, where it doth most plainly teach, how such kind of people are to be handled. And like to this is the law for the stoning of blasphemers, which is contained in the 24, of Leviticus.

And also the lawe: for contemners and breakers of the Lords Sabboth, Numb.15.

Against seditious rebels and secret slanderers there is much to be found in manie places of the lawe.

Those, Dathan, and Abiram were rebels, of whose ends ye may read in the sixteenth of the booke of Numbers. If any man did maliciously bring up a slander upon his wives chastitie, and was not able to prove it true, he was smacked at a summe of monie, or punished with stripes, as is to be seen in the 22, of Deuteronomie. In the 19, of Leviticus this precept is given: Thou shalt not go vp and downe with tales among thy people: neither shalt thou hate thy brother in thine hart, but shalt rebuke him and tell him thy minde plainly. Also in the 22, of Exodus it is said, Thou shalt not raile upon the Gods (or Judges) nor blaspheme the ruler.
ruler of thy people.

Dozeover, there are sundrie kinds of murther, whereof some are greater or smaller than other. The most despicable murther of all is parricide, (when one killeth his father or his kindred under which law doe comprehend the euill in treating, or curkish handling of parents by their children. Whoseover striketh father or mother, or curseth them, faith the law, let him die the death. Again, they are begin to kill the rebell that dareth stand by to resist the ight decrees and holy ordinances of the elders, Deuteronomium 17. And also in the 21. of Deuteronomie we find: If anie man have a stubborn, a forward and rebellious sone, that will not harken to the voice of his father, and the voice of his mother, & they have chastened him, and he woulde not harken vnto them. Then shalh his father and his mother take him, and bring him out vnto the elders of that citie, and to the gate of that place, and faie vnto the elders of the citie, This our sone is stubborn and disobedient, and will not harken to our voice, he is a ritor and a drounkard: and straightwaie al the men of that citie shal stone him with stones vntill he die: and thou shalt put euill from thee, and all Israel shall heare and feare.

Furthermore, murther is either committed willingly or else unwillingly. Of murther willingly committed there is an example in the 19. chapter of Deuteronomie, where the case is put, as followeth: two friends go to the wood to hew wood together, and as the one fetheth his stroke the head of the are fellath from the helme, and striketh the other to that he dieth vpon it. This dowe the Lozde both neither impute, noz would have it to be imputed to the man, but to himself.

And thereforhe he giueth licence tothe man to die vnto the sanctuarie. For his minde was that the sanctuaries should be a safegarde to such kinde of people as killed men unwillingly, and not to bladders and cutters, not to them that poison, or otherwise kill their neighbors of a set pretence or purpose.

Of which there is much to be seen in the 35. of Numeri, the fourth and the nineteenth Chapters of Deuteronomie. To the lawe for murther unwillingly committed both the case belong that is thus put forth.

Two men fight together, and in their sight they strike a woman with chide, so that either the sallath in travaile befofe his time, or else he doth presently die out of hand. In such a case, what is to be done, the Lord did teach in the 21. of Exodus, where the law of like soz like is also set downe. An eie for an eie, a tooth for a tooth, a hand for a hand, &c. In the same place also is put another kind of murther which is committed either by thy beast, as by thine ore that publisheth with his horns, or by thy wolf, or by thy dog that thou kepest in thine house, or else by some instrument, or building that is in thy possession.

Now thou didst either knowe or not knowe the seiceness of thy beast, the perill in thine instrument, or the rottenesse of thy building. If thou knewest it not, thou waist then excused. But if thou knewest it, and didst not take a waite to prevent the mishap, the Lozde gaue charge that thou shouldst die for it. But it of clemencie it were graunted thee to redeem thy life, thou shouldst not refuse to paie anie summe of monie, how great soever it were. Nowe wilfull murther,
murder, committed upon pretended malice, is utterly unpardonable in the lawe of God. Such an one, faith the lawe, thou shalt pull from mine altar that he may be killed. In this case redemption of life is not permitted, but the blood of the murthrer is streightly required. Holy causes of this severitie, and many other things tending to this end, are to be read in the 35. Chapter of Numbers, and the second of Exodus.

In the 21. of Deuteronomie is described the action partly ceremonial, and partly judicall, which was solemnized, when any man was found to be slain, and no man knew who was the murthrer. Whereby also the manner is prescribed how to make an attonement for the murthrer, whereby we may gather, how horrible a sin murthrer is in the sight of God and the catholike Church.

Lastly, the lawe doth not leave the order of warre untouched. For it giveth precepts concerning the beginning, the making, and the ending of warre; which are to be read in the twentieth Chapter of Deuteronomie. Besides, in the lawe there are set out the example of terrible wars, as that with the Amalekites in the twentieth of Exodus, and that with the Medae-nites in the 31. of the boke of Numbers; where somewhat also is laid touching the division of spoiles gotten in the wars.

I knowe (my brethren) that I have bene somewhat tedious unto you in making this rehearsal of the lawes unto you: but for because the most wise and mightie God doth nothing without especiall causes and the evid- dent profite of mankinde, I could not therefore suffer this part of the lawe to passe me untouched, considering that I see it so diligently taught by God himselfe, and that it maketh much to the opening and maintaining of the mostall lawe. Our good GODE who knoweth all things, both also knowe the dulnesse and overthwart slacknesse of mans wit, and how it requireth to be dined perfecte many times to doe good and eschew evil. And therefore the holy LORD hath in these Judicall lawes added an holy kind of compulsion to drie men on withall.

In the Mozals he frameth our maners, and teacheth vs what to doe, and what to leaue undone. With the ceremonials he helpeth to warde the Mozals, and both under types and figures lay before the eyes of our bodie and minde the mysteries of GOD, and his heauenlie kingdome. And lastly by the Judicall, he compelleth vs to the keeping of the lawes, and both preserue the integritie of the same. Where all these together doe tende to this ende onely, that man may be saved, that he worship God aright, and live according to the will of the Lord.

Thus much have I spoken hitherto by the helpe of God, concerning his holy lawes. Nowe let us praise the goodness of the Lord, who doth not suffer his people to lacke any thing, that is necessarie for their commodi- tie, and doth even at this day instruct vs with these lawes to the glory of his name, and health of our soules.
**The use, fulfilling, and abrogation of the Lawe.**

Of the use or effect of the law of God, and of the fulfilling and abrogating of the same: of the likenesse and difference of both the testaments & people, the olde and the new.

### The eight Sermon.

Although I have hitherto in large Sermons, laide forth the Law of God by severall partes: yet me thinketh I have not saide all that should be saide, nor made an ende as I should doe, unless I adde nothe a treatise of the six effects, fulfilling, and abrogating of the lawe of God, albeit I have here and there in my Sermons touched the same argument. Nowe by this discourse of a treatise (dearely beloved) I shall understand, that the testament of the olde and newe Church of God is all one, and that there is but one means of true salvation for all them, that either haue, or else at this present are famed in the worlde: ye shall also perceive wherein the olde testament both differ from the newe. Moreover this treatise will bee necessarie and very profitable both to the understanding of manie places in the holy Scripture, and also to the easie perceiving and most wholesome use of those things which I have saide hitherto touching the Lawe. God who is the author, the wisdome, and the perfect fulnesse of the lawe, give mee grace to speake those things, that are to the setting forth of his glory, and profitable to the health of your soules.

The use of Gods lawe is manifold and of sundrie sortes, and yet it may be called backe to three especiall pointes, and we may faine that the use thereof is thefolde of three sortes.

For first of all the chiefe and proper office of the lawe, is, to convince all men to be guilty of sinne, and by their owne faulte to be the children of death. For the lawe of God setteth forth to vs the holy will of God, in the setting forth thereof requireth of vs a most perfect and absolute kind of righteousnesse. And so that cause the law is wont to bee called the testimonie of Gods will, and the most perfect example of his divine parentes. And hereunto belong those twodes of the Lorde in the Gospell, where he reciting hystorie the sum of Gods commandements, both saie: The first of all the commandements is: Hears, O Israel, the Lorde our God is one Lorde: and thou shalt love the Lorde thy God with all thy heart, and with all thy soule, & with all thy minde, and with all thy strength. This is the first commandement, and the second is like to this: thou shalt love thy neighbour as thy selfe. There is none other commandement greater than these.

Therefore to this doth also appeare that laying of the Apostles Paul: The ende of the commandement is charity out of a pure hart, and a good conscience, and faith unfeigned.

But since the lawe doth require at all
our hands most absolute righteousness, charity and a pure heart, it doth condemn all men of sinne, unrighteousness and death. For in the law of God it is expressly saide: Cursèd is every one which abideth not in all that is written in the booke of the lawe to doe it. But what one of vs fulfilleth all the pointes of the lawe? what man, I pray, either hitherto hath had, or at this daie hath a pure hart within him? What man hath ever loved, or both now love God with all his hart, with all his soul, and with all his minde? What man is hee that did neuer lust after cuil? Or who is it now that lusteth not every day? therefore imperfection and finne is by the lawe or by the belwapping of the lawe revealed in mankinde. What shall we say to this? where I pray you doth there appeare in any man that divine most absolute righteousness, which the lawe requireth? Job crieth, I know verily that a man compared to God cannot be justisied, Or howe shall a man be found righteous if he be compared to God? If he will argue with him, hee shall not be able to answer one for a thoufand. If I haue anie righteousness in mee, I will not answer him, but I will beeke my Judge. Likewise there are the woordes of the Apostle John who saith, If we say we haue no finne we deceive our selves, and the truth is not in vs. As gaine, If wee say we haue not finne, wee make him a lyer, and his worde is not in vs. Wherefore by this means the lawe is a certaine looking glasse, wherein we behold euere owne corruption, traitlenesse, imbecilitie, imperfection, as our judgement, that is, our inust and deserved damnation. For the Apostle doth explicity say, that the lawe was given, to the ende, that it might make manifest mens transgressions, by that means give them to the acknowledging of their imperfection and guiltie in sinning. For none of vs doth take into his owne bosome, nor into the secrets of his owne breaste, but wee do al lattace our celeres, and will not be persuaded that our thoughts and deedes are so corrupt, as they be in very deed: and therefore both the lawe crepe in and lay open the secrets of our harts, and byngeth to light our sinne and corruption. Before the law, saith the Apostle, although sinne were in the world yet was it not imputed. The same Apostle also saith, The law wroughteth wrath, for where there is no law, there is no transgression. And as gaine, by the law cometh the knowledge of finne. For in the seventh to the Romans the same apostle doth lay more fully, I knew not finne but by the law: for I had not knowne luft, except the law had saide, Thou shalt not luft. But sin taking occasion by the commandement, wrought in mee in euery maner of concupiscence. For without the lawe sin was dead: I once liued without law, but when the commandement came, sin reuued: and I was dead. And it was founde that the same commandement, which was ordeined vnto life, was vnto mee an occasion of death, &c. For a good part of that Chapter is spent in that matter. Wherefore the proper office of Moses and the principal life and effect of the lawe is, to shew to man his finne and imperfection.

As for those which say here and goe no further to make any other life and effect of the lawe, but as though Moses did nothing but kill, & the lawe nothing but slay, they are directly and that not lightly deceived. I doe here againe repeate it, and tel them that the very
very proper office of the law is to make sin manifest, and also that Moses his chief office is to teach us what we have to do, and with threatenings and curfings to yeld it especially when the law is compared with the Gospel. For in the 3. chap. of the 2d Epistle to the Corinthians Paul calleth the law the letter, and immediately after the ministration of death, then again he calleth it a doctrine written in letters and inke, and figured in tables of stone, which should not endure but perish and decay. The same Apostle on the other side againe doth call the Gospel the ministration of the Spirit, which endureth and decayeth not, which is written in mens hearts, and giveth life to the belieuers. Whereupon wee doe frendly confess that the law doth properly make manifest our infirmities, but the Gospel giveth a medicine and a remedie to that, which was almost past hope.

And now here we must think that our holy ancestors had not the law alone to convince them of sin, nor Moses to do nothing else but kill and slay, nor that Moses was given to wound them, but to heale them; and that not by his owne power or vertue, but by the guiding of them to him that comforteth the contrite in hart, and healeth all their sorrows: that is Christ Jesus, who also wrought by the ministration of Moses. For we must not thinke from the beginning of the world, nor from Moses his time till the coming of Christ that the bare letter was preaching onely, and that the grace and spirit of God was idle & wrought not in the minds of the faithfull. For in that the law doth they vs, and incivible prove to vs, that in vs I mean in our flesh, that perfection is not, which the most holy and perfect God doth in his law require of vs, if both therein resouke not all mankind (not by the vertue of it selfe, but by the power of the quickning spirit of Christ) from confidence of the flesh, as that wherein there is no helth, no lot of perfection: so consequently doth give vs occasio to turn our selves to Christ and our mediatour, who is alone our sanctification & perfection. And so for this occasion the law is a path, and readie way, and as it were a scholemaster given by God to vs men, to draw vs from all confidence in all our owne strengthes, from all the hope of our own merits, from the trust in any kind of creatures, to lead vs directly by faith to Christ, who was made by God, as I said euen now, our righteousness, sanctification, and redemption, without whom there is no salvation, under the sun. Therefore Moses did not only yeld the law but he also preach Christ, a life in Christ. For the Lord in the Gospel faith to the Jewes, Thynke not that I wil accuse you to my father. There is one that accugeth you, euene Moses, in whom ye trust. For if ye had believed Moses ye wold undoubtedly have believed me. For he wrote of me. And Paul to the Galatians faith, If there had been a law giuen, which could have giuen life, then no doubt righteousness should have beene by the law: but the scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ should be giuen vnto them that believe. But before faith came, wee were kept vnder the law, and were shut vp into the faith which should afterward be reveale. Wherefore the law was our schoolemaster vnto Christ, that we should be justified by faith. Loe, what could be saide more plainly, than that the law hath concluded all vnder sin? But to what
what ene? That the promise by the
faith of Christ Jesus shoule be given
unto them that do belowe. And again,
Before faith came, that is, before he
came to whom our faith is directed, &
upon whom it is grounded, we were
kept under the law. Howsoever being shut vp vnto the faith that was to
be revealed. Therefore our fathers
were shut vpp in the lawe that they
should not breake out at any time, and
seeke for life and salvation any where
else, but in Christ alone. Wherefore
the lawe did leade vs by faith directly
unto Christ. And yet more plainly he
faith. The lawe was our schoolmaster
vnto Christ: Lo, here againe the lawe
both lying vs to Christ. And again, he
addeth, That we shoulde be justifie
by faith. Wherefore the lawe leteth fo-
ward the true doctrine of justification,
teaching plainly that we are justifie
by faith in Christ, and not by the meri-
rates of our owne worke. In which
point it is openly like unto the gospel,
and taketh to it selfe the office of the
Gospel: and no marvel, since to ma-
y men through their owne faulte the
Gospel both become, and is made the
letter. Furthermore the same Apostle
doth in another place say that in sacri-
sifies they called their sins to remem-
brance, & we knowe that in them was
preserved the purging of sins. Ther-
fore even the ceremonial lawes also led
them to Christ, testifying and teaching
them that he alone both cleanse vs fro
all our sins. Whereupon I conclude
that the offices of Poyse and of the
lawe both was and is, to open to vs our
sin and judgement, and yet not to con-
demne vs onely, but also by occasion to
leade vs to Christ. By which we learn
also that the lawe both not onely teach
vs the first principles and rudiments
of righteousness, but the verie true
and absolute righteousness, For Moses
doth expressly saye, that he taught a
most perfect and absolute kinde of doc-
trine, as that wherein both life and
death both wholly consist. And the apo-
stle faith, that the lawe leadeth vs by
hand to Christ, that we shoulde be jus-
ifie by faith. Now the righteousness
of faith is the most perfect righteous-
ess. Therefore whereas the preceptes
of the lawe are in some places called
the rudiments of the world, that is for
two especiall causes. The first whereof
is, because the lawe is as it were the
first instructions or elements, which,
when the doctrine of the Gospel com-
meth, is finishe. and giuen place to
it as to more absolute principles.

The latter cause is because cere-
monies are taught under outward things
or signes, when as in those outwarde
things they do prefigure and set foorth
to be same the inwarde things, even
Christ himselfe, his holy mysteries.
And out of that which I have hitherto
saide, we may also learne, that the an-
cient saists which lived under the old
testament, did not seeke for righteous-
ees and salvation in the worke of the
lawe, but in him which is the perfect-
ness end of the law, even Christ Je-
sus. Therefore that they bled the lawe &
the ceremonies as a guide and schole-
mistresse to leade them by the hand to
Christ their Saviour. For so often as
they had that the lawe required perfect
righteousnes at their hands, they did
by faith through grace understande, y
in the law Christ was set foorth to be the
most absolute righteousness to whom
all men ought to fly for the obtaining
of righteousness. So often as they
met together in the holy congregati-
on to behold the holy Ceremonies,
which God had ordained, they did not
looke vpone the bare figures onely, no,
thinke
The philosophical argument in the law.

The law fulfilled, and abrogation of the law.

Those that they did please God, and were purged from their sins by that external kind of worship, but they did cast the eyes of their minds and of faith upon the Messiah to come, who was prefigured in all the Ceremonies and ordinances of the law.

They therefore did abuse the law, who thought that they were acceptable to God, and that they served him as they should, because they were busy in those ceremonial works. For those thoughts and persuasions the prophets in their sermons did sharply accuse, and evermore cried out upon. And so that sense for that cause the people of Israel! is many times called a carnal people; not that all the patriarchs and fathers before the coming of Christ were carnal or fleshly; but for because they did as yet live then under those external shadows and outward figures, so because there were peradventure among the people some, that did not perceive the spiritual things shadowed under those external figures, and did think perhaps that they were acceptable to God for the working and doing of that external worke.

The second use and another office of the law is to teach them, that are justified by faith in Christ, what to follow and what to eschew, and how the godly and faithful sort should worship God. For the law of God both comprehend a most absolute doctrine both of faith in God, and all of God's works. For in the first use of the law I declared how the Pseudoall and Ceremoniallaw doth teach by faith in God, and Christ his sonne, and how it bringeth man to the knowledge of himselfe, that he may understand what is in his nature; and that in himselfe, that is, in the nature, of man there is no good thing, not, alike life, but that all the gifts of life, of virtues and salvation are of God the father, the only wellspring of all godnesse, through Christ his sonne our Saviour.

In this second argument of the end, the use, or office of the law of God, we must acknowledge all the forms of vertues, and the treasure of all goodnesse to be set forth unto us in the law of God: and that the Apostile applieth the precepts of the law to exhortation and consolation. The first of the two tables of the Pseudoall lawe doth teach vs what we owe to God, and how he will be worshipped of vs. The second table frameth the offices of life, and teacheth vs how to behave our selves toward our neighbors. The ceremonies also doe belong to religion. And the Judiciales teach the government of an house or a common weale, so that by them we may live honestly among our selves and holily to Godwards. Wherefore the law doth teach all justice, temperance, fortitude, and wisdom, and instrueth a godly man in every good work, whereas in it is necessarie that an holy worshipper of God should be instructed. Wherefore to often as the holy Prophets of God would set by againe and restore the worship of God and true religion, that was decayed, so often as they would cry out upon and rebuke the faults and errors of men, and lastly when they would teach them to do those good works, which are good works indeede, they led them allways unto the lawe, and cited all their testimonies out of the law.

Whereof we have evident examples in the 15. Psalm of David, and in the 33. Chapters of Estacles Prophesse; and in the 18. of Ezekiel also. Paul in the 13. to the Romans refereth all the offices of our life to the law of charitie. For the Lord himselfe, before
fore Paul had done the same in the
Gospel. For ouer the Prophet Da-
uid in the 94 Psalm cried: Blessed
is he that keepeth the law, the Lord,
and executeth his commandments.
And in the 78 Psalm, He made a
covenant to Israell in Israel, that
weake might know it and put
their trust in the Lord, & forget
the works of God, but keepe his
commandments. Again in the 19 P-
Salms he saith, The law of the Lord
is a perfect law, converting the
soule: the testimonie of the Lord
is sure, & giuen wisdome vnto the
simple: the statutes of the Lord are
right, & rejoyce the heart: the com-
mandement of the Lord is pure, and
giuen light vnto the eies. The feare
of the Lord is holic, and endeth for
ever: the judgements of the Lord
are true and righteous altogether:
more to be desired are they than
gold & precious stones, and sweeter
than honeie and the honeie combe.
And to this end tenderth the sense of all the
Alphabetical Psalmes, which is in order
of number the 119.

The third use of office of the law,
is to reprent the vnrulie, and those
whome no reason can move to order-
liness: the law commandeth to con-
straine with punishment, that hones-
tie, peace, and publique tranquillitie,
may be maintaine in Christian com-
mon weale: for some there are, and
that no small number of people, which
do restraine from doing euill, and live
somewhat tolerable, not so much for
the loue of vertue, as for the feare of
punishment that will enuie their mo-
inate living. Therefore it pleased
the gooinesse of God by giuing the law
to put in a caucat, and to make a pro-
viso for the tranquillitie of mankind.
And so this it seemeth that the Apostle
had an eie, when he sayde, We knowe
that the lawe was not giuen to the
iau, but to the vniau: to the lawlesse
and disobedient, to the vngodlie and
to sinners, to unholic & uncleane, to
murtherers of fathers & murderer-
of mothers, to manstainers, to whoore-
mongers, to them that defile them-
selves with mankind, to manstainers,
to liers, to perjured, and if there be a-
rie other thing that is contrario to
wholesome doctrine, 

After the declaration of the use, the
end, and the office of the lawe, I haue
next to teach you howe and by what
meanes the lawe of God is fulfilled. It
is impossible for ane man of his owne
strength to fulfill the law, and fullie to
satisfie the will of God in all pointes.
For it is manifest, that in the lawe there
is not required the outward worke on-
tie, but also the purenesse of the in-
ward affections, and as it were (as I
sayde euow now) a certaine heauenlie
and absolute perfectnesse. For the Lord
himselfe in one place cried, Be ye
perfect, euon as your father which is
in heauen is perfect. But so absolute
a perfectnesse is not found in vs so long:
as we live in this flesh. For the
flesh even to the verie last ende of our
life, doth kepe still her corrupt dispo-
sition: and although it doth many times
receive an outerthowe by the spirite,
that striveth against it, yet doth it still
remaine the sight, so that in vs there
is not founde, not in our strengthe there
that remaine that heauenlie and most
absolute perfectenesse. But let vs heare
the testimonie of the holy Apostle Paul
touching this matter, who saith, Wee
know that the lawe is spirituall: but
I am carnall, folde vnder sinne. For
that which I doe, I allowe not. For
what I would, that doo I not: but
what I hate, that doo I. And againe,
I knowe
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I know that in me, that is, in my flesh dwelleth no good thing. For to will is present with me; but I find no means to perform that which is good. Again, I delight in the law of God after the inward man: but I see another law in my members rebelling against the law of my mind, and subduing me unto the law of sin which is in my members. And at the last he concludes faith. So then, with the mind I myself frame the law of God: but, with the flesh, the law of sin: now some there are which think, that Paul spake these words not of himself, but of others persons of others which were carnal men, and not as yet regenerate. But the very words of the Apostle do enforce the reader whether he will or no to confess, that the words recited may be applied even to the man, that is most spiritual. Augustine i. lib. Retradat. cap. 23. faith that he himself was sometime of opinion, that those words of the Apostle ought to be expounded of the man which was under the law, and not under grace: but he confessed that he was compelled by the authority of other writings and treatises to think that the Apostle spake of such men as were most spiritual, and of his own person as he both at large declare in his book against Pelagians. Even S. Hierom also, who is said to have thundered out a most horrible curse against them that taught that law did command things impossible, doth expressly write to Rufinus, that Paul in this place speaketh of his own person. But if the flesh is the corrupt disposition thereof remaineth, whereby it doth unceasingly trouble with the spirit, then verily that heavenly perfection is never perfect in us so long as we live: so consequently so long as we live, none of us fulfilleth the law. There also is to be inferred that disputation of Paul, where he proveth that no mortal man is justified by the works of the law: his meaning is not that no man is justified by the verie works of the law, but that no man is justified by the works of our corrupt nature, which doth not performe that which the law of God requireth. For, as the name Apostile faith, it is not able to performe it. And verie well truuly faith, We know that a man is not justified by the deeds of the law, but by the faith of Jesus Christ: and we have beleued in Jesus Christ, that we might be justified by the faith of Christ, and not by the deeds of the law: because by the deeds of the law no flesh shall be justified. Neither must we by the deeds of the law understand the Ceremonies onely. For even as the Ceremonies do not, so likewise do not the morals intuslive vs men. The Apostle speaketh of the morals, when he speaketh of the deeds of the law. For in the 3. Chap. to the Romanes, the same Apostile faith, By the deeds of the law there shall no flesh be justified in his sight. And immediately after he adveth the reason why, saying, For by the law commeth the knowledge of sin. But in the 7. chap. he theneth by what lawe to wit, the morall lawe. For the morall lawe faith, Thou shalt not lust. But the Apostile faith, I knew not sin, but by the law. For I had not known concupiscence if the law had not said, Thou shalt not lust. In his Epistle to the Ephesians he speaketh to the Gentiles, and faith simplicie, that works do not intuslive. But speaking to the Gentiles he could not meane it of ceremoniall lawes, but of the verie morall vertues, that is, all kinds of works that seemed to be good. To the Galatians he faith, As many as are of the deeds of the law,
of the law are under the curse. And to
prove that, he addeth, For it is writte:
Curst is every one that continueth
not in all things which are written in
the booke of the law to do the. Now
unlesse we do by the deeds of the law un-
derstand the mozaels as well as the ce-
renonies, I do not see how his proue
can hang to which went before. For
he faith expressly, In all things which
are written in the booke of the law to
do them. Now who knoweth not that
the ceremonials were not written alone,
but that the mozaels were written also;
And S. August. in his booke De spiritu
& litera, Cap. 8. doth by many argu-
ments proue that Paul by the deeds of
the law did understand the mozaels also.

Nowe that wee may conclude this
place. I wil here recite the woordes of
the Apostle in the 8. to the Romanes,
-saying, What the law could not do,
in as much as it was weake through
the flesh, that God performed by
sending his own sonne in the simili-
tude of sinful flesh, & by sin conden-
med sinne in the flesh, that the righte-
ousnes of the law might be fulfilled
in vs, which walke not after the flesh
but after the spirite. The Apostle in
these woordes teacheth us two things:
First that the law neither can now, nor
never could justify vs men. The faulte
of this weakness of lacke of abilitie he
callith not upon the law, which is of it
selfe good & effectuall, & is the doctrine
of most absolute righteousnes: but he
layeth the faulte thereof upon our cor-
rupte flesh. Our flesh neither could not
performe that which is required of
vs in the lawe of God.

Whereupon S. Peter in the counsell
held at Jerusalem is read to have saie,
Now therefore why tempt ye God, to
put on the discipes neckes the yoke
which neither our fathers nor wee
were able to heare. The latter is in-
ferred upon the first, to witte, when the
lawe coude not gyue vs life, nor wee
were able to doe that which the law re-
quird at our hands, then God, who is
rich in mercie and goodness, sent his
sonne into the world, that he being in-
carnate should by for vs, and so take a
way the sinne of our imperfection, and
bellowe on vs his perfectnesse and ful-
nesse of the law. By this therefore it is
manifest, that Christ hath fulfilled the
law, and that he is the perfectnesse of all
the faithful in the world. But here this
place requireth a more full expostion,
how Christ hath fulfilled the lawe, and
how he is made our perfectnesse. First
of all, whatsoever things are promis-
ced and prefigured in the lawe and the
Prophets, al those hath Christ our Lord
fulfilled. For those promises, The seed
of the woman shall crush the serpents
head: In thee shall all the kindreds
of the earth bee blessed: and other
more innumerable like to these, did our
Lord fulfill, when hee being boyne into
this world made an attonement for vs,
and brought backe life to vs again. In
like manner he fulfilled all the cermo-
nials, while he himselfe being both
priest & sacrifice did offer by himselfe,
and is now and ever an effectuall and
everlasting sacrifice, & an eternall high
priest, making intercesion alwayes at
the rightheade of his father for al faith-
ful believers. He also both spiritually
circumcised the faithfull, and hath giuen
them in stead of circuncision the sacra-
ment of baptism. He is our Palleo-
uer, who in stead of the pashall lambe
hath oberved the Eucharist or Sup-
per of the Lord. Finally, he is the ful-
filling & perfectnesse of the Lawe and
the Prophets. Moreover our Lord ful-
filled the Lawe, in that hee did most
absolutly in all poyntes satisfie the
will

Christ hath
fulfilled the
law, & is the
perfectnesse of
the faithful.
The Vfe, Fulfilling, and Abrogating of the Law.

will of God, being himselfe the holiest of all, in whom there is no spot, no quill concupiscence, nor any sinne: in him is the whole of God most perfect, & righteounesse altogether absolute: which righteounesse he doth freely communicate to vs that are most unperfect, if wee believe and have our hope fast fixed in him. For hee forgiveth vs our sinnes, being made a cementing Sacrifice for vs, and maketh vs partakers of his owne righteounesse: which is for that cause called Impu-
rated righteounesse. Whereunto the tes-
timonies of the Apostle do appertain. God, faith Paul, was in Christ, reconciling the world vnto himselfe: not imputing their sinnes vnto the. For him, which knewe no sinne, he made sinne for vs: that we might bee made the righteounesse of God by him. Againe, Abraham beleued God, and it was imputed to him for righteoun-
ness,without workes. So also if we beleue in God,through Christ, our faith shall be imputed to vs for righteounesse. For by faith we lay hold on Christ, whom we beleue to have made most absolute satification to God for vs, and so confequently that God for Christ his sake is pleased with vs, and that his righteounesse is imputed to vs as our owne (and is indee by gift) our owne) because we are nowe the fones of God.

These things being diligently weigh-
ed, it shall bee easie for vs to answere them which make this question, and doe demande, since no man atall man doth of himselfe exactly satisfie the law: howe then is righteounesse, life, and salvation promised to them that doe ob-
serve the lawe? Our answere is for-
soch, that that promise hath a respecte to the perfect righteounesse of Christ, which is imputed vnto vs. Otherwife it is assuredly certaine that the holie Scripture doth not so much as in one note dilagre, or square in any pointe from it selfe. The Apostle doth plainly say, If there had a law beene given which could have given life, the had righteounes beene of the lawe; but nowe the Scripture hath shew vp all vnder sin,that the promife might be given by faith to them that doe beleue. Wherefore hee keepeth vs both fulfill the lawe, even of the tenne com-
mandementes, who doth the thing for which the lawe was chiefly obeyed. But the lawe was chiefly obeyed (as I did declare a little before) to the end that it might convincke vs all of sin and damnation, and so by that meanes send vs from our selfes, & leave vs by the hand of Christ, who is the fulfilling of the lawe unto justification to exercie one that doth beleue.

And therefore hee doth fulfill and keepe the lawe, who hath no confidence in himselfe and his owne workes, but committing himselfe to the vry grace of God doth sake all righteounesse in the faith of Christ. Whereupon now it is evident that these two sentences of Christ our Lord are of one sense and meaning. Whosoever beleueth in me he hath life everlafting: And, If thou wilt enter into life, keepe the commaundementes. For Paul also in the 3. Chapter of the Actes faith, Be it known vnto you brethren, that through Christ is preached to you the forgivennesse of sinnes & by him all that beleue are imfified from all the things, so which they could not be imfified by the law of Moses. And to this place nowe belongeth all the worke of justification, of which I have at large disputed in an other place.

How we may keepe the law.
I enue that Christ hath satisfied the law, and that he is our righteousness, and our perfection, is neither of our own nature, nor of our own merits, but is by the grace of God poured into us through the holy spirit, which is given into our hearts. This spirit abiding in our hearts, doth inflame our breasts with the love and desire of God's lawe, to doo our endeavours to the expressing and the wing of the lawe in all our works and conversation. Which desire and endeavours although they be not fullye accomplished by reason of the flesh's frailtye or weakness of man's nature, which remaineth in us even till the last gaspe and end of our life, is notwithstanding acceptable to God by grace, for Christ his sake alone: neither doth any godlye man put any confidence in this other, but in the first fulfilling of the lawe, as that which is onlye absolute and perfect.

For Paule in his Epistle to the Romans crpeth out, O wretched man that I am, who shall deliuer me from the body of this death? And yet immediately after he answereth, I thanke God, to wit, because he hath reuened me from death, through Jesus Christ our Lord. So then I my selfe with the mind ferue the lawe of God, but with the flesh the lawe of sinne. There is then no condemnation to the which are graffed in Christ Jesus, which waketh not after the flesh but after the spirit, &c.

Wherefore since we are in Christ, we are in grace, and therefore is God pleased with our worke, which being given to us by faith and by the liberall spiritue, do proceede from an heart that loveth God the giver of them all. For John saith, This is the loue of God, that we keep his commandements. And his commandements are not greevous. For and also the reason thereof and faith, For all that is born of God overcommeth the world: now enere one is borne of God, that both belieue, as it is declared in the first of John.

By which it is easy to reconcile these two places, which seeme at a first to be contrary. The lawes of God are heauie, which neather wee nor our fathers were able to beare. And, The lawes of God are not greevous or heavy to be borne. For they are not heauie to the faithfull which are in Christ, and to those which have the gift of God's spirit, that is, to those that are reconciled to God by Christ their Love and Saviour. Without Christ's faith in Christ they are most greevous and heauie to be borne by every unblesse. So the faithfull being stirred up by the spirite of God, doth voluntarily and of his owne accord do good to all men, so farre, as his ability doth suffer him, and will not in any case doo hurt to any man: not for because he feareth the punishment, that in the law is appointed for the disobedient, vain, and wrongfull dealers, but for because he loveth God. And so also he fulfillleth the Judicall law.

Here I know full well that you will make this objection and say, if the law be greevous, and that the fulfilling thereof hath a place in the saints and faithfull ones, what neede then I pray you the abrogating of the Lawe? What neede saith, and all the best divines to dispute to largely of the abrogation of the same? I will therefore say somewhat of the abrogation of the law, first generally, and then by parts particularly. But first of all these wordes of the Lord in the gospell must be heare into the head of every godlye bearer. Think not, faith hee, that I am come to destroy...
The law of God, which is the most excellent and perfect will of God, is for ever eternal, and cannot be at any time dissolved either by men or angels, or any other creatures. Let every man think that the law, so far as it is the rule howe to live well and happily, so far as it is the bylde wherein we are kept in the fear of the Lord, so far as it is a yicle to awake the dulness of our flesh, and so far as it is given to instruct, correct, and rebuke us men, that so far as I laye, it doth remaine unabrogated, and hath even at this day her commodity in the Church of God; and therefore the abrogating of the law consisteth in this that followeth.

I tell you that Gods commandements require the whole man, and a very heavenly kind of perfection, which whosoever performeth not, he is accursed and condemned by the law.

Now no man doth fulfill that righteousness; therefore are we all accursed by the law. But this curse is taken away, and most absolute righteousness is freely bestowed on vs through Christ Jesus. For Christ redeemed vs from the curse of the law, being made the curse, righteousness, and sanctification for us men. And so in this sense the law is abrogated, that is, the curse of the law is through Christ taken from the faithfull, and true righteousness is bestowed upon vs through grace by faith in the same Christ Jesus. For he is that blessed Seed in whom all the kinreds of the earth are blessed.

The word of God is a law unto the righteous; for Paul faith, By him every one that beleeueth is justified from all things, from which yee could not be justified by the law of Moses. Therefore the law is put for the curse of the law: or else the law of God is take for that which is broken of made manifest by the law, that is to say, is taken for sinne. For by the law commeth the knowledge of sinne.

Therefore the law is abrogated, that is, sin is taken away, not that it should not be, or that it is false in vs, but that it should not be imputed unto vs and condemned vs, for there is no damnation to the that are in Christ Jesus. For over the law is taken for the vengeance or punishment which is by the law appointed for transgressours. Therefore the law is abrogated, because the punishment appointed by the law is taken from the neckes of the faithfull behouers. For the law is not give to the righteous man. For Christ delivere the faithfull from eternal punishment whiles he being guiltlesse did suffer afflictions for wicked sinners.

Furthermore the Apostle faith: The fleshly mind is eniminity against God; for it is not obedient to the law of God, neither can be. But now this eniminity of Gods law is by faith pulle out of the hartes of the faithfull: and in stead of it is grafted in the fone of gods most holy will, so that in this sense also the law is faide to be abrogated, because the eniminity of the law is taken away. And therefore the Apostle comparthey that are under the law
The third Decade, the eighth Sermon.

God alone; not to match any strange Gods with him. This commandment did our Lord Jesus in the Gospels so earnestly urge, diligently teach, that we may perceive very well, that in it nothing is altered. The second Precept forbids the idolatry, that is, the worshipping & honouring of all manner images, whether they be the images of God himselfe, or of any of his creatures. But it is knowne that the Apostles in the doctrine of the Gospel did vse all means that they could, to banish and quie all vaine all kinde of Idolatry. Paul and John cry: Fly from Idolatry. And whereas Christ and his Apostles do most diligently teach us to sanctifie and glorifie God's holy name, they dotherby give their consent to the establishment of the third commandment, which doth forbid to defile God's name by taking it in vaine. The 4. alone of all the commandments, concerning the sanctifying of the Sabbath day, is of Augustine called Ceremoniall. But it must not bee simple under- standing to be Ceremoniall. For so farre forth as the outward worship of God requireth a certaine appointed time to be exercised in, and carrieth with it the sacrifices of the lawe, so farre, I say, it is ceremoniall: but in respecte that it teacheth to meete in holy assemblies to worship God, to pray, to preach, to bee partakers of the sacraments, and to offer spiritual sacrifices, therein it is externall and not ceremoniall. As I have before declared in the expostion of the Sabbath. The sixth precept touching the honour due to parents, Lord himselfe doth ratifie in the 15. Cap. of Matheus gospel: even as he doeth also very diligently teach the first against murder, and the seconch against adultery in the 5. Cap. of the same Gospel. The eight, which is against theft is

*The moral law is not abrogated.*

To bond slaves, and them that are free from the lawe to sones and children: to whom also hee attributeth the spirit not of bondage, but of adoption. For, for because ye are sons, saith he God hath sent the spirit of his sonne into your hearts, which crieth Abba Father, &c. To these may be added that the Lawe of God hath types and shadowes, and that the Ceremonies are very burdenome, even as also the whole lawe is called a poke. But nowe the sonne of God came into this world, who fulfilling the figures, showed to vs the verie truth, and did abolishe those types and shadowes: so that now no man can condemne vs for neglecting or passing over those Ceremonies or figures: and so agayne in that sense the lawe of God is abrogated, that is to saye, that kinde of government which Moses ordained, did come to nought when Christ did come: and his apostles began to teach. For they with our regard to the Ecclesiasticall regiment appointed by Moses, did congre-gate Churches, to which they taught not that kinde of regiment, which Moses had ordered. For they did constant ly receit the Priesthood of Aaron, the sacraments, the sacrifices, and choice of vayes, of meats, and of apparell, which Moses had taught his elder. And in deed of all those rites they preached Christ alone, and his two Sacraments, &c.

This is what I said hether, generally touching the abrogation of the law, and nowe againe I will more largely expound the same by seuerall parts.

The whole lawe is divided into the Patural, the Ceremonial, and the Judiciall lawes. The Patural lawe nowe is contained in the seuentie commandements, the first precept whereof both teach us to honour and worshippe one
renned by the Apostle, who giueth charge that no man deceueth his brother, and that no man feale any more, but that every one should labour with his hands, that he may have things necessary for himselfe, and be able to giue to him that wanteth. The ninth precept, which is for the hyding of the tongue, so that no lie be made, nor false witness borne against our neighbour, is by Christ himselfe and his Apostles confirmed so often, as they giue rules for the orderinge of the tongue, and charge every man to speake the truth to his neighbour. And they also do condenne euill lusts and affections, whereby they do not abrogate, but repair the tenth Commandement, which both forbid all manner of concupiscence.

Therefore the whole abrogation of the ten Commandements, so far forth as they are abrogated, doth consist in those pontes whereof I speake even now: to wit, that Christ in faith is our perfect and absolute righteouſnes, &c. The Apostle bearing witness thereto and saying, What the lawe could not do, inasmuch as it was weake throuth the fleshe, God having lent his owne sonne, in the similitude of sinfull fleshe, even by fin condemned finn in the fleshe, that the righteouſnes of the lawe might be fulfilled in vs, which walke not after the fleshe, but after the spirit. As is to be seen in the 8. to the Romans, I haue therefore discoursed the briefliſte of this matter in this place, because I haue at the full spoken of it in the tr call of the ten commandements.

I am nowe come to speake of the Ceremonials. These Ceremonialls were giuen and granted vntill the time of amendmente, to witte, vntill Messiah should come. Messiah is already come, therefore all the Ceremonialls, euyn to the comming, death, resurrection and ascension of Christ our Lord into the heauens, are come to an ende, and have no place any longer in the Church of the Christians. And yet there wee must, and doe make a difference betwixt the writings, concerning the Ceremonies, and the very things of the Ceremonies, that are set downe in writing, I mean, the very Ceremonies themselves, or actions that were used. For the writings concerning the ceremonies, which were set forth by the spirtie of God, are not taken away from Christians not abrogated, so that they may not be read, received, or used in the Church: as I declared in the second Sermon of the first Decade. For they are effectuall to instruct vs in Christ Faith, while in them we do behold the maner how Christ was preached & presfigured to the ancient Church of the holy fathers. Paul, verily did most significandy preach Christ out of the ceremonies, which no man will deny, that he readeth diligently his epistle to the Hebrews. For he doth wonderfully in that Epistle lay Christ and all his giftes before the eyes of all the Church. Therefore the Ceremonials both maye and ought to be reade in the Church, so yet that in them Christ be sought, and when he is found be aptly preached. And for that cause in the 5 & 6. Sermons of this Decade, where I handled the ceremonials, I annexed unto them certaine notes of the significations, that I might open a way for the studens of the scriptures and lovers of Christ, to go so farwarde as proceed in that kinde of argument. Nowe the ceremonials things or stubbe of the ceremonies, of which soe are many, how, the place, the time, the Sacrifice & what so ever els is like to these is utterly abrogated, so that henceforth they
are neither bled, nor have any place in the Church of Christ. This did Jerem-
my foze tell in the 3, chap. of his pro-
phers, saying, In those daies they shall 
make no more boaste of the arcke of 
the Lords couenaunt: no man shall 
chinke upon it, neither shall any 
man make mention of it: for from 
thenceforth it shall neither be visi-
ted, neither shall such things be done 
any more. By the Ake the Prophete 
meaneith those poynce of the Lawe, 
which are abolished by the comming of 
Christ. S. Paule in his Epistle to the 
Hebrewes, by the promise that God 
made to Jerem, saying: That hee 
would make a new couenaunt, both 
gather this observation, In that hee 
faith a new couenaunt, he hath wore 
out the first: for that which is wore 
out, and waxed old, is redy to vanish 
away. The same Apostle to the Ephes-
sians faith, Christ is our peace, which 
hath made both one, & hath broken 
downe the middle wall, that was a 
stop betwene vs, taking away in his 
flesh the hatred, even the lawe of co-
mandements conteined in ordinan-
ces, for to make of twaine one new 
man in himselfe. So making peace.E-
phes. 2. God verify fureed the Jews 
from the Gentiles, while hee chose and 
consecrated them to be a peculiar peo-
ple unto himselfe, not by calling of 
the worde only, but also by the Sacra-
ments. For there were Ceremonies 
prescribed and given, which, as a mid-
dle wall, betwixt the Jews and the 
Gentiles, should compasse in and con-
taine the heritage of his Lord: so that in 
the Ceremonies the more of difference 
did consiste, whereby the Jews were 
known to bee the lawfull heires of 
Godes good promises, whereas the gen-
tiles had no part of portion but Christ 
came into the world, to the intent that 
of two people, the Jews and the Gen-
tiles, he might make one Church, and 
therefore did hee breake downe the 
middle wall that parted them, that is, 
he did cleane take away the Ceremo-
niall ordinances, which were a stop 
betwixt them. For Christ in that cafe 
did the same, that Princes are wonte 
to doe, who when they goe about to 
bye two nations, that are at varia-
ance, into one kingdome, and under 
one authority, do first take away the 
diversitie of armes, which are the cog-
nizaunces of their auncient hatred, 
that when the cause of the remem-
braunce of the grudge, is taken from 
their eyes, they may the better agree 
betwixt themselues in minde and be-
hanour. For even so did Christ take 
away Circumcision, the Sacrifices, 
and all the Ceremonies, to the end, 
that of the Jews and Gentiles hee 
might make one church and fellow-
ship. Paule to the Colossians com-
pareth the ceremonies to an Obligation 
of hand-writing, whereby God hath vs 
bound, as it were, so that we can not 
deny the guilt. But he faith, that we 
were so delivered by Christ from the 
guilt, that the obligation of hand-writ-
ing was cancelled of vs in pieces. 
But by the cancelling of the hand-writ-
ing the debitore is acquited and sette 
at liberty. And therefore wee reade that 
at the death of our Loke, the baple of 
the Temple was toyme in pieces from 
the bottome, upp to the very toppe: 
that thereby all people might unver-
stand, both that sinnes were then for-
given them, and that the people of god 
was set at liberty from all the burthen 
and yoke of the Law. Therfor, when 
the wicked, lye-necked and disloyall 
people of the Jewe vs after the death 
of Chrif goe on to exercisize, proffane, 
and to obtusse to all men the cere-
monies,
monies, which were finished and abrogated at the coming of Messiah, then Christ, sitting at the right hand of the Father, did by the means of the Roman prince verily expose theiregie, and overthrow the temple, wherein they boiled. Which thing the prophet Daniel, and Balaam many hundred years before Daniel's time foretold and said should come to pass. Neither heretofore yet, but the space of 1500 years and more have they had any place to refuse, and set up against their city and temple. In Theodoretus and Rufinus we read, that in the reign of Julian the Emperor, the Jews with very great hope and presumption were about to build a new temple, and that they sought the foundation thereof in the place, where that temple stood, which was burnt by Titus, Son and general to the Emperor Vespasian: but Christ our Lord (who in the Gospel foretold out of Daniel's prophecy the desolation thereof, and did among other speeches say, And Hierusalem shall be trodden under foot of the Gentiles, till the time of the Gentils be fulfilled) did mightily repress their wicked endeavours, and hinder their labour for going forward, for when they had gathered and brought together many thousand bushels of lime and chalke, then sOElingly came a whirlwind with a wonderful noise and blustering, which scattered abroad and carried away the stone of stuffe by them provided. There happened also a terrible earthquake, by which all the buildings almost of the whole place were swept away and made even with the ground. Finally, when a great company, which were busy in the work, did the same night remain and take their rest in a certaine passage of Gallery near to the newe begun citie and Temple the whole building and roofe thereof falling downe on a sodaine, new at the number that were within the reach of thereof. In the morning, they which remained aline ranne together, to seek every man for his friend, among them that were slaine by the ruinous building; and when those terrors could do no good, nor turn them from their purpose, then sOElingly out of the trenches foundations, and roofes-houses hard by, where their tools and other necessaries lay, there sprang forth a fearful fire, which burne many that urged the work, and compelled the rest to take their heales. For in that one day it made sOEling sundrie times, and so at last repelled the stubborn rashnes of that stiffe-necked people. And for because these things should not be thought to have happened casually or at adventures, the night before the night following, there appeared in the sky a bright or glittering signe of the cross, and the garments of the Jews were filled over with crosles, not bright, but blacke, which could not be rived a way or wiped out by any paines-taking manner of means. They therefore in spite of their teeth and full stone against their willes, being compelled with those horrid terrors, fearfull judgments, and bitter plagues of Christ our Lord: so sooke the place, and sende every man to his house, leaueing the work undone, and openly confessing that Jesus Christ whom their forefathers had crucified, is a most mighty God, bowsoever Julian, with Pharaoh and the chief of the Jews did persevere still in their disloyalty and despightfull blasphemy against him and this holy church.

But bowsoever the Jews do euene at this daye abide in their wilfull subboznelle, the Loge bid from heauen declare
declare openlye enough, that bee is no longer delighted with the ceremoniall rites, because bee destroyed all the instruments, belonging to that auncient kinde of worchippe, and made the very shoy of that olde religion, I mean the temple, and Citie of Hierusalem, level with the ground. Touching the temple, the Lorde in the Gospell spake to his discipules, when they with wonderynge did behold it, and said: Doe yee not see all these things? verely I say vnto you, there shall not be left here one stone standing vpon an other. And again, weeping over the unthankfull citie he said, They shall not leave in thee one stone standing vpon an other, because thou knewest not the time of thy visitation. And now that all this was, woulde for woulde accomplished and fully finished, Iosephus an eye-witnesse of the same doeth largely testify in the 18. chap. of his 7. booke De bello Judaico. Even verely now I resolve you, that from one thousand and five hundred yeares ago vnto this present time, the Jewes never had any place guen them to build their temple up againe: whereby, if they were not before themselves, they might easilly gather, that the Messiah is alreadie come into the world, that he hath abrogated all the ceremoniall rites.

It is a verely tender, or rather no defece at all for the Jewes, to allledge the woorde of the Law, which are many times rehearsed, where the ceremonies are described. Yee shall keepe it for an everlastinge ordinance. For in this sence, Everlasting is taken for Long-lasting and bacheungeable, so farre forth as it hath respecte vnto the will of autboritie of mankinde. For the Lorde did with threatning of grievous punishmentes forbidd, that mankinde unapuissednesse should chaunge to abrogate the holy Ceremonies.

And yet since he did ordain those ceremonies untill the time of amendment, he doth neither now nor yet incurre the crime of unconstance, when he doth change or take away the ceremonies according to the determinate purpose, which he intended from the beginning.

Doeuer, so long as the thing signified, dooth not decaye, and that the shadowe onely of momentarie figure dooth vanish away, it is alreadie certaine that the Ceremonie dooth yet remaine in full effect and substance.

The whole man doth live for ever, and yet the things that are temporall or corruptible in him, doe perise in death, and are abolished in his clarification.

But that all these things may appeare as clear as the day lyght, I will particularly runne through and touch the most notable sorts of Ceremonies. That the Priestlye abrogated, it is evident by the wyords which the Apostle citeth out of Dauid saying, The Lorde hath sworne and will not repent, thou art a priest for ever after the order of Melchisedech. Christ therefore is the one and only highe Priest, and that to an everlastinge Priest, having an immutabe priestlyhood, which cannot by succession fallie from him to any other man of Aungell. For hee nowe standing at the right hande of the father in heuen, the very true temple, which was presfigured by the tabernacle & temple at Hierusalem, doeth make intercession for vs, & doth all the offices of an high Priest: Of whom the apostle of Christ, Saint Paule doth speake very largely in his epistle vnto the Hebrewes. This Christ Jesus our high priest hath consecrated all the saithful to be Kings.
and Priests unto himselfe. And yet the standing he doth oppose Priests of the Church, by doctrine and examples to instruct the Church, and to minister the sacraments, I mean not those old and ancient ones, but those which the Lord hath substituted in stead of the old ones. What doctrine they must teach he doth expressly declare. The mystical office and garments of the Priesthood, he neither did command to his Apostles, nor leave to his Church, but took them away with all the ceremonies, that are called the middle wall between the Jews and Gentiles. The Lord himselfe and his Apostle Paul will have the favours of the people clad with righteousness and honesty; and doe precisely remove the Ministers of the Church from superstitie and secular affairs. They doe also appoint stipendes for the Ministers to live upon, yet not those which the lawe allowed them, but such as were most agreeable and convenient for the state and condition of every Church.

The Lord left the place to serve and worship God in, free without exception of binding to ancie one prescribed or peculiar place, when in the Gospel after John he said, The houre shall come and is already, when the true worshippers shall worship the Father neither in this mountaine nor at Jerusalem, but in the spirit & in truth. For such the Father requireth to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth. The Apostle followed the Lord in this doctrine, and said, I will that men pray in euerie place, lifting vp pure hands with our anger. Neither did the Lord in vaine as I thought you even now, suffer the Temple to bee vterly overthrown, considering that at his death he had rent the vailie thereof. And yet for all that, the Ecclesiasticall assemblies are not thereby condemned. Of which I speake in the exposition of the 4th precept. Remember that thou keep holy the Sabboth day. Surely the tabernacle and the temple bare the type of the Catholique Church of God, out of which there are no piaiers nor oblations acceptable to the Lord. But the Church is extended to the two ends of the world. And yet it followeth not thereupon, that all are in the Church, which are in the world: they alone are in the Church, which through the Catholique faith are in the fellowship of Christ Jesus, and by the agreement of doctrine, by charity, and by the participations of the sacraments (vulks some great necessitie hinder them) are in the communion of the holy Saints. But they burn incense and sacrifice in high place, whosoever seeketh after any other sacrifice, then the one and only oblation of Christ Jesus, or looke for any other to offer their piaiers to God the father then Christ alone, as they are taught by the mouth of the Passo, sincerely preaching the word of God.

Moreover, the Church of God hath no neede now of any arke, any table, any sheepe bread, any golden candlestick, any Altar either of incense, or burnt offerings, nor yet of any brasen laver; for Christ alone is all in all to the Catholique Church, which church hath all these things spiritually and effectually in Christ Jesus, and can seek for nothing in any other creatures, intemately that if it perceiue any man to bring in again either these or such like ceremonial instruments, it doth sharply rebuke & bitterly curse him, for his unwarranted rashnesse, & blasphemous presumption in the Church of Christ.
The third Decade, the eight Sermon.

For what neede hath the Church of shadows and figures, when it doth nowe enjoye the thing it selue, euyn Christ Iesus, whose shadow and figure the ceremonies bare? Pogoure the church hath signes enough, in that it hath receiued of Christ two Sacramentall signes, wherein are contained all the things, which the old church did comprehende in sundrie and verye many signes.

Furthemore hee bache lefte the holy time to worshippe God in free to our choyce, who in the Gospell faith: The Sabboth was made for man, not man for the Sabboth: therefore the sonne of man is Lord also of the Sabboth.

And the Apostle Paule faith: Let no man therefore judge you in meat, or drinke, or in parte of an holye daye, or of the new Moone, or of the Sabbothes, which are the shadowes of thinges to come, but the bodie is of Christ. Of the christians Sabboth I spake in the exposition of the fourthe commandement. As for the newe Yorres they are not solemnized by the churche of Christ, insomuch as it is taught by Christ to attribute to God, not the beginning of Penteехes onely, but the whole yeare also, and the commodity thereof, with the light of the Sunne, the Moone, and all the starres in heauen.

Pogoure the christians doe celebrate their Pasheuer more spiritually then bodily: even as also they doe solemnize their Pentekeh of Christiunride. For as he sent his spirit vppon his Disciples, so doth hee daily send it vppon all the faithfull. And that is the cause that in the faithfull the alarme is stricken,Is by to encourage them as foudeir to skirmish with their enemies. For the flesh luytereth agaynst the spirtue, and the faithfull are dailye assaulted and prouoked to battell by the world, & by the Direll the prince of the world. Furthemore the Feast of propitiatiou being once finished vppon the Cross endureth for ever: neither doe the Saintes anye more lende out a scape-goate to bear their sinnnes into the desere . For Christ our Lord came once and was offered vp, and by his sacrifice tooke awaye the sinnnes of all the wyolde. Finally, since the faithfull do daily consider and beare in their minds, that they have no abiding place in this transtemp world, but that they looke after a place to come, they neede not as the Jews did, once a yeare to celebrate the feast of Tabernacles, In like manner the faithfull doe no more acknowledge anye peare of Jubile. For Christ came once and preached unto vs that acceptable pear.euen the Gospell, whereby it is proclaimed, that all our sinnnes and iniquities are clearely forgiven vs. For doth Christ himselfe interpret it in the fourth of Saint Lukes gospell, taking occasion to speake of it, out of the six chappier of Claire Prophesse. And thus the holy time and Festivall dayes are abrogated by Christ in his holy churche: which notwithstanding is not lefte vestiture of any holy thing, of necessarie matter.

But nowe because this present peare, wherein this Booke is frst of all printed, in the peare of Grace, one thousand five hundred and fiftie, and acording to the Romish tradition is called the peare of Jubile, I am therefore compelled as it were of necessitie, to make a little digression, & speake somewhat of the Romish Jubile.

I do therefore call it the Romish and not the christian Jubile, because as I helved you euon nowe, the church of Christ after oure redemption
The vse, fulfilling, and abrogation of the law.

wrought by Christ, and preached by the Gospel, both neither acknowledge nor receive any other yere of Jubilee. In the ancient Jewish yere of Jubilee ther is to be considered the meaning of the letter, and of the spirit. * According to the letter, bond-men were set at libertie, and lawfull heypes did receive agayne their patrimonie and possessions, which either was chun-

ge away, or otherwise gone from th. The meaning of that order as it could not be brought againe into all King-
doones in these latter yeres without the trouble of all estates, so it is little set by, and the care of the oppressed, ver-
tely neglected by the holy popes, who now of late brought in the yere of Jubilee, and preached it unto the foolishe world, not for any zeal they had to help the oppressed, but for the desire they had, by robbing the world, to augment their owne treasures.

*The spirituall and hidden misde-
erie of the Jubilee did commend unto them of olde the free remission of all sins through Christ by faith in Christ; which free grace can not without re-

proch to Christ be otherwise preached then it hath ben already taught by the holy Gospell.

Therefore the church was without the observation of any yere of Jubilee by the space of one thousand & three hundred yeres after Christ his incarn-

ation, at last by Saint Bonifacius the eighty of that name Bishop of Rome, who firste of all invented that wicked ordinance. For Platina in his life of that Bonifacius saith: This is he that first brought in the Jubilee, in the yere of Christ 1300, wherein he granted full remission of all their sinnes to as ma-

ny as visited the See Apostolical, and the same did he order to be obser-

ved every hundreth yere. So then the church of Christ was without this Ju-

bilee, without peril of salvation, by the space of one thousand & three hundred yeres. And therefore may we also bee 

without it without all peril and dam-

mage, peace, to our great profit and com-

modity. For if our Romanists go on to obtrude it to the world as a thing ne-

cessarie to salvation, then shall they condemn the universall church, which was before Pope Boniface his tyme, who first brought in this unacquainted Jubilee. Thus we are so far from not being able to be without it, that wee

ought by all means possible to deteste and abhore it, as a very wicked and blashphemous ordinance, considering that wee have to beleve that the Ju-

bile is vterely abrogated by Christ, & all that all sinnes are freely through Christforgiven to all that beleve, in what place of the world so ever they live and are conservate in.

This Pope Boniface doth to his false promise and unpure place annexe the remission of sinnes. Now I doubt whether this blashphemous Antichrist could doe any thing more horrible and more annoynt the honour of the Saviour. For therein is defiled the glory of the onely begotten sonne of God, who is the onely health of all the world.

Therein is defiled the salvation of many thousands, for which Christ dyed upon the cross. And therein also is defiled the glory of Christians saith, by which alone we are made parrakers of eternall salvation. This ungracious and wycked Pope was hee, of whom we that common Proverb be runneth: Hee entred like a woollie, hee reigned like a Lyon, and died like a dogge. For verily to blashphemous an Ordinance was worthy of such an author. So fou-

lifie a people was worthie of such a Pastor. And so vniclye and a Pope Was
was worthy of such an ene. Platina writeth that in that yeare of Jubilee, there came to great heapes of people to Rome, that although the citie were indifferently large enough, yet one man could not, for throng, passe by another. For the world will needs be deceived, if it were not so, they would give eare unto the Lord which exeth.

O all ye that thirst, come to the waters, and ye that have no money drawe nigh. Why spend ye your money upon a thing of naught, &c. Eph. 5:5, and John 4:7. How all the while that the world was set thus on madding, the righteous Lord was not a sleepe, noz yet didd dissemble, howe much they displeased him with that dulelshfe intencion. For the very same yeare he stiered upp Orthoman the Patriarch and first founder of the Turkish empire, by whose meanes he did notably scourge the churches of Rome, and the corrupt manners that were crept into Chiffenome. A fewe yeres after, succeeded Clement the first, Paul the second, and Sixtus the fourth, as wickerd men as he, as is to be found in the histories of their lives, who changed the yeare of Jubily from every hundredth to every fiftieth yeare, and lo at last to every five and twentyth yeare, that so they might succke the moore advantage out of mens fool•shnelse. But now to the watter againe.

The Sacraments also of the auncient Jews are flatly abogated, and in their places are substituted neue Sacraments, which are giuen to the people of the newe covenauete. In stead of circumcision is Baptisme appointed. The Apostles in the Synode helde at Hierusalem, did oppose themselves against those, which were of opinion, that circumcision was necessarie unto salvation, and in that counsell they allowed of Paules doctrine, who both thought and taught the contrary. For Paul in one place saith; Loc I Paule say vnto you, that if you be circumcised, Christe shall profite you nothing.

For I teellis to every man which is circumcised, that he is a debtor to the whole lawe to do it. Christe is made of none effect to you: as many of you as are justiﬁed by the lawe are fallen from grace. Neither is it right or conveniente that in the church of Christ there should remaine to blowe a sacrament as circumcision was, when once that blood was shed upon the crose, which saavedeth and taketh away the blood of the olde Testament.

In steeve of the Paschall lambe is the Lords supper opeined, which by another name is called the Eucharist or a thankel giving. For to the Lord himselfe in Luke expoundeth it, saying, that he did then eat the last passover, with his discipules, at the ende whereof he did immediately ope the Sacrament of his body and blood, which he bidde them to celbrate in remembrance of him, untill he returne to judgement againe.

Therefore the Lord lefte the Supper to be an unchangeable sacrament, untill the ende of the world. Where- over, that all sortes of Sacraments contained in the Law are utterly abogated, no man I suppose, will once dempe, which both but consider, that both the Temple and the two Altares with all the holy instrumentes, are utterlyuerethpowne and come to nothing.

I told you that those sacrifices were remem-
The vse, fulfilling, and abrogation of the law.

remembrance of sinnes, and types of figures of the cleansing and atonement that was to bee made by Christ Jesus. Therefore when Christ was come and offered vp the sinnes of all the worlde, then verily did at the Sacrifices of the ancient Jews come to their ending. For where there is a full and absolute remembrance of sinnes, there is no longer any Sacrifice for sinne. But in the new testament there is a full remembrance of sinnes: therefore in the newe testament there is no longer any Sacrifice offered for sinnes, for Christ is only and alone in stead of all the Sacrifices. For he was once offered vp, and after that is offered no more: who by the once offering up of himselfe hath founde eternall redemption: so that all which be sanctified, are sanctified by none other oblation, but that of Christ upon the crosse, made once for all.

Therefore Christ, being once offered upon the crosse for the sinnes of all the worlde, is the burnt offering of the catholique church: he is also the meat offering, which seeth by with his flesh offered upon the crosse, unto eternall life, if we receive and feeme on him by faith.

Moreover, he is the drink offering of the churche, which with his blood dooth quench the thirst of the faithful unto life everlasting. He is the purging and daily sacrifice of the church: because he is the lamb of God that taketh away the sinnes of the worlde.

His death and passion cleaneth all men from their sinnes, their errors, and iniquities. Finally he is the church's sacrifice of thanksgiving: because by Christ we offer praise to God, and by Christ we render thankes unto the Lord.

To conclude, the onely supper of the Lord which we call the Eucharist, containeth in it all the kindes of ancient sacrifices, which ar in effect but of two lozes, to wit, of purging, and of atonement, as those which were offered for sinne: as else of thanksgiving, as those which rended thankes, and offered praise unto the Lord. Nowe, the supper is a testimonie, a Sacrament, and a remembrance of the body of Christ which was given for vs, and of his bloud that was shed for the remission of our sinnes. For the body & bloud of our Lord, which were but once offered upon the crosse, and neither can not ought to be offered any more of men, are not sacrificed a freshe in the celebration of the supper: but in the celebrating of it, there is reiterated a remembrance of the thing, I mean of the oblation, which was but once made, and in once offeringe was sifficient.

Again, in the supper we render thankes to God for our redemption, for which also the unier salt church dooth offer praise unto his name. Wherefore the supper of the Lord doth comprehend the whole substance and matter, which was prefigured in those ancient Sacraments: so that in that point the church is not destitute of any good or necessary thing, although it be no linger receiveth those sacrifices of the elder church.

Yea, they ought not any longer to be solemnized in the church, because (where they were nothing els, but the figures of, and Sacraments of Christ to come) the church doth now believe and that rightlie too, that Christ is already come, and that he hath fulfilled and accomplished all things, as we read that hee himselfe did restitute when on the crosse he cried, saying: It is finished.

Moreover, all sovves are come to Vows ab-
The choice of messes abrogated.

The third Decade, the eighth Sermon.

The bowes consist, are vanished and gone. Likewise the discipline of the Hazerites is now decayed, because the Temple with all the Ceremonies belonging therunto is vaded away.

There remaineth still in the Church a Christian and moderate discipline, but not that which is described in the Law. And the Saints doe performe to God the bowes which they have made in the church, not contrary to faith and godliness. But they are sparing, wary and very religious in making bowes. For what have we to give to God, which we have not first received at his hands; and to the performinge of which, we were not bounde before in baptism.

Chrift doth not distinguishe betwixt cleane and uncleane in the Gospel, as Moses both in the Law: That saith hee, which entereth into the mouth deseth not the man, but that which commeth out of the mouth. And the Apostle Paul exply lay that to the clean, all things are clean. And like to this he speaketh much in the fourteenth to the Romans, and in other places no. In his Epistle to the Colossians he saith: If yee bee dead with Christ from the rudimentes of the world, why as living in the world are ye led with traditions, touch not taste not, handle not: all which doth perish in abusing: And so saith. To Peter also it is said: What God hath sanctified, that call thou not unclean. Therefore whereas in the Synodall Epistle he saith by the Apostles in the fifteenth of the Actes, both bloode and strangling is forbidden and crompted from the meat of men, that communion was not perpetuall, but momentarie for a time only, for it pleased the Apostles for charitie sake, to beare charitie with the Jewish nation, who otherwise would have bene too stubborne and self-willed. The Jews at that time did every day so receive the reading of the Law, which did expressly forbid to eat bloode and strangling, as if the preachinge of the Gospel had not begun to be sowe among them, and therefore they could not but bee greatly offended, to see the Gentiles so laudably to use the things prohibited.

Wherefore the Apostles would have the Gentiles for a tyme to absteyne from the things that otherwise were lawfull enough, to see if they would doe by that means they might winne the Jews to the faith of Christ. For the Epistles which Paul wrothe a fewe years after the Counsell at Hierusalem, do sufficiently argu, that the decree of the Apostles against bloode, and strangling was not perpetuall. But the Commandements given against things offered to idols, and against fornication (in venge whereof the Gentiles thought that they did not greatly offend) are perpetuall, because they be morall, and of the number of the tenne Commandements. But of that matter I have spoken in another place.

And nowe, because I am come to make mention of the Synodall Decree ordained by the Apostles and Elders of the Counsell at Hierusalem, I thinke it not amiss to recite unto you (declarde before) as a conclusion to this place, the whole Epistle sent by the Synods, because it doth bear an evident, full, and briefe testimony that the law is abrogated after that manner which I have declared. Nowe this is their Epistle or constitution: The Apostles and Elders, and brethren, send greetings unto the brethren, which are of the Gentils, that are in

Antio-
Antiochia, Syria, and Cilicia. For as much as we have heard that certain, which departed from vs, have troubled you with words, and cumbered your mindes, saying: ye must be circumcised, & keepe the law, to whom we gaue no such commandement: it seemed good therefore to vs, when we were come together with one accord, to send chosen men vnto you, with our beloved Paul & Barnabas, men that have iopered their liues for the name of our Lorde I E S V S Christ. We have sent therefore Judas and Silas, which shall also tell you the same things by mouth. For it femed good to the holy Ghost and to vs, to charge you with no more then these necessarie things, (that is to say,) that ye abstaine from things offered to idols, and from blood, & from strangled, and from fornication: from which if ye keepe your sclues, ye shal do well. So fare ye wel. This is word for worde the Catholique, the Synod, Apostolique, and Ecclesiastical Epistle of the Counsel held at Hierusalem, both briefe and easie, for as the speche of truth is simple, so alfo may true religion and Christian faith bee easily layd downe in very few and evident words.

Immediately in the beginning after their accustomed manner of subscribing and inscribing their Epistle, they doe out of hande fal to and touch the false Apostles, with whom Paul and Barnabas were in controversy, and to declare what kind of doctrine that of the false prophets was, which they had till they preached unto the churches, as the catholique, true, and Apostolique doctrine, to wit, that they which wilbe laied must be circumcised and keepe the law of Moses.

For they thought not that faith in Christe without the helpe of the lawe, was sufficient enough, to ful and absolute justification. They made their boats that they were sent from Hierusalem by the Apostles and disciples of the Lord, who did all with one consent teach the same doctrine, that they did preach, and they saide that Paul with his companion Barnabas alone, did scoff at such doctrine abstaininge, touching faith which sufficeth without the works of the law.

Wherefore the Apostles freights wayes after the beginning of their Epistle do declare what they thinke of such false Teachers and their unwarranted doctrine: Wee confesse, face they, that those false teachers went from hence out of Hierusalem, but we deny that they wer either sent or instructed by vs. For we gaue no commandement to ance such. And so they doe testifie, that it is utterly false, which those fellows taught, to wit, that the Apostles and Disciples of the Lord did preach: That the lawe is requisite to ful justification. Yea they doe yet go on more plainly to declare what the doctrin of those false apostles was, They trouble you (saie they) wyth words, & cumber your mindes, commanding you to be circumcised, & to keepe the lawe. The summe therefore of their doctrin was, that unless a man were circumcised & did keepe the lawe, he could not be saved. Whereby they did asserbe saluation to the keeping of the Lawe, or to the merit of their workes. Unto this doctrine the Apostles doe attribute two perillous effectes. The first is: They trouble you with wordes. They bee wordes & face the, which do rather amaze, then appease comfort or pacifie your mindes, yea, they do trouble you to, that ye cannot
not tell what to believe, or where to trust, and do moreover stirre by strife and discords, and lattting among you. To these words of the Apostles, doth Paul answer to have alluded in his Epistle to the Galatians, saying, I marvel that ye are so soon turned from Christ, which called you by grace, vn-to another Gospell, which is not an other Gospel in deed, but that there be some which trouble you, & intend to pervert the Gospel of Christ. The latter effect is. They ruber of weake your minds, for they which lean to the lawe and to workes, have nothing stable ofsteadfast in their minds. For since the lawe requireth a moke crasse and absolute righteousness, and doth thereby hit, because such righteousness is not found in vs, therefore those minds are weakened and subverted, that are taung to lean to the works of the lawe which Lawe no man doth keep as of right he ought to do. Therefore Paul to the Romane faith: If they that do belong vnto the lawe, are heires, then is faith vaine, and the promise made of none effect. And immediately after againe: Therefore the heritage is given by faith, as according to grace, that the promise may be sure to all the seed, &c. The false Apostles therefore did subvert and weaken vmpudes, by teaching that salvation is gotten by the lawe, which verily is a greuous judgement against those which with them doe teach the like.

Then also they doe with like libertie goe on to the other side, to shewe their opinion of Paul and Barnabas for, they doe adore them as their messengers with a most holy testimonial, to the ende that they may among all men have the more authority, and that all men may understand, that betwixt them twaine, and the other Apostles there was a full agreement and content of doctrine and religion: We beeinge gathered together with one accord, say they, have sent messengers vnto you, Lohere, of the false Apostles they testified, that they sent them not, nor gave them any commanuement: but these men they sende, and do with one accord give them a commanuement.

But who be they whom they sende? our beloved Paul & Barnabas which have iopered their liues for the name of Christ Jesus. These twaine are most choice Apostles and holy, glorious Parties, our dearly beloved brethen, being of the same Religion; doctrine with vs, who have declared what their liues and doctrine is, by their manifold vertues, and manifold suffering of peril and dangers.

But for because Paul and Barnabas were themselves no small doers in that controversy and disputation, there were joined to them two other chosen men, Judas and Silas, to the ende that they might indifferently without suspiion declare the thinges which in the Counsell were alledge for both sides, as I meane to shew you in the expostion of the generall Decree.

For now they doe in few wordes comprehend the very decree of the whole and universall Synode, in the laying down whereof they doe first of al name the Author of the decree, saying: It seemed good to the holy Ghost, and to vs. They first set downe the holy Ghost, & then theesclues, making him to be the Author of truth, and themselves to be the instruments by which he worketh. For he worketh in the Church by the ministry of men.

But mens authority without the inspiration of the holy Ghost is none at all.
Therefore do the Apostles very significantly say: It seemed good to the holy Ghost and to vs. That is, after that we were assembled in that synode to create of the matter of inustification and of the Lawe (about which things Paul and his adversaries did stand in controversy) we followed not our owne judgements, neither did we use proofs of our owne inventions, but searching out and hearing the doctrine of the holy Ghost, wee vpon his warrance write this into you.

In the second place they do set down the summe of the decree, saying: That we might not charge you with greater burthenes than these necessarie things, (that is to say) that ye, abstaine from things offered to Idols, and from blood and from strangled, and from fornication. Therefore, say they, the doctrine of the Gospel which Paul hath hitherto preached with vs, is sufficient to the obeyeing of life and salvation. We intende not to laye any greater burthen upon you then the doctrine of the Gospel, and abstinance from those few things. In which sentence they seeme to have had an eye to the opinion of Saint Peter, who in the counsell said: Yee knowe that I beinge called by God, did gee to the Gentiles & did preache to them salvation through the Gospell. Yee knowe that to the Gentiles, beinge neither circumcised, nor keepinge the lawe, while I preached to them faith in Christ Jesus, the holy Ghost was giuen from above, so that their heartes were purified of God himselfe by faith, not by the Lawe, and that they were made heirs of eternal life.

And vpon this he inferreth: Now therefore why tempt ye God, to laie vpon the Disciples neckes a yoake which neither wee nor our Fathers were able to beare? But we believe that through the grace of the Lorde Jesus Christ we shall be saued, even as they.

See here, Saint Peter called the lawe a burthen and a yoake: and therefore where the Apostles say, that they will not lay upon the church any greater burthen, they doe thereby signifie, that the law is flatly abrogated.

They doe therefore set the church free from the burthen of the lawe: and doe acquite it from all burthenes like to the lawe.

We now doe gather by those words of the Apostles, that those burthenes and innumerables Ceremonies, which the Church hath receiued by counsels and Synods since the time of the Apostles, were uniuilfe and againste the Apostolique spirit then layd vpon the church, and at this day wickedly receiued and defended in the churche. For they in expresse wordes saide: It seemed good to the holy Ghost and to vs to burthen you with no more, then these things necessary.

But if any man objecte and say that those Ceremonies were for the rudenesse of the people laid vpon the churchees neckes, as a rule of instruction to guide or teach them by. His answere is, that that kind of instruction is cleare taken away, which wholesome goeth about to reduce, he desieth nothing els but to bring in Judaisme againe. God knew very well what kind of church that would be, which he purposed to gather together of Jewes and Gentiles, and yet he abolished those external ceremonies.Now, who saith better know then God, what is expedient, or not expedient for his church? therefoe the things that he abolished, were not
were not expedient for the faithful, whereupon the Apostles did rightly & very well pronounce: It seemed good to the holy Ghost and us not to lay upon you any greater burthen. Let them therefore be ashamed of their doings, which lay so great a burthen upon the shoulders of the Church, that otherwise ought to be most free.

Now also here is added the conclusion of the sentence: Than these necessarie things, (that is to say) that ye abstain from things offered to idols, &c. In these words they had an eye unto the sentence of S. James the Apostle and brother of the Lord: for he confirming & allowing of Saint Peter's opinion touching justification by faith, and the not laying of the law upon the Gentiles neckes, doth allegre a testimo-

The same Prophet did also sozetell a reason how, and a cause why the Gentiles should be received into the Church, not for Circumcision sake, nor yet by the help of the lawe, but by grace through faith. For he saith: The remnant of the men shall seeke after the Lord, &all the heathen vpon whom my name is called, sayeth the Lord which doth at this: all these works of God are known to him from before the world began. Loe here, they shall seeke the Lord, and shall be received into his fellowship, vpon whom his name shall be called.

This phrase of speech doth signifie that they which are elect shall see the sonnes of God. For vpon them the name of the Lord is called, which are named the sones of God, and are his elect. Howe the whole Scripture attributeth that to faith. By faith therefore we are made the members of the Church and sones and heires to God our maker. But if any man do mur-

Now upon these words of the Prophet, Saint James (subscribing as it were to Saint Peter's opinion) doth gather and inferre: Wherefore my sentence is, that wee trouble not them which from among the Gentiles are turned to God: That is to say, I thinke that they are not to be molested or charged with the obseruation of the law. But lest the Gentiles once hearing that the law was abolished, should thereby thinke that they might freely do whatsoever they would, & so by that means abuse their libertie, and also against al charitable desire and give offence unto the Jewish hyphen. Therefore Saint James adverseth: But I thinke it best for us to write vnto them, that they abstaine from all things of idols.

From some certaine things must the Saints abstaine.
red that those sacrifices were nothing, that they did neither good nor harme: and therefore that Christians might with a safe conscience bee partakers of them. But Saint James and Paul also 1.Cor.8.9.10. wil have the heares turne to abstaine utterly from the worship of Idols, that is, from the Idols them-selves, and from those things which are in the Idole temples offered to faile and fainted Gods.

Moreover he aduerteth, Let them beware of fornication. The Gentiles verily did by good laws forbidde the adulteries & defilings of virgins, and matrones, with verie harpe punishment supposing the violent desoulers of honest women: but they thought it a verie light and in a manner no fault at all, for such to commit wherewith, as did of their owne accordes set their chastitie to sale: or if an unweeded man should haue to doe with a fiddle woman: and therefore the Apostle James even as Paul also 1.Cor. 6. and 1. Thess. 4. doth verie severely require the holp and pure use of the bodie, without all filthie and uncleane lustines, Last of all hee will eueth the Gentiles to be restrained of eating bloud and strangled. He aduerteth the cause why, and saith: For Moses of olde time hath in every citie them that preach him in the Synagogues, where hee is reade every Sabbath day.

Of which constitution (touching bloud and strangled) I speake somewhat, before that I made this same digression.

Nowe therefore since the matter is at that point, it is eviuent that they are without a cause offended with Saint James, which thinke that he did without all right and reason make & publish this decree, and that the fruite of that Synod was very perillous, nothing wholesome, & flatly contrary to Christian libertie. For it is assuredly certayne the meaning of James did in no point differ from mind of S. Paul who nevertheless did very well praise-worthily say: Let vs follow the things that make for peace, and things wherewith we may one edifie an other. Destrue not the worke of God for meals sake, All things are pure, but it is evil for that man that eateth with offence. It is good neither to eat flesh nor to drinke wine, nor any thing whereby thy brother stumbleth or faileth, or is made weake, &c. Romes 1.4.

It is also most certayne, that Saint Paul who was so sharply set to defend the Christian libertie that hee withstode Peter openly at Antioch, would not have bene behinde hande to refust Saint James, if he had thought that this constitution, either had bene, or should be prejudiciall to Christian libertie.

Verily he woulde neither have preached no, yet commended this tradition of the Apostles to the Churches of the Gentiles, if hee had not thought that it had bene both wholesome and profitable for them all to embrace But hee did preach and comendde it unto the Churches, as is to bee seene in the 16. of the Acts: and therefore is Saint James without a cause murmure aginst of some, because hee so bad to eate bloud and strangled.

Finally, the conclusion of their Epistle is: From which if ye keep your felues, ye do well, So fare ye well. They praple that abstinence, and teach it as a good worke, because it is also commended to vs in all the scriptures.

Thus have I digressed, not far from...
trust from our purpose, to speake of the decree of the Apostolique Synode held at Hierusalem. And thus much at this time touching the abrogation of the ceremoniall lawes.

It remaineth here for mee to say somewhat concerning the abrogation of the Judiciall lawes. Nowe therefore the Judiciall lawes doe seeme to be abrogated in this sense, because no Christian common weale, no Cicer, of kingdome is compelled to bee bounde and to receive those very same lawes which were by Moses in that nation, according to the time, place, and state, published and set out of olde. Therefore every countrie hath free libertie to vse such lawes as are best and most requisite for the estate and necessitie of every place; of every time, and persons: to per that the substance of Gods lawes be not rejected, trodden downe, or utterly neglected. For the things which are agreeable to the lawe of nature, and the ten commandements, and whatsoever else God hath commanded to be published, must not in any case be either cleane forgotten or lightly regarded. Nowe the ende whereunto all these lawes doe tende, is, that honestie may flourish, peace and publique tranquilitie be firmly maintayned, and judgement and justice be rightly executed. Of which because I haue at large disputed in the exposition of the precept, Thou shalt doe no murther: I will here haue conteue to be so much the briefer.

The holy Apostle Paul commandeth to obey the Magistrate: hee alloweth of the authecitye of the two, which hee confesseth that the magistrate hath not in vaine receiv'd at the hande of GOD. And therefore he did not, but so much finde faulte with the election of the Magistrate, the use of the two, the execution of the judgement and justice, nor with byright and civil lawes.

Now wholesoever both confere the lawes & constitutions of princes, kings, Emperours, & Christian magistrates, which are to bee founde either in the Code, in the booke of Digestes, of Pandectes, in the volume of newe Constitutions, or else in any other booke of good lawes of sundrie nations, with these Judiciall lawes of God, hee must Needs confesseth that they drawe verie neere in likenesse, and doe verie well agree one with another. Justinian the Emperor forbadde by lawe either to sell other wise to make away the possessions of the church, and things consecrated unto God. For hee confesseth and dooth maintain the catholique faith the Emperors Gratian, Valentin., and Theodosius, did make a most excellent holy law. Confirming the great gaine charge to Taurus one of the lieutenants to shut the Idols temples, with the twoone to destroy such rebels as went about to set them open, and to sacrifice in them. That lawes were made for the reliefe of the poore, and that kings & Emperours had a care over them, it is to be seen in more places than one of the Emperors lawes and constitutions. It is verie certaine that whosoeuer readeth the Code, lib. ivi. 2. shall finde much matter belonging to this argument. For the honest training up of Children, and the liberall sustening of aged parents, there are very commendable lawes in the books of the heathens. Concerning the authentike that parents haue over their children, there is much and manifold things to be found in writing: likewise of wedlocke, of incest, & unnatural marriages, Honorius, Arcadius, & many others.
The Vi, Fulfilling, and Abrogation of the Lawe.

 princes have made verie tollerable and laud of them that doe wel. And yet $423 hujujle Df P?(!cc2f vjuering iKftei^fjtobaueopeneiianD fermon^ to treatife four taken Canceof^oosiiuutciaU tbtngic^tobtcb $ooD placet! 10 peace require time, till, the pojcieine the memnest fermon xuem heco* xhem be man Wl tbio to the i^iuD^cement.
The third Decade, the eighth Sermon.

Verily there is no difference of the people, of the testament, of the church, of the manner of salvation betwixt them, among whom there is found to be one and the same doctrine, the same faith, the same spirit, the same hope, the same inheritance, the same expectation, the same invocation, and the same sacraments. If therefore I shall be able to prove that all these things were indifferent common to them of the old Church as well as to us, then have I obtained that which I sought, to wit, that in respect of the substance, there neither was, nor is any more than one Testament, that the old fathers are one and the same people that we are, living in the same church and communion, and saued not in any other but in Christ alone the Sonne of GOD, in whom also we look for salvation.

That they and we have all one and the same doctrine. I prove thus.

Our doctrine is the doctrine of the Gospel. But that the fathers were not without the same doctrine, it is evident by Saint Paul, who testifieth, saying: God verily promised the gospel of God afore by his Prophets in the holy Scriptures of his Sonne, which was made of the seed of David after the flesh, and hath been declared to be the Sonne of God with power by the spirit, &c. What could be said more plainly: The Gospel, which is at this day preached, was of old promised by the Prophets in the holy scriptures, to wit, that the Sonne of God should come into the world, to save all faithful believers. This Gospel also teacheth that the faithful are not justified by the worke of the lawe, but freely by grace through faith in Christ. Saint Paul saith: By the deeds of the law there shall no man be justified in his sight. For by the law cometh the knowledge of sin; But now is the righteousness of God declared without the law, being witnessed by the testimony of the law & the Prophets. The righteousness of God cometh by the faith of Christ Jesus unto all, and upon all them that believe. With Paul & Peter also both fully agree, where in the Synode held at Hierusalem he saith: Neither wee nor our fathers were able to beare the yoke of the lawe, but doe beleue, even as they, to bee saved through the grace of our Lord Christ Jesus. And so confequently in all other substantiall and materiall points there is no difference in doctrine betwixt us and them.

To proceeds now, they whole doctrine is all one, must of necessity have all one faith. For faith cometh by heareing, and hearing by the word of God. What doth that argue that Abraham and the rest of the holy fathers are set before our eyes as examples of faith for us to follow: we see that it is so in the holy Gospel of the Lord, and the sacred writings of the Apostles.

But who would give us such foreign examples to imitate, as do not concerne the thing for which they are given. Paul in many places, but especially in the fourth chap. to the Romans sheweth that faith must be imputed to vs for righteousness: as we read that it was imputed unto Abraham: now that faith of his was not another, but the very same faith with ours, which reflect upon the promise of God, and the blessed Sede.

For he calleth Abraham the father, not of those oneype which are borne of the circumcision, but of those also which walke in the steps of the faith, which was in Abraham before he was
The fathers & we have alone spirit.

The Vif. Fulfilling, and Abrogation of the lawe.

was cinctinse.Believers that all the confirmation of the Christian rule, I mean the Apostles 'Crede,' or articles of our believe is fetched out of the scriptures of the fathers of the Old Testament, which is undoubtedly a most manifest argument that their faith and ours is the very same faith.

They did believe in the Messiah that was then to come, and we believe that he is already come, and doe more fully perceive, and thereby see all that which was spoken of before in the prophets: as I will anon declare, when I come to shew the difference betwixt the two testaments,

That all one and the same spirit did governe our forefathers and the people of the newe covenant, who can doubt, considering that the spirit of God is one alone, and that Saint Peter both in express words testified that the spirit of Christ was in the Prophets: And Saint Paul also faith: Since we have the same spirit of faith, according to that which is writen, I beleued and therefore I spake, and we beleue, and therefore doe we speake. Therefore although the same Apostle both in another place say: that the faithfull have not received againe the spirit of bondage unto fear, but the spirit of adoption whereby they erie Abba father; yet both he not denote, but that the faithfull fathers had the same spirit that we have. For even they also cried to God as to their father, although they obtained it not by the lawe (which terrifies) but by the grace of Messiah.

Again the same Apostle faith: Whosoever are led by the spirit of God, they are the sonnes of God. Which sentence we may thus convert and say, that the sonnes of God are led by the spirit of God.

But there is none, unless it be such an one as never read the scriptures, which will deny that the ancient fathers were the sonnes of God, and were so called both by the Lord himselfe, and also by his servant Psalms.

What may be thought of that more, our that our forefathers were called Kings and Priestes, so consequently a royall priesthood, so a priestly kingdom? Which names Saint Peter applied to the faithful beleuers in Christ Jesus. Now such a kingdom & priest-houde cannot bee or consist without theunction of the spirit.

The holy Apostle John, I confesse in his Gospel-saye: The holy Ghost was not yet, because Jesus was not yet glorified.

But as hee spake not of the substance of the holy Ghoste, which is cœternal with the substance of the father and of the sonne, so he doth not altogether deny that the fathers had the holy Ghost. For in that place he spake of the excellent gifts, which, after the ascension of the Lord, was pouesd out upon the people that did believe. For John himselfe interpreting himselfe both immediately before say: These-words (whosoeuer beleueth on mee, out of his bellie shall flowe rivers of water of life) spake hee of the holy Ghost which they that beleue on him should receive.

The gifts therefore of the holy Ghoste was not at that time when the Lord spake those words so commonly and plentifully pouesd vpon all men, as it was vpon the faithfull after the glorification of the Lord Jesus. And verily our forefathers and the holy Prophets could not have so precisely and expressilly foxtolde all the
the mysteries of Christ & the Church, which the Evangelists and Apostles do testify to be now accomplished and fulfilled, unless in these Prophecies they had borne testimony by the same spirit, wither the Apostles were afterwards instructed. For it is a wicked thing for us to chuse that the Prophets and Patriarches did like mad men babble they knew not what, and speake such words as they themselves understood not.

Abraham sawe the day of Christ, and was gladde of it: for by that spiritual sight of his, he had and felt within himselfe a certaine kind of spiritual joy. How many times dodh David in the Psalms testifye that the service of God, and the holy congregation did delight him at the very heart: which words be bettered not so much for the joy that he had in the external ceremony, but for that he did by the spirit and by faith behold in these ceremonies the true Messiah and favour of the world.

And since it is evident that our forefathers were justified by the grace of God, it is manifest that that justification was not wrought without the spirit of God, though which spirit even our justification at this day is wrought and finished.

Therefore the fathers were governed by the same same spirit, that wee of this age are directed by. Of this opinion was Sainte Auguste, whose words (nearly beloved) I meane to recite unto you, for were, out of his second booke de peccato orig, contra Pelag, & celest. Cap. 25. Things to come, faith he, were foreseene of the Prophets by the same spirit of faith, by which they are of vs beleued to bee alreadie finisshed. For they, which of verie faithfull love couldste prophesie these things vnto vs, could not chose but bee themselves pertakers of the same. And whereupon is it that the Apostle Peter saith: Why tempt ye God, to laie vpon the Disciples neckes the yoke, that neither our fathers nor wee were able to beare? but wee believe that through the grace of the Lorde Iesus Christ we shall be saued, even as they: (Whereupon is it, I saie that Peter faith this) but for because they are saued by the grace of the Lorde Iesus Christ, and not by Moses lawe, by which dooth come, not the saluing, but the knowledge of sinne?

But nowe the righteousnesse of God is without the lawe made manifest, witnessed by the lawe and Prophets. Therefore if it bee now at this time made manifest, then mult it needes bee that it was before, although as then it were hidden. The hiding whereof was prefigured by the vail of the temple, which when Christ died was rent in peeces, for a signification that it was then revealed. And therefore this grace of the onelie mediatour of God and man, the man Christ Iesus was then in the people of God, but it was hidden in the as it were raine in a fleece, which God dooth separate vnto his inheritance, not of ducie, but of his owne voluntary will: but now that fleece being as it were wrong out, that is, the Jewish people being reprobated, it is openlie scene in all nations, as it were vpon the bare ground in an open place. Thus much out of Augustine.

Now also ther was set before the eyes of Israel, a carnall and temporall felicitie, which yet was not all that they held vpon.
For in that externall and transitory felicite was shadowed the heavenly and eternall happinesse. For the Apostle in the fourth and eleventh chapter to the Hebrewes faith, that the fathers out of that visible and temporal inheritance, did hope for another invisile and everlasting heritage. Neither was Christ to anie other ende so expressely promised them, nor the bles-sing and life in Christ for anie other purpose toplainte laide before them, nor Christ himselfe almost in all the ceremonies to often prefigured, for anie other intent, but that they thereby might be put in hope of the vertue same life, into which we are receyved through Christ our redeemer. For the Loype in the Gospell faith that we shall be gathered into the kingdome of heauen into the same glorie with Abraham, Isaac, and Jacob. But here is an objection made, that life and saluation was promised another, and not performed unto the fathers: but that they being shut up in prison did looke for the comning of Messiah. I, for my part, do not find any thing in the scriptures to be written of such a prison, wherein the holy Patriarches were fast locked by. Peter verily maketh mention of a prison, but in that prison he will have the disobedient, and not the obedient spirites to be.

But if anie man object that Christ descended to them belowe: we verily do not deny it, but yet we sawe withall, that he descended to departed saines, that is, he was gathered to the companion of the blessed spirites which were not in the place of punishment, that is, in tormentes, but in the joyes of heauen, as the Loype himselfe confirmeth the same, when being readie to descend to them belowe, he did saie unto the saines: This daie shalt thou bee with me in Paradise. It may also by many places of Scripture bee proued, that the ancients holy fathers from Adams time untill the death of Christ, at their departure out of this life, did presentlie for Christ his sake enter not into prison, but into eternall life. For our Lord in the Gospell after S. Parke doth saie: God is not the God of the dead, but of the living. But he is the God of Abraham, of Isaac, and of Jacob: therefore confequentlie Abraham, Isaac, and Jacob doe liue, or are now alive: and yet not in bodie corporallie. For their bodies being buried were rotten long since: therefore their soules doe liue in joy: and their vertue bodies shall rise to judg ment againe. In the Gospell after Saint Luke the Lord make st mention of Abrahams bones, into which are gathered all the blessed spirites: and of it he testifieth that it is placed alofe, and that it is not a place of paine and punishment, but of joy and refreshing. And therefore we doe often reade in the Scriptures of the holy fathers, y they were gathered unto their people, that is to say, that they were receyved into the fellowship of those fathers, with whom they had in this world remained in the same faith, and same kindes of religion.

For the sequencces & circumstances of those places do manifestly declare, that those words cannot be expounded corporallie of the buriell of the bone, againe in the Gospell after S. Parke the Loype saith: I saie vnto you, that many shall come out of the East and out of the West, and shall rest themselves with Abraham, Isaac, and Jacob in the kingdome of heauen: but the children of the kingdome shall be cast out into the darkness, there shall be weeping and gnashing of teeth.
Now if the Gentiles must be gathered into the kingdom of heaven, and that they must be placed in the fellowship of the fathers, then must it needs be that the fathers were already in heaven, and felt the loves thereof at that very time when the Loyn spake these words. Who also in the Gospel after St. John both playfully say, Abrah- ham was glad to see my day: and he saw it, and rejoyned. Which saying although we understand to be spoken of the justification and joy of the conscience, yet doe we not separat from it the joy of eternall life, because the one both of necessitie depend upon and follow the other.

Wherefore, we must here consider the occasion, upon which these words of the Loyn doe seeme to haue beene spoken. The Lord said, Verily, verily I saye vnto you, If a man keepe my sayings he shall never see death: which words the Jewes took holde on and sai'd: Abraham is dead, and the Prophets are dead, and yet sayest thou, If a man will keep my sayings he shall never see death? What, art thou greater than our father Abraham which is dead? and the Prophets which are dead also? Whom maketh thou thy self? To this the Lord made answer, and shewed that Abraham is quickened; or else preferred in life and heavenly joy through faith in the sayings of Christ Jesus: and that howsoever he is dead in body, yet notwithstanding standing his soule both live in joy for ever with God, in whom he did put his trust. To this may be added that David in the 16 Psalm, calling God his hope, his expectation, and his inheritance, both among other things say, The Lord is always at my right hand: Therefore my heart is glad, my glory rejoyneth, and my flesh shall rest in hope. For thou wilt not leave my soule in hell: neither wilt thou suffer thine holy one to see corruption.

Thou shalt make me to knowe the path of life: in thy presence is the fulnesse of joye, and at thy right hande there be pleasures for evermore.

And although Saint Peter and St. Paul doe in the Acts of the Apostles apply this testimonie of David as a thing spoken Propheticallie unto Christ Jesus, yet notwithstanding no man can denie but that the same may after a certaine manner be referred unto David, who in that Psalm makes a profession of his faith, declareth his hope, and expresseth his Michram, that is, his delight, of the armes of cognizance, whereby he would be known. These words therefore doe first appertaine to Christ, and then to David and all the faithfull. For the life and resurrection of Christ, is the life and resurrection of the faithfull. Againes, in another place the same Prophet faith, I beleue verily to see the goodness of the Lord in the lande of the living. Now in the lande of the living there is neither death nor dooure, but fulnesse of joye and unerlasing pleasures. These doyes and delights David by sayth did looke to obtaine at the hande of God through Christ his Saviour, and indeed according to his hope possess the same immediately after he did depart out of this life, although it were many yeares after his death. Or ever Christ did come in the flesh, even as we also at this daie are saued by him, although it be nowe one thousand five hundred yeares ago, since he in the flesh did depart fro the earth. But whereas as Paul in the 12. to the Hebrews faith, And all these holy fathers having through faith obtained good report received not the promise, because...
The fathers & we have all one manner of inculcation.

The fathers did not praise any other, but God alone, the Maker of all things, and did beloue vertuice that he would be mercifull unto mankinde, for the blessed.

Feare therefore our forefathers did not praise to any other, but God alone, the one creator of all things, and did beloue vertuice that he would be mercifull unto mankinde, for the blessed.

But in the 7, and 28, Chapters of Esthers Propheste, it is manifest that the citie was spared for Christ his sake the sonne of the virgin, which is the foundation placed in Zion, whome Ezechiel in the 34. Chapter calles the name of David, and the Gospel calleth Davids sonne.

Last of all the Apostile Paul dooth shew, that the ancienct fathers had amongst them the verie name Sacramentes which wee now haue, as he doth.

God had provided a better thing for vs, that they without vs should not be made perfect. I think simple that it must be understand of the perfect or full felicite, in which the holie fathers without vs are not consummated or made perfect. Because there is yet behinde the general resurrection of all flesh, which must first come, and when that is once finished, then is the felicite of all the Saints consummated or made perfect, which felicite shall then not be given to the soule alone, but to the body also. Saint Peter also doth constantly affirm, that salvation is first of all by Christ purchased for the soules of the holie Saints, then that they by the same Christ are immediatly upon their boodie death received to be partakers of the same saluation, and lastlie, that in the end of the world the bodies of the saints being raised from death, as the bodies of all men be, shall appeare before Christ to be judged by him. The Lord, faith he, shall judge both the quicke and the deade. For this ende was the Gospel preached to the deade, that in the flesh they should bee judged like men, but in the spiritu they should live with God. That is to say, the death of Christ is effectuall to the fathers that dyed in the faith: so that now in soules they live with GOD, and they againe are to bee judged in their flesh like to all other men, at what time the Lord shall come to judge the quick and the deade. Therefore our salvation is not as yet perfect nor consummated, but shall be made perfect in the end of the world.

Lest of all the Apostile Paul dooth shew, that the ancienct fathers had amongst them the verie name Sacramentes which wee now haue, as he doth.
doth in other places also make vs partakers, and aspe to vs both circumcision and the Passeover, the sacraments which were given to them of old, as both appear in 2nd to the Colossians, & c. In the 10. chapter he threatneth grievous punishment to the Corinians at the hands of God, unless they abstaine fro things offered to idols, and from all heathenish sensuality.

And thereupon he bringeth in the example of the Israelites, which he doth after this manner apply to his purpose: I woulde not, brethren, that ye should be ignorant, that our fathers were the Church of God, and that they had the same sacraments which we at this day have. For they were all baptised unto Moses (that is, by Moses, or by the ministerie of Moses) in the cloud and in the sea. For the cloud & the sea were figures of baptism.

And they did also eate of the same spiritual meat, & did drinke of & same spiritual drinke. And immediately after he interpreted his own meaning, and faith: For they dranke of the spiritual rocke that followed them: which rocke was Christ. Panna verity & the rocke did typically represent the spiritual food, wherewith Christ refreshed both vs and them, who is himselfe the bread & drinke of eternal life.

But although they did bodily outwardly, & visibly receave those sacraments, yet & because they were destitute of faith & the holy ghost, because they were defiled with the worshipping of mules, with surfering and fornication, they displeased God, & were by him destroyed in the desart.

And therefore wales ye also abstaine from those filthy vsces, neither shall baptism nor the sacrament of Lords supper anaile you, but ye that undoubtly be destroyed of the Lord.

Since therefore it is by most evident prooves of scripture declarde, that the old fathers had the same sacraments, the same invocation of God, the same hope, expectation and inheritance, the same spirit, the same faith, and the same doctrine which we at this day have, the marke, I hope, whereat I shew is fully hit, & I haue, I trust, sufficiently proved the faithfull fathers of the old testament, and we the beleivers of the newe covenant, are one Church and one people, which are all saved under one congregation, under one onely testament, and by one & the same manner of meanes, to wit, by faith in Christ Jesu.

Thus much haue I hetherto sayde touching the likenes, the agreement and the union betweene the old and new testament: people of God. I will now adde somewhat touching the diversitie betwixt them, and the thing wherein they differ.

In the verie substance truly thou canst finde no diversitie: the difference which is betwixt them, both consist in the manner of administration, in a few accidents and certaine circumstances.

For to the promise; doctrine of faith and to the chief and principal laws, there were annexed certaine external things, which were added until the time of amendment, so that the whole Ecclesiasticall regiment, the manner of teaching the doctrine of godinesse, and the outward worship of God, was among the old fathers of one sort, and is among vs of another. But the especial things wherein they differ, may be rehearted and set downe in these fewe principal points.

First and foremost, all things of the newe covenant are more cleare and manifest than those of the olde testament.
The preaching of the olde covenant had alwayes in it for the most parte some mystie or cloudy thing, and was still couered and wrapper by in shadowes and dimme shewes. But the publishing of the newe Testament is cleare and manifest, so that it is called the light which is without all mysties & darkenes.

Poes did with a baile cover his face, neither would his children of Israel behold his countenance: but we beholding not only the countenance of Poes, which is now uncouered, but the pleasant & amiable face of Christ himselfe, doe greatly rejoice to see our salvation openly revealed before our eyes.

In that sense did the Lord say that his disciples were happie, where he brake out into these words: Happy are the eyes which see the things that ye see.

For I say unto you, that many Prophets & kings desired to see the things that ye see, & saw them not: and to hear the things that ye hear, and heard the not. The just man Simeon did in this sense call himselfe as happy a man as liner, & did thereupon promise he was willing to die, saying: Lord now lettest thy servant depart in peace according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, to be a light to lighten the Gentils, and to be the glory of thy people Israel.

But although our forefathers had not so much light as doth shine to vs, in Christ, since his coming in the flesh: yet was that little light which they had, sufficient to the getting of salvation by faith in Christ. Even wee ourselues, although we see him farre more clearely than our forefathers did, doe notwithstanding behold him but in a mystie, in comparison of the brightness wherein he shall appeare.

For we shall hereafter see him face to face in the glory of his majestie: & yet notwithstanding even this light of him which now we have, is sufficient to salvation. Therefore it is a verie fine similitude, and greatly said of the which saie: Although at day breake the lightnes of the sunne is not so great as it is at noone day, yet wayfairs or travellers doe not stay till the Sunne be at the highest, but take the morning before them to goe their journey in, and have light enough to see the way. For in like manner they thinke that to our forefathers even that little portion of light, which was in the morning, was sufficient by the leading of faith, to bring them through all impediments to eternall felicite.

In the mean time we haue great cause to rejoice, that Christ the verie Sunne and light of righteousnes doth after his mighty light of the day starre of the law, shine forth to vs in the new testament.

Poezever, the forefathers in the olde Testament had types, shadowes, and figures of things to come, but we haue nowe received the verie thing it selfe which was to them prefigured. Therefore the thing which God did promise to them, he hath performed and given to vs. They verily did beleue that Christe should come and deliver at the faithfull from their sinnes: and we beleue that he is alreadie come, that he hath redeemed us, and hath fulfilled all that prophets forerold of him. Therefore the Lord in the Gospel said: The Prophets & the lawe prophecied vn to John, since that time the kingdom of God is preached, & suffereth violence of euerie man. Whereupon it is gathered, when the thing prefigured is come, and present, that then the figures...
The third Decade, the eighth Sermon.

The bondage of the law in the old Testament.

Christ hath taken all burdens from our shoulders.

Figures and shadows, which did fore-show the things to come, doe come to an end and vanish away. Therefore the yoke and burden which our fathers did bear, is thereby taken from our neckes. The worshipping of God which they did use externallie, was very busie and burthenome, as the Aaronical Priesthood, the tabernacle of temple that was to be chargeable furnished with most exquisite things & instruments, their sundrie sorts of sacrifices, and many more Ceremonies like unto those. Now from all this cost and businesse, we which be the people of the new covenant, are freely discharged and set at libertie. And he, by whom we are discharged, is Jesus Christ, in whom alone we have all things necessary to life and salvation. For it pleased God the father to recapitulate in him, and as S. Paul faith, to bring into a sume all things requisite to life & salvation, that the things which seemed before to be Dispenc'd heere and there, should in Christ alone be fullie exhibited and brought unto us. For Christ is fulfilling all the types & ceremonies: by whose spirite since we doe now possesse the thing prefigured, we have no longer need of the representing types and shadows. The external things that Christ hath ordaine are verie few, and of verie small cost. Therefore the people of the new testament doth enjoy a passing great & ample libertie.

To this, I suppose, both belong that excellent place of S. Paul, which is to be scene in the 4. to the Galachians, where in handling this matter diligentie, he saitheth that there are two mothers, the one whereof doth gender to bondage, and the other unto libertie: and that he doth under the type of Agar and Sara. By which he noeth the two doctrines, that of the law, and that of the Gospel. That of the law gendereth to bondage: but that of the Gospel doth gender unto libertie.

Wherefore the law did gender the holy fathers and the Prophetes unto bondage, not that they should abide bondslaves for ever, but that it mightkeepe them under discipline, that it might leave them unto Christ the full perfection of the law. The libertie of the fathers was by the weight and heape of ceremonies so oppressed & covered, that although they were free in spirite before the Lord, yet notwithstanding they did in outward they differ little: nothing from very bondslaves, by reason of the burden of the law that lay upon their shoulders. For in so much as the law was not as yet abrogated, they were compelled precisely to observe it. But when Christ was come, and had fulfilled all things, then did the shadows vanish away, and that beaute poyke was taken from the necke of vs Christians. So by this meanes our mother Sara gendereth vs unto libertie. She is the mother of vs all. Of that mother (which is also called the holy mother Church) we have the seed of life, the bath fashioned vs, and brought vs forth into the light, thee colletch vs in her bosom, wherein the carieeth both milke & meate. I mean the woze of God, to nourish, save, and bring vs vp.

Now the bondes being canceled, and the mivel wall, which was a stop, being broken downe, God doth now liberallie rule his Church, and not restrain it any longer under so strait a corvocie. For neither is the people of God contained within the bondes of the land of promise, for they are dispersed to the ends of the world; neither are the circuncised, & those that keep the people of the new Testament are new and without all member.
The gifts of
the new testament are
most ample & manifold,
from the little unto the great. But
of the law it is written that it was gra-
ven in tables of stone. Yet so at this
let no man thinke that the Fathers
obtained no remission of their sinnes.
For as they by faith had free forgive-
ness of their sinnes, so did God both
write his lawe, and power his spirite
into their hearts. For which of vs
at this day can say that wee excell in
knowledge and in faith, either Abra-
ham, Moses, Samuel, David, Es-
faie, Danielii, or Zacharias? So the
the difference is not in that the fathers
of the olde testament were without the
remission of sinnes, and the illumina-
tion of the holy Ghost, and that wee
alone, which are the people of the new
testament, have obtained them: but
the difference both consist in the great-
ness, ampleness, largeness, and plen-
tfulness of the gifts, to witte, be-
cause they are more liberally bellow-
ed and more plentifully poured out
upon more now, than they were of
olde. For all Nations being called
doe not by propmeale, but by whole
handfuls draw the water of life. The
Lord stoorth poure out his spirite upon
all sest. Of Olde, God was known
in Jurie onelie, but now since Christ
is come into the world, his Disciples
are gone through all the corners of the
earth, and teach all kingdoms to know
the Lord.

Of Olde, the worthie men and
Prophets were not so manie but that
they might be numbered: because the
land of promise in a manner alone did
have such good & holy men. But who is
at this day able to reckon all Kings,
Princes, Noble men, Prophets, Bis-
shops, Doctors, Parrys, & excellent
persons, of euerie sexe, estate, and age,
which have bene and are at this date
here, not onely in Jurie, but also in Ar-
abia,
The third Decade, the eighth Sermon.

rabia, Iunnea, Prenicia, Hesperopoma-

nia, Persia, Asia, Aegypt, Africa,

Græce, Italie, the East, the South, the

West, and the North: For remission

of sins is preached to all countries and

kingdomes. All the faithfull in euerie

nation under heaven are through

Christ received into the grace and

favour of God the father. All have re-

ceived in great abundance the gift of the

holy Ghost. All have prophesied, All

have known the Lord.

Finally, the lawe maketh no man

perfect. The Gospel simplie maketh

perfect, and doth directly, without anie

stop, invite us to Christ, and causeth us

to rest and to content our selves in him

alone.

Last of all I will not slip over this
difference, although it be of little
weight, and such an one as other like
unto it may bee caselie observed, that
the law appointing out a certaine land
peculiarlie separated from other na-
tions, did promise to the old fathers the
possession of the same, so long as they
did kepe the law: but if they did tran-
gress the law, then did it threaten that
they should be rooted up, and utterly call
out of that good land. But to vs no one
limited land is expressly promised. For
the earth is the Lords and the fulnes
thereof, the round world and all that
therein is.

But although he dooth not heere al-
signe to vs, as hee did to our forefa-
tthers of olde, anie certaine of peculiar
thing, yet doth hee not at anie time
neglect vs: for hee feedeth, blesteth,
and preferreth vs in euerie land and
nation. Therefore the promises which
were of olde made to our forefathers
concerning the land of promise, being
come to an ende, are vesterlie banished

away: so that they which for an age of
two age do incite many nations to
arne themselves for the recovery of
the holy land, to come to have ben be-
sides their wits. Christ by his coming
into the world hath sanctified all the
earth. For there are in euerie nation of
the world some sonnes and heires of
God and his kingdom.

Touching the lykenesse and agree-
ment, the unlikenesse and difference of
both, I meane, the olde and new Tes-
taments of people, I have therefore
spoken the more hydelie, because I
have in the first Sermon of the first
Decade, and in the first Sermon of
this third Decade, already handled
the selle same matter. Finally, I have
but shortly touched the abrogation of
the law, because I did a good while ago
set forth two treatises, the one of the
Ancient Faith, the other of the Oneie
& eternall Covenant of God, which
Treatises I knowe to bee familiar a-
mong you.

I will not here in the conclusion re-
capitulate unto you the special points
of this Sermon, partly because I have
alreadie bene somewhat too long, and
partly because I have, as I hope, uter-
so plaide an over, that euerie point is
indifferentlie well seteled in euerie
mans memorie. Thus haue I, by
Gods grace and sufferance made an
end to treat of Gods holy law, where
in I haue bene occupiied a good sope of
days by severall Sermons. Blessed
be God and our heauenlie father world
without end, whom I beseech to
blesse vs all through Jesu

Christ our Lord and

Sauior, Amen.
Of Christian libertie, and of offences. Of good workes, and the reward thereof.

The ninth Sermon.

Have already through many Sermons, discoursed long upon God's law. Now therefore because upon the consideration and handling of the law, there do arise certaine points not to be omitted, which do depend upon, and are annexed hand in hand unto the lawe, of which force are Christian libertie, good workes, the reward of good workes, sinne, and the reward or punishment of sinne: I will speak of them in order as God shall put into my mouth, if I shall desire you to praise unto me, beholding him not to suffer me to speake, in these or other points of holy doctrine, the thing that shall sound against his holy will.

Upon the abrogation of the lawe, which Christian libertie depend and follow, as the effect of the abrogating of the lawe, which libertie doth minister us occasion to speake of offences.

Now concerning Christian libertie, the most holy Apostle of Christ's, Paul hath reasonably endeavoured, diligent, and large, whereby we may gather that the consideration of Christian libertie is neither of no weight, nor yet of little weight. But the treatise thereof is especially necessary to us of this age, among whom there are no small number of men, which doe exeyer not understand what Christian libertie is, of else, if they know it, doe soulie abuse it, thereby to fulfill the lusts of the flesh. I will therefore tell you who is the deliverer that seteth vs at libertie, who they are that he seteth at libertie, and wherein, and how farre forth he seteth them at libertie: which things being once known, it will be an easie matter to perceiue what Christian libertie is, what the property of disposition of those is which are so set at libertie, and how farre forth they must beware from giving offence to another man, and from abusing their granted libertie.

There is none other deliverer more misde, given, & preached unto vs, than Christ Jesus the sonne of God. For he which doth deliver other men, must be himselfe free from the bands wherewith they are tied, that will and loke to be set at libertie. But throughout all ages there is none such to be found in all the world, nor yet in heaven, but Jesus Christ alone the sonne of God, who for that cause did in his Gospel saie, If the sonne set you at libertie, then are ye free indeede.

Now they, whome the Lawe delivereth, are bond-servantes, wherefore he doth deliver them from bondage, and doth incorporate them in the libertie of the sonnes of God. He doth set all bond-servantes at libertie, excluding none, but such as doe by their owne fault, their owne unbeliefe and disobedience exclude themselves. For the comming of the sonne of God was to set all such at libertie as were entangled in bondage. Therefore he doth so farre forth deliver vs, as we are bond-servantes. For bondage and libertie are one opposed and contrarie to the other,
other, so that without the consideration of the one we cannot conceive the meaning of the other. Wherefore I think it best here to speak so much of bondage as this present argument shall seem to require.

First, bondage is nothing else but the state or condition wherein bond-servants be. Note those that are in bondage are either bondmen borne, or else made bond-servants. The children that issue of bond-servants, are bond-flaues borne. The other that are made bond-servantes, are so made either by captivitie, wherupon they take their names, and are called captives. For Pomponius faith, slaves were thereupon so called, because the captains commanded to sell them for monie, when they were in warres taken captives by their soldiers, and so by that meanes to loose their lives and loose them: these bondmen are in Latine also called Mancipa, so quod ab holitibus manu captantes, because they were taken prisoners by the hand of their enemies. Or else they are made bond-flaues by the civil law, as when a man about twenty yeares of age doth so lute take suffer himselfe to be sold for monie.

Bondmen therefore have lost all libertie, and do wholly hang upon their masters government, in whose power it lieth to kill them if they list.

Mowe of bondage there are two sorts, the politike, and the spirituall. The politike bondage is not by grace and the preaching of the Gospel, taken out of the Church of the faithfull, so that there should be no bondmen at all, or that they should not do their dutie, or not doe the service that of right they doe owe. For the Apostle Pauls faith: Let euery man walke, according as he is called. And so ordaine I in all churches. Art thou called being a seruant? Care not for it. But yet if thou maist bee free, vse it rather. And againe: Servants obey them that are your bodilie masters with fear and trembling, and singleness of hart as vnto Christ, not with eie seruise as men pleasers, but as the seruants of Christ, doing the will of God from the heart, with good will seruing the Lorde and not men, knowing that whatsoever good thing anie man doth, that shall he receive againe of the Lorde whether be bonde or free. And in his Epistle to Timothie he faith: Let as many seruants as are under the yoke count their masters woorthie of all honour, that the name of God and his doctrine bee not blasphemed. And they which have beleeuing masters, despise them not, because they are brethren: but rather doe seruice, forasmuch as they are beleeving, & beloved, and such as are partakers of the benefit.

And yet in this bondage the faithfull have this comfort by the preaching of the Gospell, that howsoever they be bond in body, yet they are free in mind and soule. For the Apostle again doth say: He that is called a bondman in the Lord, is the Lords freeman. Likewise he that is called free, is bond to Christ.

This is a comfort to the faithful in all their afflictions, which know that their spirit is safe and free, howsoever their body is straitly imprisoned or sharply tormentet. Therefore the Saints are at their libertie, although they be never so narrowly looked to, and that in cathedrie: they are victors and vanquishers, howsoever they are bounde and oppressed. Finally they enjoy most exquisite pleasures.
Of Christian liberty, works and merits.

even then, when they are vexed with most infinite evils. I knowe that the children of this world do mock & scoffe at these pleasures and libertie of the faithfull belouers, as though they were mere dreams and fantasies of very soles and asles. But God doth soundly pay them home for their scots and mockerie, not in the world to come only, but also in this present life; while they themselves like miserable caitiffs being in extreme captiuitie, doe notwithstanding even in that sauerie, think themselves at libertie in most absolute felicitie.

For they serve a siltie service in detestable sauerie, making themselves bondes-men to abominable whom즌:one, to heaftlye mad dzonkennaute, to the wicked Hammon, and to other most bile pleasures, wherein they die and rot with endlesse shame and infanie. But of the service and afflications of the Saints, who doe even in their afflications enjoye their libertie and reioice in the Lord, the apostle Paul speakeoth wher he saith: We are troubled on euerie side, yet are wee not made peniue: wee are in pouertie, but not in extreme pouertie: wee suffer perfecution, but are not vterlye forsaken therein: we are cast downe, but we perish not: bearing about alwaies in the bodie the dying of the Lorde Jesus, that the life of Jesus might also appeare in our bodie.

And againe: In all things we doe our endeuer, to shewe our selves as doth becom the miniters of Christ, in much suffering, in afflictions, in necessitie, in sorrowes, in stripes, in imprisonments, in seditions, in labours, in watchings, in fastings, in gloie and ignominie, in reproches and praises: as deceivers, and yet speakers of truth: as u&knowne, and yet knowne: as dying, and doe we live: as chastened, and not killed: as sorrowfull, and yet alwaies rejoicing: as poore, and yet making many rich: as hauing nothing, and yet possesseing all things.

Loe here ye see how the Saints in extreme servitude, have a cherefull consolation, and are alwaies at their libertie: as is to be seen by infinite examples in the Acts of the Apostles, and other ecclesiastical histories. Nowe we come to the second part of bondage.

The spirituall bondage hath a certaine likenesse to the bodily servitude. For Adam by his owne fault, became a bondman: and wee of him are all borne bondmen. He was once at libertie, and had the Lord to be his friend and sauerer, but he did disloyally revolt from God, and got himself another master, the devell, a tyrant as cruel as may bee, who for his sinne hauing gotten powre over him, did like a mereillese Lord miserably handle him like a bond seruant.

Nowe we of our corrupt grand sire are borne corrupt and sinners, and for our sinne are also under the devils dominion: we are in danger of the law, and of the curse thereof. For we are the bondslaves of sinne, we are made subject to sundrie calamities by reason of our sinne.

This therefore is called the spirituall bondage, not because it is solie in the mind of man, but because of the opposition, whereby it is opposed to the bodily bondage. For other wise sinne hath made our bodie also subject to the curse. Neither doe we sinne in mind alone, but in the bodie also. For euerie part and all the members of our bodi
The third Decade, the ninth Sermon.

Therefore we serve in most miserable bondage, while being under the chains of sin, we do the things that please the soul, by the egging on of evil affections, to the bringing forth of fruit, rather to the making of objection with peril of our lives to the soul our cruel and rigorous master. For this servitude is our hardest and most lamentable slavery and bondage.

Nowe on the other side let us see what Christian liberty is, that is to say, from what, and how farre south the Lord hath made us free. In one word we doe quickly see, that Christ our Lord hath delivered us from a grievous bondage, to wit, that he hath to farre south made us free, as we by sinne were slaves and bonderservants. This we may more largely expound and saie, the sonne of God came into the world, and having first oppressed the tyrannie of Satan, and crushed his head by his death and passion, he hath translated vs into his owne kingdom, and hath made himselfe our Lord and King.

Secondly, he hath adopted us to be the sons of God, and with his blessing toke away the bitter curse of the lawe. For he toke away all sinnes, and purged all the faithfull from their iniquities.

Thirdly, he did most liberally bestowed the free gift of the holy Ghost, to the end that the sons of God should willingly and of their owne accord submit themselves to the will of God, and to doe the things that the Lord would have them. For the hatred of the lawe doth not remaine, although the weaknes of the flesh abideth still. Lastly, the same our Lord and King hath taken from the shoulders of his elect the burden of the lawe, the types, and figures, with all the costs belonging to the same, and hath forbidden us, being once set at libertie, to intertangle our souls against with any lawes and traditions of men. Of all this being laid together we make this definition. To deliver, is to make free, and to set at libertie from bondage.

He is free aon manumitted, that being delivereed from bondage both enjoy his libertie. Therefore manumission of libertie is nothing else but the state of him that is made free, the commoditie, I say, which a free made man hath receive, and doth enjoy by reason of his deliverance, to wit, in that he being deliverred from the tyrannie of Satan, from sinne, from the curse of the lawe, and from death, is made the sonne of God, and heir of calf laste lasting life, and also that he hath received the spirit of libertie, by which he both wholly giveth himselfe to be the servant of God, to doe him service all his life long; and lastly, that being delivered from the lawe of Moses and from all mortall men, he doth altogether depende upon the Gospel alone, having at libertie free life of externall things, as of meat, of drinke, of clothing, and of such like indifferent things. And in these three last reharfed points both Christian liberty chiefly consist.

Nowe to this I will add ye such testimonies of scripture as shall both better conforme, and more plainly declare my exposition. And first of all, I will allege these testimonies which are to be found in the books of the holy Evangelists, and then those that are extant in the writings of the Apostles.

Zacharias the priest and father of John the Baptist.
Baptist is the hymne of thanksgiving, Luke 1. doth declare the truth and godnesse of God, in performing that to be, which he promised to our forefathers, to wit. That we being delivered out of the hands of our enemies might serve him without feare, in holinesse and righteousnesse before him all the daies of our life.

In this testimonie of his, we have the true libertie, that frendome I meane, wherein we being by the Lord delivered from all our enemies, both visible and invisible, would no longer serve them with feare, but serve our God in joye and gladnes. There is added also the manner and order how to serve him, in holines and righteousness. Holinesse both cut off and cast away all uncleanees and incommeneity. Righteousnesse giueth to every man, that which is due, to wit, the things which we of duete do owe to euery man, and both containe in it both frendome and benevolence.

And in this kinde of service doe they, which are made free, serve the Lord their God, not for a daie or two, or a certaine few yeares, but all the daies of their life. Therefore, true Christian libertie is the perpetuall service, which we owe and do to God.

In the eight Chapter of Saint Johns Gospel, to the Jews which made great bazzages of the vaine and filthy libertie which they received of their ancestors, Christ our Lord made this oblication: Verily verily I say vnto you, that whosoeuer committeth sinne, he is the seruant of sinne. And the seruant abideth not in the house for euer, but the sonne abideth for euer: if the sonne therefore shall make you free, then are ye free in deedde.

In these words he maketh mention both of bondage and of libertie. He is a bondman to sin, as to a cruel matter, or a never contented tyrant, whosoever doth commit any sinne. For he doth obey, as one that is bound to sinne. Such bondmen are all the sonnes of men: whose punishment is to have none inheritance in their fathers house, which is the heavenly Hierusalem.

As for those which the Sonne of God refillth to freedom, they are partakers of the heavenly kingdom and fellow heires with the Sonne of God. But Christ maketh none free but them that are faithfull: therefore the sonnes of God and fellow heires of Christ are, for Christ his take their only deliverer, made free and set at libertie. Neither is there any other in heaven, or in earth beside Christ Jesus, which is able to set vs at freedom and at libertie.

Paul in the first Chapter to the Romans faith, Let not sinne reigne in your mortall bodies, that ye should therunto obey by the lusts of it: neither giue ye your members as instruments of vnrighteousnesse vnto sin; but giue your selues vnto God, as they that are alive from the dead, & your members as instrumentes of righteousness vnto God. For sinne shall not have power over you, because ye are not vnder the law, but vnder grace. In these words he exhorts them, that are purged & made free by Christ, to live holily in their spiritual bondage. Now he faith not, Let not sinne be in you, or in your mortall body: but he faith. Let not sin reigne in you, or in your mortall body. But when sinne reigneth: For sooth sinnes reigneth the, who we obey it through the lustes thereof, that is, when we
resist not, but do fulfill the lusts of the flesh.

Sin therefore doth not reign in our mortal body, so long as it is but fealt in the body; and not obeyed or permitted to rule, but rather resisted and trod under foot. The same sentence doth he expound by another somewhat more ease to be understood; I would not have you to permit your members to sin, as to a tyrant, to use them as instruments to work all unrighteousness, I rather require you to give your selves to be ruled and governed by God. For since he hath set you free from death, and brought you to life again, it is requisite that ye should give your members to God as lively instruments to works all righteousness.

And that shall ye be easily able to do because ye are not under the law, but under grace. Upon this doth all the rest of that chapter depend unto the end. What then, saith he, shall we sin, because we are not under the law, but under grace? God forbid. Know ye not how that to whomsoever ye commit your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of obedience unto righteousness.

But God be thanked that ye were the servants of sinne, but ye have obeyed with hart the form of doctrine into the which ye are brought unto. Being then made free from sinne, ye are become the servants of righteousness. And yet he saitheth that the free men of Christ do not abuse their libertie, and give themselves againe to be governed by their old and tyrannous master sin. For he maketh sinne and righteousness to be, as it were two masters; and addeth to each of them the hire or reward that they give to their servants, the one life, the other death.

Lastly he saith generally that we are his servants to whom we give our selves to obey. Upon which he interreth, Being redeemed by the grace of God from the bondage of sinne, and from death which is the reward of sinne, we are translated into the bondage of righteousness (wherefore the reward is life) that thereby we may live. For he doth more significantly express his meaning in that which followeth, saying: I speake after the manner of men, because of the infirmity of your flesh. As ye haue given your members servants to uncleanesses and iniquities, vnto iniquities: even so now give your members servants to righteousness, vnto holiness. For when ye were the servants of sinne, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death. But now ye being made free from sinne, and made the servants of God, have your fruit vnto holiness, and the end everlasting life. But the reward of sinne is death: but the gift of God is everlasting life, through Jesus Christ our Lord. Al this is so plain and evident, that it needeth no larger exposition of mine.

And yet in the seventh Chapter next following hee both by comparison in a parable more fully expound all that he laid before. The woman, saith he, which is in subjection to the man, is by the law bound to the man as long as he liveth: If while the man liveth he go aside to another, she is counted an adulteresse. But if the man be dead she may couple her selfe with another man. Even so, I say, we are dead to the law. For Christ...
Of Christian libertie, of works and merits.

Epistle to the Cozinians he faith: Ye are bought with a price, do not ye become the servants of men. In these words the holy Apostle exhorteth servants, under the colour of pretence of worship bondagé not to commit anie thing for their earthly masters pleasure; which foundeth against sincerity and is repugnant to pure religion: to wit, although they be called by the name of servants, yet they should not obey the wicked laws and vngodlie ordinances of mortall men.

The cause that ought to pull away vs from it, is, Bicause we are redeemed and set at liberty by the price of Chrift his blood. It would therefore be too bad and unworthy a thing, if we,contrarie to the effect of our libertie should obey the naughty laws and ordinances of man.

This also is extended and strecheth out to the lawes of men, which are made in matters of religion. For in the fiftenth Chapter of the holy Gospell written by the Evangelist Saint Matthelue, the Lord and Saviour faith: In vaine doe they worship me, teaching doctrines the precepts of men. And: Let them alone they are blinde leaders of the blinde. And the Apostle Saint Paule faith: If ye be dead with Chrift from the rudiments of the worlde, why as yet living in the world are ye led with traditions, Touch not, Taste not, Handle not? Which all doe perish in abusing after the commandements and doctrines of men: which things have a flem of wisdom in superflition and humblenes of minde, and in neglecting of the bodie, not in anie honor to the satisfaction of the flesh.

First of all he cheweth that the faith,
The third Decade, the ninth Sermon.

faithfull ones of Christ Jesus, have nothing to doe with the decrees of mens
inventions, and that they are not bound to observe mens traditions: be-
cause they are dead to traditions with
Christ, that is to say, they ar by Christ
Jesus redeemed and set free from tradi-
tions, which traditions did in Christ
his death finish and come to an ende,
while he did make vs his owne, and
set vs at libertie. Then also he both
by imitation counterfet the words of
them which make those decrees and
say: Oh, Touch not, Taste not, Handle not.

These three precepts stretch verie
farre, and comprehend manye pettie de-
crees. All which he both immedi-
ately confute with these probable argu-
ments.

First, because they appoint the wor-
ship of God to be in things that perish
in the vs thereof. But the kingdom of
God is neither meat nor drinke, but
doth consist in spirituall things. And
that which entereth in by the mouth
doth not defile the man.

Secondly, because they are not
made of God the author of all god-
ess, but have their beginning of mans
inventions. But in vain do they wor-
ship me, saith the Lord in the Gospel,
teaching doctrine the precepts of men.
Neither doth the holy Apostile Saint
Paul wink at and sily passe over, be-
cause he will not answer to the things,
which doe most commend these tradi-
tions.

First of all they are commend- ed
for the shew and appearance of wis-
domme that is in them. For they seeme
to have bene not without great wis-
domme ordained of wife men, in that
they do so sily serve to every person,
time, and place.

The earnest defenders of mens tra-
ditions cri out and laie: Our ances-
tors were no soles, their lawes are
full of wisedome. But Jeremie cri-
eth out on the other side, saying: They
have receaft the word of GOD,
therefore what wisedome can be in
them?

Another cause why traditions are
commended is the Graces...memelles,
that is to say, A chosen kinde of wor-
ship, which we of our owne baines
have chosen and taken our selves to
serve and doe God worship withall.

For men do gladly and willingly re-
cieve the traditions of men, because
they are agreeable to their inclination.

Pee, Christ in the holy Gospel faith:
If ye had bene of the world, the
world would have loued his owne.
Now for because I have chosen you
out of the worlde, the worlde doth
hate you. And againe he faith: That
which men set such store by is abhos-
minable vnto God.

Wherefore, mens traditions are com-
manded for humilitie: which is under-
stood in two manneres or respests. For
first, that is laid to be humilitie, if anie
man doe readily obey and easily yield
to that, which is baged,obstrude, and
thrust upon him by men of counters-
ance and authoritie.

Secondly, the lawes of men doe
come to exercise humblenes, and keep
men in humilitie. But such obedience
and humilitie may rather be called fa-
crilege, because it is not ruled and di-
rected by the word of God, as the things
whereby alone it should be tempered
and squared, but both transferred and
conceiue over the honore of God from
God to men.

Last of all, mens traditions are com-
manded for the neglecting of the flesh.
For (Oh) that discipline and chastise-
ment of the flesh seemeth to them a

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godly thing, by which the wantonnes of the flesh is somewhat bridled and tamed.

Finally the Apostle addeth, Not in any honour to the satisfieng of the flesh, that is to faire, Which things although they have a Cory of religion and holiness, have notwithstanding in verie deed no honour at all, considering that those externall things are ordered of GOD for the ease and reliefe of mens necessities.

Pea Paolo both lately finde faulte with those decrees, because they give the bodye no honour for the satisfieng of the same, that is, according to the measure of the bodys necessitie. For a moderate care and looking to the bodie is not onely permitted, but also commended, least we perhapses by too much lacke and nereanes do marre the body, and make it vanpt to do good workes. Neither is the care of the flesh in any place forbidden, unless it tende to lusts and sensualitie. Wherefore the Apostle saith, Cherish not the flesh vnto concupiscence. Wherefore God hath granted to man for his necessitie the use of meat, drinke, slape, cloathing, rest, allowelable pleasures, and other things necessarie.

In the fourth Chapter to the Ga-lathians Saint Paul faith, When the fulnesse of the time was come, God sent his sonne, borne of a woman, & made vnder the lawe, to redeeme them that were vnder the lawe, that we might receive by adoption the right (or inheritance) of children. Nowe bicaufe yee are sonnes, God hath sent the spirit of his sonne into your heartes, crieng Abba, Father. Wherefore thou art no more a servant but a sonne: If thou be a sonne, thou art also an heir of God through Christ. And immediately after again,

Stand fast in the libertie, wherewith Christ hath deliuered vs, and be not againe wrapped in the yoke of bondage.

In the second to the Hebræwes he saith, Christ was made partaker of flesh and bloud with vs, to the ende that through death he might expell him that had Lordship over death, that is the diuell: and that he might deliuere them which through feare of death were all their life time in danger of bondage. Thus I hope these testimonies of Scripture suffice for our purpose.

These things being well weighed and thorowly considered will plainelie teach what kindes of libertie they haue, which are made free by Christ, and what their propertie and inclination is, to wit, most religious and aligther given to holie things, that is to faire, in all pointes addicted to the spirite, without which there is no libertie, and by which all the sons of God are alwayes governed. The Lordes free men doe most diligentie beware, that they doe unaduolde offence no man by their libertie, no vainelie abuse their purchased fre-dome. For they have continually before their minds and eies the weightie sinnes of the holy Apostles of their Lord Christ Jesu. Saint Peter in the second chap. of his first Epistle faith, As free, and not having the libertie for a cloke of maliciousnesse, but euene as the servantes of God. And Paulo faith, Brethren, ye haue beene called vnto libertie: oneley let not libertie be an occasion to the flesh, but by loues serve one an other. For I, when I am free, haue made my selfe servant to all, that I may winne the more.

They therefore doe speciallie abuse christian
Christian libertie, who seeking after
all things under the colour and
prestence of the spirit and of libertie,
doe make their brags that they by the
 preaching of the Gospel are fet free
from all bodily debts and duties: and
therefore they doe deny to their ma-
sters, creditors, magistrates, and
princes, the dutie that they owe them,
by that meanes revolting and rebel-
ling against them. These fellows
are seditious stirres, and not the re-
erencers of the evangelical doctrine.
Paulo crieth: Give to euery one that
which is due: tribute to whom tri-
butie belongeth, custome to whome
custome is due, feare to whom feare,
and honour to whom honour doth
appertaine. Owe nothing to anie
man, but this, that yee loue one an-
other.

Moreover, they also doe abuse Chi-
ristian libertie, who se, that they have not
received the spirit of libertie and of
the fones of God, when they are not
as yet delivered from Satan, nor justi-
\ied by Christ, doe notwithstanding
promise libertie to all men, and think
that for the opinion which they have
conceived of their libertie, they may
doe whatsoever they please therin, by
that meanes gaine faieing good lawes
and severall discipline, with exclama-
tions and outcries, that libertie by lawes
is intrapped, betrayed, and trode un-
der foot. Against such, and especially
against the teachers of that baine and
pernicious libertie, Saint Peter taketh
from him, and saith: These are welles
without water, clouds that are car-
ried with a tempest, to whome the
\yst of darkenesse is referred for e-
uer. For when they have spoken the

great swelling words of vanitie, they
entice through lustes the voluptu-
ousnesse of the flesh, such as were
clean escaped from them which are
wrapped in errore, while they pro-
\mire them libertie, whereas they them
\elles are the bond-servants of cor-

ruption: for of whom a man is over-
come, into the same is he brought
in bondage. And so swift as solon-
\eth. Howe when men doe after that
maner abuse libertie, that licentious
lust is not worthy to be called by the
name of libertie. Last of all they doe a-
bute Christian libertie, who soever do
abuse things indifferent, and have no
regard of their weake brethren, but
doe offende them unaduiledie. We
must therefore in this case, alwaies
have in mind this notable sayeng of
Saint Paul: All things are law-
full for me, but all things are not
expedient: all things are lawfull for
me, but all things doe not edifie.

Touching this matter there is more
to be seen in the fourteenth chapter of
Saint Pauls Epistle written to the
Romane.

And here by occasion, I say rather
being compell'd by necessity, I will
\peake a little, and so much as shall be
requisite for the godlie disposed to
know, touching offences. Scandalum
which was the Latins doe besealow of
the Greeks, doth signifie a falling, a
stripping, a stumbling blanke, an of-
\ence, a let 02 hinderance: such as are
\ones in a street, that sticke vp higher
then the rest, 02 guns that are of pur-
pose subtly let 02 hie to share the fate
of the that passe over them. For they
which doe either light on, or stumble at
them, doe fall 02 else are turned out
of the straight path.

Now this kind of snare 02 stumbling
blanke is by a metaphor transferred to
the estate of religion and manners of
men. For he giveth an offence, who-
\uer doth with ouerturh, solith, 02
\nsetra-
Of Christian libertie, of works and merites.

Unseemlie words or dozes either doe or saie to another man any thing, whereby he takeith an occasion to sin. Therefore Scandalum is an occasion given to sinne and doe wickedly, and the verbie impulsion or drouing to a fall or to wickednesse. Other there are that doe define Scandalum to bee an offence signifie with a contempt. For an offence both vsuall drawe a contempt with it, or as we may lye also, an offence both rise upon a contempt. To conclude therefore it is put for an injurie offered by one man to another.

How we offend other men either by our words or else by our deeds. The offence that is given by wordes is partlie in euill, swilish and unseemlie doctrine, and partly our daileic talke or communication. The great offence is that, which both arise of wicked doctrine direcply contrarie to the true doctrine of the holy Gospell. The next to this is that office, which both arise of swilish and unseemlie doctrine: which though it be derived out of the wordes of God, is notwithstanding either unaptly uttered or unwisely applied.

For the preacher may sinne either by too much suffering or lenity; or else by too much sharpenesse & overthwart saiwardnesse, so that the hearers being offended, doe wholely dawne backe from all hearing of the Gospell. And yet for all this the light of the Gospell must not be hidden, nor the truth lilly winked at, because men will be offended, but preachers must with all their diligence take heed that the wordes of God be wisely set forth and aptly dispensed.

Whatsoever things are against the lawes of God, those must most constantly be accused, and without feare most diligently confuted, howsoever the wordes and wordlings doe Scandalim against the same. Now they doe by their daily talk cause their brethren to stumble, whosoever let their tongues run lose to talke they care not what, and at their pleasure without advisse to babble they care not how: of which sox are filthy speech and ribaldrie, but especially such blasphemous wordes as are unceurently uttered against god, the holy Scriptures, and articles of our faith. For evil wordes corrupt god manneres. I doe not here exclude the letters or writings of men, which doe unadvisedlie offend other brethren.

Lastlie Scandalim blocks of offence are laid before manie men, either by promises or else by threateninges: so often I meane as by alluring incitements of many fair promises, or else by terrible threats and tomentes they are turned from the right path of truth into by-waies & errors.

For so did Pharaon late a stone of offence before king Zedekias by causing him to make a league with him, and by that means to trust more in the power of Egypt than in the mightie hand of God.

Tyrauntes doe oftentimes guide weaklie Christians against offence, while they by tomentes drive them to deny the name of their Master Christ. Now the dozes whereby men are offended be of two sortes, that is to say, they be either lawfull and at our free choice, or else unlawfull & utterly forbidden vs. But euern lawfull dozes are by abuse made unlawfull. For it is lawfull for the faithfull to eate what they lust. For to the cleane all things are cleane.

But thy eating is made unlawfull, if thou dost eate with the offence of thy
The third Decade, the ninth Sermon.

thy weake brother, for hee doth not understande that it is lawfull to ceste indifferentlie euery kinde of thing: and thou knowest verie well, that if thou eatest hee will be offended, and yet notwithstanding thou doest ceste, and despise him, assure thy selfe in so doing thou giest cause of offence, and sinnest not a little against thy weake brother. To this wee add all unfeasable being of false things and indifferrent.

But here wee must note that the doctors of the Church doe diligently distinguish and make a difference betweene weak hesthen and stubborne persons.

The weakelings are such as bee utterly ignorant in some points of religion, and yet notwithstanding are tractable enough, and scarce the Lawe, not erring of purpose with malicious overthwartnesse, but touched with a certaine weakendesse of faith and religion, suffering themselves nevertheles willingly to be instructed.

Of such the Apostle faith : Him that is weake in faith receiue ye, not to strife of disputations.

But the stubborne and obstinate people are they, which when they knowe the truth and libertie of the Saints, doe notwithstanding harden their minds and set themselves against the truth of liberty, which they know, desiring to have much granted them, and erueie man to beare with them, not so much, for that they doe ever meanes to give place to the truth, as to the ende that by this occasion once granted them, they may at last subuer the truth and Christian libertie, and in deed thereof set by their trifles and superstitious vanities.

Of such men the Lawe speaketh in the Gospel saying : Let them alone they be blinde leaders of the blinde.

And Paul in the second chapter to the Galatians faith : Titus being a Greek was not circumcised, because of incomers being false brethren, which came in privily to spee out our liberty, which we have in Christ Jesus, that they might bring vs into bondage. To whom not so much as for an houre wee gaue any place by subiection, that the truth of the Gospel might continue with you.

Moreover, to this place is to bee referred the difference that some men doe verie wifely make betwixt the ginning, and the taking of an offence.

An offence is given then, when by thy faule, by thy impudentnes, I say, and thy lightnes, thou either doest or failest a thing : for which thy brother hath a cause to be offended.

The other kinde of offence is not given, but taken, or picked out not by thy faule, but by the malice or wickeines of another man : as for example, when thou doest sinne neither in word nor deed, when thy deeds are no thing insolent, no thy words unseas- lonable, when thou either failest or doest the thing that is both free and lawful full to thee to say and do, and yet another taketh pepper in nose and is offended with that libertie of thine.

Which is all one, as if a man that walketh in a plaine path shoulde hap to trippe or stumble, and pietiously quarrell with his companion, as though hee had layed a blocke in his waie.

Nowe the unlawfull and forbiddan daedes whereby men are offened, doe tende against God and his lawes, are done contrary to all semel- nes, equitie, right, and reason, and stir by
Of Christian libertie, of works and merits.  

by others to imitate the like rebels & desire of it rule. For such are idolatry, murder, whoredome, concubines, pride, and luscience. So did the wicked king Jeroboam set by the golden calves to be a stumbling blocke unto all the people of Israel.

And in like manner do maune with their downen tipling, and overnice brauerie in gallows apparel not only offend others, but also make the wondrous, and by their ill example draw them into like and more solisie vanities.

Finally to give an offence is a very great sin, as the saying of the Lozde in the Gospel affirmeth. For in Parac- thew he saith: Woe vnto the world Icause of offences. It must needes be that offences come, but we to the man by whom the offence cometh. Whosoever offendeth one of these little ones that beleue in me, it were better for him that a millstone were hanged about his necke, and that hee were drowned in the depth of the sea. And Paul the Apo- lyc speaking to the brethren that gave offence, doth say, Through thy giving of offence, perifeth thy brother for whom Christ died. And again, And so ye sinning against your brethren, and wounding their weak confidences, doe sinne against Christ himselfe.

But what can be devised more heinous than to sinne against Christ? Let vs all therefore take hede, that by abusing Christian libertie, we give no occasion of offence to the weake, but alwaies doe the things that do belong to charitie.

Lack of all we must especially con- firme our mindes against the enemies of the Gospel, who cease not daily to lay innumerable heapes of offences uppon the preachers and zealous fol-owers of the evangelicall doctrine.

Pe, say they, are the causes of all the broiles, seditions, wares, and hury hurlies, wherewith the world is at this day disquieted. Against these off-ensive outries I say we must con- firme our mindes with that notable laying of Christ in the Gospel. I came not to send peace, but a sword. For I am come to set a man at variance with his father, and the daughter against her mother, & the daughter in law against her mother in law: and a mans foes shall be they of his owne houseold. Here we must call to re- membrance and lay before our eyes the notable examples of the prophets and Apostles. King Ahab said to Pe- lias the prophet, that he was the disturber and plague of the kingdom. But the prophet replieth that not he, but the king was the trouble of the countrie. The rebellious Jews obie- cted against Jeremie, that since the time they began to leave the worship of their (idole) gods, and to harken to the preaching of the word of God, they never had one lot of felicitie, but that misshaps by troupecs fell one upon anothers necke. To which objection they were answered, that those misfortunes did light uppon them because of their sinnes, and especially for their rebellion and unthankfulness sake.

The unbelieving Jews at Thessalonica cried out against Paul and Silas, saying: These fellows that have troubled the whole world, are come hither also. But Paul speaking against the Jews his enemies and per- secutores saide: They, as they have killed the Lord Jesus and their owne prophets, so doe they persecute vs: they pleafe not God, and are adher- saries to all men, resisting vs that we should not preach the Gospel vnto the
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the Gentiles to their salvation, that they may still fulfill their sinnes, and so at last the endless anger of God may fall upon them. These falsenesse and such like let the faithfull think upon and have in their minds, and let them persevere still with constancie and patience to spread abroad the doctrine of the Gospel, howsoever the woorke both free and call offences in the way. And thus much hitherto touching offences.

It remaineth nowe, as my promise in the beginning was, to take somewhat in the ende of this Sermon concerning god woorke. For we have learned that Christian libertie is not licenticious, but an adoption into the number of the sons of God, which doth all their life upon the rule of godlinesse and vertues. We have learned that the lawe of God is the rule and doctrine of god woorke. The course of order therefore both now require to have somewhat said touching god woorke.

First of all let vs determine of the verie true and certaine signification of woorke, because the woorde is bled diuerse, and is of ample signification. For woorke are the labours and busie exercises of men, by the which they gette their livings. For Paule commanndeth every man to woorke with his owne handes. The lawe forbidden vs to do any woorke on the Sabboth daye. And the Israelites were oppressed in Egypt with hard, and wearsome woorke and toyle. There are also woorke men to whom the Lord in the Gospel commanndeth to paye the hire that is their due. A woorke also is the thing which is made or expressed by the artificer or woorkeeman. For the Prophete Jeremy speaking of a potter faith: He made a woorke upon a whole.

Moreover a woorke both signifie an office or dutie. For Paule faith, doe the woorke (meaning the office) of an Evangelist. And the holy Ghost, speaking in the Church at Antioch, faith: Separate me Paule and Barnabas for the woorke wherunto I have chosen them. Furthermore the woorke of the Lord are the mightie deeds of God, whereby he both declare his power and godlinesse unto men: and in that signification, heauen, earth, and man himselfe are said to be the woorke of Gods handes. Woorke also are the benefites of God bestowed upon vs men. For in the Gospel he faith, I have showed you many god woorke: as if he should have said, I have done you many good turnes. There are also euill woorke, I mean good of iniquitie. Whereby some men are called workers of iniquitie: whose deades are the woorke of the flesh, and of darkenesse. Againie, there are good woorke, I mean newe vertues, the fruytes of faith, of which sort are justice, temperance, charitie, patience, hope, &c. For the Lord in the Gospel saide: Let your light so beline before men, that they may see your good woorke and glorifie the father which is in heauen.

The Apostle faith that wee are made for god woorke, to walke in them. Those same are called the fruytes of repentance, and woorke worthy of repentance. They are called the woorke of light and the fruytes of the spirit. Those are the works of humanity, benevolence, and charitie, such are commended in Ephesians, which is to bee bene good woorke. Paule faith: Let vs woorke good, while we haue time to al, but especially to them of the household of faith.

Such
Such a like worke of humanitie and charitie did Mary bewtow upon Christ our Saviour: who saide: She hath wrought a good worke on me. This being thus declared wee will now describe god works in their colours and quantities.

God works are dieces or actions wrought of those which are regenerate by the spirite of God, through faith and according to the word of GOD, to the glorie of God, the hollownesse of life, and the profit of our neighbour. This briefe description I will prosecute by partes and example so well as the Lord shall give me grace.

First I will by praise thewe that there is none other wellspring from whence god works doe flowe, than God himselfe which is the author of all god things. For the Prophet faith: All men are liars, God alone doth speake the truth. And the Lord in the Gospell faith: None is good but God alone. God works therefore must have their beginning, not of man who is a liar and corrupt, but of God himselfe the wellspring of all goodness. And God doth by his spirit and by faith in Christ Jesus renew all men, so that they being once regenerate, doe no longer their owne, that is, the works of the flesh, but the works of the spirite, of grace, and of God himselfe.

For the works of them that are regenerate doe growe by the god spirite of God that is within them, which spirite, even as the sappe giueneth strength to tree to bring forth fruit: both in like manner cause sundrie vertues to bud and branch out of vs men, as the Lord himselfe both in the Gospell testifie and saie: I am the vine, yee are the braunches. As the braunch cannot beare fruit of it selfe, vnlesse it abide in the vine: so cannot yee also vnlesse yee abide in me. Whosoever abideth in me, and I in him, he bringeth forth much fruit: for without me yee can doe nothing. To the same cause is that to bee referred, whereas wee saye that a good worke is done by faith. For faith is the gift of God, whereby wee laye holde on Christ, through which we are both insliked and quickned, as the scripture faith: The unjust shall live by his faith. And in another place faith Paulie: By faith Christ dwelleth in our hearts. And againe, I live, yet nowe not I, but Christ liueth in me. And the life which nowe I liue in the flesh, I liue by the faith of the sonne of God, who loved me and gave himselfe for mee. Powe he that lineth both the worke of life: through him no doubt, by where he is quickned: and he that is insliked both the worke of righteousness, through him that insliked him: that is, the righteous doe through Christ, worketh righteousness, and righteousness containeth the whole compasse of vertues. So then God alone remaineth still the onely wellspring and author of god worke. But let vs note se the testimonies of scripture by which wee may evidently learne, that the worke of them, that be regenerate, are attributed to God himselfe, who by his spirite and by faith both work in the hearts of the regenerate.

Workestestifiseth saieing: The Lord shall bless thee, & the Lord thy God shall circumcise thy heart, and the heart of thy seede, that thou maiest loue the Lorde thy God et al thy hart, & with all thy soule, that thou maiest liue.
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Lo here the cause that godly men do rightly love the Lord both proceed of the circumcision of the heart, now who, I pray you, both circumcise the heart beside the Lord: The Prophet Clæi doth more plainly saie: Thou Lord shalt ordene peace: for euen thou hast wrought all our worke in vs.

In the Gospell after Saint John our Saviour faith: He that worketh verity commeth to the light, that his worke may bee scene, because they are wrought by God. And againe: Whosoever abideth in me, and I in him, he bringeth forth much fruit. For without me yee can do nothing. Paule also to the Philippians faith: To you it is given for Christ, not onely to believe in him but also to suffer for him.

And yet againe more plainly: It is God which worketh in you both to will, and to doe according to the good purpose of the mind. Likewise also S. James faith: Every good giving, and every perfect gift is from above, and commeth from the father of lights.

Therefore, Saint Peter ascribing all the partes of good works to God, both faith: The God of all grace, who hath called you to his eternal glory through Christ Jesus, restore, uphold, strengthen, and establish you. For we are not able, as Paule in another place faith: Of our selves to thinke any thing, as of ourselves, but all our ability is of God. Therefore God alone remaineth still the only workzinger of all good works, from whom all that living head good works do flowe into the sainstes as into sundry streams and chanels.

Yet here by the way this must be added that god workes although they do indéed proceede from God, and are in very true and proper place of spéch the fruites of the spiritts and of faith, both are not withstanding, and are also laid to be ours, that is to say, the workes of faithfull men, partly because God worketh them by vs, and partly because we are by faith the sones of God, and are therefore made the brethren and inheritors with Jesus Christ.

For by this right of inheritance all the workes of God, which are in vs Gods gifts, doe begin to be not anothers, but our own and proper workes. See, the very scripture both attribute them to vs as unto sones and freéborne children. For the Lord in the Gospell faith: The feruant abideth not in the house for ever, the sone abideth for ever.

Therefore, as all things in the fathers house do by right of inheritance and title of proprietary come to the son, although the sone hath not gotten them by his owne industrie, not gathered them by his owne labour, but hath received them by the liberality of his parentes: even to the works of God which he both worketh by vs, which are Gods gifts bestowed upon vs, both are and are laid to be our own, because we are the sones of the househould, as it were by adoption, and therefore are the lawfult heires.

Wherefore it were the sign of a verie unthankfull minde, for an adopted sone, being forgetfull of his fathers beneficence and liberality, to make his bragges that all these goods, which he enioyeth by right of inheritance, were gotten and come by, through his owne labour and travaile. Where-
Of Christian liberty, works and merits.

Whereupon Paulus said very religiously: What hast thou that thou hast not received? If thou hast then received it, why dost thou yet boast as though thou receivedst it not?

Very well thought the holy martyr of Christ, Saint Cyprian who was wont to saie: We should boast of no thing, because we have nothing of our owne. And to this place belongeth that saying of the prophet Elias: Shall the axe boast against him that heweth with it? Or shall the saw brag against him that draweth it? We hereby are the instruments of toles of God by which he worketh. For the Apostle faith: Wee are joint-workers with God, ye are Gods husbandrie, ye are Gods building, according to the grace which God hath giuen me.

Therefore, according to the meaning of the Apostles writing, Saint Augustine Lib.de Gratia & libero arbit. in the first chapter both saie: When grace is giuen, then doe our merits begin to be good, and that through grace. For if grace be taken awaie, then man doth fall, not being set vp, but cast downe headlong by freewill. Wherefore, when man beginneth to have good works, hee must not attribute them to himselfe, but unto GOD, to whome it is faide in the Psalme: Behoue my helper, oh for sake me not. In saying: Forsake me not, he sheweth, that if he bee forsaken, he is able to do no good of himselfe. So then in these words Saint Augustine both plainly enought declare that good works are ours after that sort, that yet notwithstanding they ceafe not to be the works of God: yea that they ought neuer thelesse to be ascribed to the grace of God that worketh in vs.

In we by this which we have hit-

therefore alleged out of the Scriptures touching the true originall cause of good works, we may easily understand how and after what manner the Scripture both attribute righteousnes unto our merits.

For I have in another place sufficiently declared (and will again say somewhat when I come to the treatise of the Gospel) that faith, not works, doth justify vs in the sight of God: which is the especiall point and chiefe foundation of the Evangelical and Apostolical doctrine.

All our works generally are either the works of nature or the flesh, or else the works of the law, or else the works of faith or grace. Now, the works of nature or the flesh doe not inustifie but condemn vs. Because that which is borne of flesh is flesh. But the lust of the flesh is death, and enimietie against god. What the apostle thought and saide touching the works of the law, I did declare unto you in my former Sermon: By the works of the law, faith he, shall no flesh be inustifie.

But if we beate out and examine the works of grace and of faith: we shall find that they both are, and have beene done by faithfull and just men.

Whereupon it is manifest that inustification did alwaies goe before the works of righteousnes. For the just man doth work righteousneses, so that righteousness is the fruit of the lust doeing faith. Pan verily is inustified truly by grace, and not by works, which follow after inustification.

What may be said to that, where the Scripture faith, that even Abrahams the father of all that believe, was not inustifie by the works of grace and of faith: He liued 430. yeres before the lawe, he beleued in God, and by true faith did most excellent works: and...
and yet by those his works of faith he was not justified. For Paulus both plainly argue thus: If Abraham were justified by works, then hath he wherein to boast, but not before God. For what faith the Scripture? Abraham beleueth God, and it was counted vnto him for righteousness. To him that worketh is the rewarde not reckoned of grace, but of dutie. But to him that worketh not, but beleueth on him that justifieth the vngodlie, his faith is counted for righteousnes.

Now whereas we conclude that we also shall be justifieth accordyng to the example of Abraham by faith, and not by works, we grounde that conclusion not vpon our owne minde, but vpon the apostles doctrine, who faith: Neuerthelesse it was not written for him onelie, that faith was imputed to him for righteousnesse: but it was written for vs also, to whome it shall be reckoned, if we beleue in Christ.

Touching this matter I have alreadie disputed in the first sermon of the first Decade. I verily am persuaded that this doctrine of the Apostles and evangelists, ought to be laid by in the bottome of erie faithfull hart, that we are justified by the grace of God, not by merits, through faith, and not through works.

But while we bege and repeate this doctrine vnto the people, we are laid of manie to be the patrones of all naughtimesse, and other enimies to all god workes and vertues. But we by this our preaching and doctrine of faith which doth onely justifieth, doe not continueth god workes, but thinketh them to be superfusious. We doe not say that they are not god: but doe criue out vpon the abus of god workes, and the corrupt doctrine of god workes, which is destiled with the leaue of the Pharisses.

For we teach to doe god workes, but we will not have them to be set to sale, and to be bought. I cannot tel in what order of bargaining, we will not have any man to put confidence in them, we will not have any man to boaste of the gifts of God, we will not have the power to justifie to merit life everlasting to be simple attributed unto them. For by that means, Christ shoule warke vile and contemptible, who hath with his death alone, merited for us the heauenlie kingdome of God almightie.

Neither doe we by this, as manie thinke we doe, separate god workes from faith. Our doctrine is, that workes and faith are not seuered, but cleane together as closely as may be: to yet notwithstanding that justification is properly, atributed to faith, and not to workes. For workes doe consist in our worthinesse, but faith doth cleane to the promis of God, which setteth before vs both righteousnesse and life in the onely begotten sonne of God Christ Jesus our Saviour.

And Christ is sufficiently able of himselfe, and by his owne power and vertue, to justifie them that beleue in his name, without any aide or helpe of ours at all.

I will not winke at some mens objection, but freely confesse that the scriptures here and there doe after a sort attribute both life and justificatiou unto good works. But the scripture is not contrarie to it selfe: therefor we must search and examin in what sense and how, life and justification are acribed to our workes. S. Augustine doth so answer this objection, that he referreth
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Referreth our works into the grace of God.

For in his boke De gratia & libertate arboris, the eight Chapter, he writeth:

If eternall life be of dutie guiven to good works, as the scripture doth moste plainly testifie, saying: Because God will rewarde euery man according to his works: then howe is eternall life of grace, considering that grace is not guiven as due to workes, but freely and without deserts, as the Apostle Paul doth say: To him that worketh, the rewarde is not reckoned of grace, but of dutie.

And againe:

The remnant, faith he, are saied by the election of grace. And immediately after he addeth: If it bee of grace, then is it not now of workes: for then grace is no more grace. Howe then is eternall life, which is gotten by workes, a gift? Or else did not the Apostle saie, that euerlasting life is a gift? Yes verily he saide it so plainly that we cannot deny it. Neither are his wordes so obscure, that they require a sharpe understander, but an attentive hearer. For when he had saide, The rewarde of sinne is death, hee addeth straightwaies: But the gift of God is life euerlasting, in Iesus Christ our Lorde. Me. thinketh therefore that this question canne bee none otherwise resolued, unless we understande that euen our good workes, to which eternall life is guiven, must be referred to the grace and gift of God: because the Lorde Iesus faith, Without mayee can doe nothing. And the Apostle, when he had saide: Yee are saied by grace through faith, doth presently adde:

and that not of your selues, it is the gift of God: not of works, leaft any man should boaste.

Thus much hitherto out of Saint Augustine.

Now, although this answeres of S. Augustine be godly and plain enough to him that simple searcheth for the truth, yet I am sure that some there are which never will be answered with it. They will, I knowe, go about upon Saint Augustines words to inferre, that works and not faith alone, doe justifie vs men.

For thus they argue: We are justified and doe obteine eternall life by grace: good works doe belong to the grace of God: therefore good works doe justifie vs.

Now, it is not amisse, to close and buckte hande to hande with these disputers, that in this little ye may perceiue, that they be more shifted of Sophistrie, which they let to sake under the name and colour of very sound arguments.

And first of all there is no man so faithfull, if he hath read the doctrine of Saint Paul, but knoweth verie well that these two propositions can not hang together: we are justifie by grace; and, we are justifie by works. For that sentence of Saint Paul is as cleere as the Sunne, where his faith: If of grace, then nowe not of works: for then grace were no grace.

We doe frely grant both their propositions, to wit, that we are justifie by grace, and that workes belong to the grace of God, or be the gift of God. But we denye their consequence, and saie that it is false, to wit, that works doe justifie.

For, if that be true, then may wee in like manner truelie saie: amen
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doth he: an hande both belong un

to a man: and thereupon inferre,
doth of a hande both doth. But who
would gather to vaine a consequent.
For all doe understande that a man
both consist of sundrie members, and
that cuerie member hath his effects
and offices.

Againe, what is he which knoweth
not, that the grace of God, which is oth
erwise undivided, is divided and dis
linguished according to the divers op
erations which it worketh: for there
is in God a certaine (as it were) gene
rall grace, whereby he created all mor
tal men, and by which he lendeth rain
upon the just and unright. But this
grace both not justifie. For if it did,
then should the wicked and unright be
justifie.

Againe, there is that singular grace,
whereby he both for his onely
begotten Christ his sake, adopt us to
be his sonses: he doth not, I mean,
adopt all, but the believers onely,
whose sonses he reckoneth not, but
both impute them to the righteous
ness of his onely begotten Sonne our
Saviour.

This is that grace which both a
lone justifie vs in veri dodo: Mose
never, there is a grace, which being
powred into our minde both bring
forth god worke in them that are
justifie: This grace doth not justi
fie; but both iengender the fruities of
righteousnesse in them that are justi
fie. Therefore we confesse and grant,
that god worke belong to grace,
but after a certaine manner, order, and
fashion.

Againe, they object and saie: But
grace, faith, and worke, justification
also and sanctification are so joined to
gither, that they cannot be severed
one from another: therefore the thing
that agreth to one, is also applicable
unto the other.

I verilie, neither dare nor doe in
anie case gainsaie, that faith and
worke doe cleave togethers: but I do
utterly denye, that they twaine are all
one, so that the thing which is attri
buted to the one, may also be applied
unto the other:

For faith, although it be weake and
unperfect in vs, doth notwithstanding
leane and staie upon Christ his per
fection alone, and so farre forth it both
justifie us. But our worke have in
them, (for I doe the mildest phase of
speech) some sprinkling of vice, and
sparkle of error, because of the origi
nal disease that is naturall in vs all:
but it followeth not therefore, that the
grace of God is polluted by anie vice
or fault of ours: which should of ne
cessitie follow consequently, if by rea
son of the freignt knot between them,
the properties of the one were com
mon to the other.

Although the light of the Sunne
be not separated from the heat therof,
yet is not the light the same that the
heate is.

Neither is it a good consequent to
saie: The Sunne gineth light to the
worke: therefore the heate of the
Sunne gineth light to the worke. Bi
cause in the Sunne the heat and light
cannot be separated. Ye, rather the
Sunne; in respect of his light, both
lighten the world, not in respect of the
heate that it hath. And yet the Sunne
both both warm and lighten the earth
at once.

In like manner, we are directly
justifie by the mercifull grace of
God, for Christ his sake our Lord
and Saviour; not in respect and
consideration of the worke of grace,
that are founde in vs: although these
works
works are ingendred and brought forth by that free grace.
And so we must attribute all glory wholly to the grace of God, and not partly in the grace, and partly in the works of God; for the works of God are wrought in us by the power and grace of God.

These wranglers have yet another chaffe, and say: Although we say, that eternal life is given by God to all faithful believers, yet not by faith only in Christ Jesus, but also by the works of faith; all the glory, notwithstanding, that reboonde to God, namely since we acknowledge a confession that those works are wrought in us by the power and grace of God.

To this our answer is, that glory must be given to God, as he doth please to have it given him. If the will, purpose, and counsel of God, were to receive us into his friendship for the works sake, which his spirit and grace both bringeth forth in us; these, should he unawaresly, without discretion have sent his only begotten Son into the world, and ratified him to the terrible pangs of bitter death.

But God, in that he hath created, either in heaven or earth, much less in this case, which is the greatest that belongeth to man, the chief and most excellent creature that he hath made, did never at any time do any thing rashly without great advisement.

Wherefore it is assuredly certain, that it was never the counsel and purpose of God for our own good works, and virtues to redeem us from the tyranny of Satan, and to accept us for his sons, but for the only sacrifice and satisfaction of his only begotten Son Christ Jesus, our Lord and Saviour. For the judgement of Paul in this matter remaineth firm and irreprehensible, where his faith; If righteousness come of the works of the Law, then did Christ die in vain. And that Divine saeung of Saint Peter remaineth for ever uncontrollable: There is salvation in none other.

Again, they do lay certain places of Scripture together, and thereby do argue thus. Although Paul in one place doth say: Ye are saued by grace through faith; yet in another place the same Paul doth say, We are saued by hope. Now who knoweth not that hope is as it were upheld stronger and tended by patience? Christ himself, in the Gospell agreeing thereunto and saeung: In your patience ye shall possess your souls. Therefore not faith only, but hope and patience do bring us to salvation.

To this we answer thus, that the holy apostle doth sufficiently expound himself, if a man will take the pains to read him throughly, and weigh with himself the end and cause for which he spake euerie several sentence.

Ye are, faith he, saued by grace, through faith: and that not of your selues, it is the gift of God, not of works, least any man should boast, &c. Hath he not in these few words, most evidentlie declared, what his beleefe is touching grace or faith, and works? Who would define a plainer speech? There is none so very a dopyhead, as that he understandeth not that the benefit of salvation is wholly and merely ascribed to grace.

For he doth not divide salvation or justification partellie to faith or grace, and partellie to works; neither doth he attribute the first place to faith; and the seconde place to works.
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He doth utterly exclude all boasting, Ye are, faith he, saued by grace through faith. And immediately after he addeth: And that not of your selves. He annereth the cause: It is the gift of God. And againe: Not of works. He theweth why: Leatheanie man should boast.

Hee that understandeth not this, doth undoubtedly understand nothing at all. Hee that welleth otherwise calleth at this, doth speake against the Sunne, and faith that the light is darkness. Now, whereas the same Apostle doth in another place say: Wee are saued by hope, it is by the marking of the whole place to be gathered, that his meaning is, as if he had saide: I told you that they which believe in Christ, are the sonses and heires of God, and have thereby their saluation and felicite: but I would have every one to understand it in hope and expectation, not in enjoyinge the very thing it selfe, and present fruition.

Powe, who can hereupon inferre? Therfore hope doth iustifie? But we doe rather make this argument, patience is no patience at all, unlesse the patient man be first iustified by true faith: therefor the commendation of patience doth wholly depend upo faith and not the praise of faith upon patience, although faith be declared and shewed faith by patience.

For it is a sentence utterly unworthie to come out of a Christian mans mouth, to saie: that faith is made perfect by good workes, that is to saie: where faith doth want a piece, that there good workes doe patch it up.

For when we name faith, we doe not name simply the quality of believing which is in our mindes, but we have an eie to Christ himselfe our Lord and Saviour together with his righteousness and heavenly gifts: upon whom alone as upon a base and sure foundation our faith doth rest firmly stand. But to go about to supply the want of anie thing in Christ Jesus, is nothing els, but with violerly blasphemy to disgrace the soune of God. The faith of Saints I confesse both declare and shew it selfe by workes: but it followeth not thereupon that works do therefore make perfect that, which seemeth to be wanting in Christ his perfection.

For there is nothing lacking in our deliverance, redemption, and justification wrought by Christ. The Apostle James did saie in deede: Secke thou how faith was made perfect by works? But his meaning was none other but to say: Secke thou how faith by the workes which followed it, did declare it selfe to be a true and righteous faith, and not an hypocriticall faith: For before these wordes he said: Secke thou how his faith was effectuall through workes? Againse the Apostle Paulie said: I fulfill that which is lacking to the afflications of Christ, in my flesh for his bodies sake which is the Church. But you may better translate the Greke το ομοθονησαν, to bee that rather, which is beside, than that which is lacking to the afflications of Christ. For the Grekes call το ομοθονησαν, not only those things that are wanting, but also the remnant (which woode Saint Ambrose also did) I mean the remnant, and those things that are remaining behind.

And S. Peter saith that Christ suffered fo2 vs, leaving behind him an example fo2 vs, that we might followe his trace and footsteps.

Do 3 Therfore
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Therefore the Apostle affirmeth that he by suffering fulfilled the remnant which was behind.

After this again they alledge the woordes of the Apostle Paul, where he faith: If I have all faith, so that I can remove mountaines out of their place, and yet have not charitie, I am nothing. For upon this they inferre: Therefore not faith onely, but also charitie: yea, rather charitie than faith doth justify.

But we say that Paul in this sentence both neither deny that faith alone doth justify, nor yet both attribute the justification of the Saints to charitie. For when we affirme that we are justified by faith, or when we make faith the cause of justification, (which thing must be by often repetition beaten into our memories) we do not understande that faith, as it is a vertue in vs, doth worke, and by the qualitie that stickereth to vs, doth merit rightcloseynesse in the sight of God: but so often as we make mention of faith, we understande the grace of God exhibited in Christ, which is through faith freely applied to vs, and received as the free gift of God bestowed upon vs. And in that sense both Paul and we call the name of faith, when he affirmeth that faith doth justify. But in this place of the thirteenth chapter to the Corinthians, he doth not take the name of faith, but puttheth it for the power of working miracles, as is manifest by that which followeth, where he faith: So that I can remove mountaines, that faith doth not comprehend Christ wholly, but onely the power in the wing of miracles.

And therefore it may be sometime in an untrust man and an hypocrite, as it was in Judas Iscariot, to whom the faith of miracles prested no thing, because he was without the justifying faith, which faith is never without (but of it felle ingendereth) charitie.

Againse, whereas they object that laying out of the Gospell of Saint John: Who-soever knoweth my commandements, and keepeth them, he it is that loueth me, and my father will loue him, and we will come to him, and make our abiding in him. Therefore for the observation of the commandements, that is, for our workes sake, God is joined to vs: we alledge this laying of the same Evangelist and Apostell John: By this wee knowe that we abide in him, and he in vs, because he hath given vs of his spirite. But that spirite of God is a free gift. Therefore we are joined to God by mere and free grace.

It followeth in John: And wee have seene and doe testifie, that the father hath sent the sonne to be the Saviour of the world. Thou hearest, I hope, by what it is that the worlde is sauced, and what Christ the Saviour of the worlde is. Nowe who knoweth not, that he was sent unto vs of the father by the mere and only grace of God? It followeth nowe howe that grace is receiued: Whosoever confesseth that Iesus is the sonne of God, God abideth in him, and he in God. But in the Art of John, in stead of confesseth, is put belieueth. And no maruell, since out of a true faith a true confession doth arise. By faith therefore are we sauced, and by faith are we joined unto God. But letting passe these wranglers, who will never be without hope of such sophistick chits, we doe againe returne to our purposed argument, to shew you how, and in what sense,
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The places of faith and works that seem to an blath to differ agree, are here reconciled.

**The places of faith and works that seem to an blath to differ agree, are here reconciled.**

They that are well exercised in the reading of the holy Scriptures, that they may reconcile the places of Scripture, that seem at a blush to be at dispute, do teach that faith and works in verie deeds are not separated one from another. For the same holy spirit which giueth faith, doth therewithal also regenerate the understanding and will, so that the faithfull doth ardently desire, and doe his endeuer in all things to doe service to God his maker.

Therefore for the unseparable knot betwixt faith and good works, which alwaies kepe companie and attende upon faith, we saie that justication is sometimes somwhat unproperly attributed to works, which is somwhat more properly to be attributed to faith, but most properly of all to be ascribed to Christ appeareth by faith, who is in verie deed the foundation and subject of our faith. I will yet affaire to make this nozie maniyst. In true faith there are two things to be considered, Reconciliation and Obedience. Reconciliation, because by faith we understand a verily beleue that God is reconciled to vs for Christ his sake, by whom we are adopted into the number of the lonesse of God. And Obedience, because they that are reconciled doe wholelie yield themselves to him, to whom they be reconciled with earnest desire and zeale to doe his will and pleasure.

So then wee say that faith is of two sortes, the justifying and the obeying faith. Of the justifying faith saith Paule maketh mention where he faith: Being justified by faith, wee haue peace towarde God, through the Lorde Iesus Christ, by whom we are reconciled.

Again, he maketh mention of the obeying faith, where he faith: Know yee not that to whom ye giue your selues as servants to obey, his servants yee are, to whom yee doe obey: whether it be of sinne vnto death, or of obedience vnto righteousness? That is to say: which obedience maketh you to doe the things that are righteous, and to be the servants of righteousness, which shall turne to you to eternall life: and not the servants of sinne, which turneth unto death.

Now therefore, justication is properly attributed to the reconciling righteousness through Christ Iesus, and is improperly ascribed to the obeying righteousness, or righteousness of obedience. For they obeying righteousness is of the reconciling, and without the reconciling righteousness, obedience should not be called righteousness. To which this is also to be added, that they which are justified doe not put anie confidence in this obedience, as that which is alwaies spotted in this world by reason of our flesh.

To this also agreeith this other explication which I will here annere. The most proper worke of faith is purification and sanctification. For Saint Peter dooth expressly saie, that by faith our harts are purifised. But in sanctification the holy Scriptures doe shewe to be two especiall things.

First, that all the faithfull are freely purifised by the blood of Christ Iesus.

For againe, the same Saint Peter faith: Yee know that ye are redeemed not with transtiorie things as golde
of Christian libertie, of works and merits.

but with the precious blood of Christ, as of an unspotted Lambe. Saint Paule faith: Yee are sanctified by the will of God through the oblation of the body of Jesus Christ once made. For with that one oblation hee made them perfect for ever, which are sanctified. Saint John also faith: The blood of Jesus Christ the sonne of God doth cleanse vs from all sinne. Therefore the most proper phrase of speech is to faie that we are sanctified through faith by the blood of Christ, who said: I sanctifie my selfe for them, that they also may be sanctified through the truth. The later is, that they which are sanctified by the blood of Christ through faith, doe day by day sanctifie themselves, and give their minds to holinesse. To the doing and studie whereof the Apostles doe most earnestly exhort the Saints. For Peter faith: As he which called you is holy, so bee yee also holy in your conversation, because it is written: bee yee holy, for I am holy. Saint Paule faith: This is the will of God, even your holinesse, &c. 1. Thes. 4. Saint John faith: Nowe are wee the sonnes of God, and yet it doth not appeare what wee shall bee: but wee knowe that when hee shall appeere, wee shall bee like him: for we shall fee him as hee is. And euery one that hath this hope in him, purifieth him selfe, even as hee also is pure, Nowe this purging or purification, which is made by our care and industry, is called by the name of sanctification, not because it is made by vs as of our felues, but because it is made of them that are sanctified by the blood of Christ, in respect of Christ his blood.

For unlasse that sanctification, which is the very true and only sanctification in deed, doe go before our sanctification (I mean that which we worke) is none at all. But if that goe before, then is this of ours impu- ted for sanctification, although in the meanes while the spotes of sinne remaining in vs doe defile it, and that we doe put no confidence in it. Therefore so often as thou shalt read in the holy scriptures, that righteousness is attributed to our god workes, thou shalt thinke straight wayes that it is done for none other causes then those which I have hitherto alreadie declared unto you. For the Apostolical spirit cannot be repugnant or contrary to it selfe.

This will yet bee made a great deal more manifest, if wee call to remembrance and doe consider that the Apostles had to dealing with two kinds of men, the one sorte whereof did as- signe that they were sufficiently able of their owne strength to satisfie or fulfill the lawe, and that they coulde by their desertes and god workes merite eternall life: yea, they affirmed that the merite of Christ was not sufficient enough to the getting of salvation, unlasse the righteousness of men were added thereunto.

Against these Paule disputed very constantlie and pithilie in all his Epistles. For they made Christ and the grace of God of none effect. The other sort of men were such as abusing the doctrine of grace and faith, did swallow like swine in al filthy sinnes, because they thought that it was sufficient unto salvation, if they did saye that they believed.

But they never declared their faith or beleefe by anie god workes, although occasion thereunto were gi- ven The Apostles against the abusers of grace and faith.
uen them. Against these did Saint Peter very well and wisely dispute in the first Chapter of his second Epistle, and Saint James in the second chapter of his Epistle. Foz he affirmeth that Abraham was not justified by faith only, but by works: that is to say, that he was not justified by a vain opinion, but by faith which bare and was full of good works. Foz James doth use the name of faith and justification in one sense, and Paul in another. Paule putteth faith for an assured confidence in the merit of Christ: and he deth justification for absolution and remission of sins, for adoption into the number of the sons of God, and lastly for the imputing of Christ's righteousness unto us. But in James faith doth signify a vain opinion: and justification both import not the imputing of righteousness, but the declaring of righteousness and adoption. Foz it is undoubtedly true that the holy apostles of Christ, Saint Peter and Saint James would not by their writings make void the grace and merit of Christ, to advance the merits of most men, but rather to withstand the impureness of them, which put the faith of Christ in peril of disgracing the offence of all god men, living in the meanest while most wickedly in detestable sinnes without repentance. Therefore the Apostles of Christ requiring good works at the hands of the faithfull, do first of all require a true and linne faith, and doe referre them both unto the grace of God.

Let us therefore most firmly holde that the Apostles doe attribute justification, life, and saluation to good works, impoerlie: to true faith properly: but most properly to Christ, who is the subject and foundation of true faith, Foz although true faith is not without good works, yet doth it influe without good works, by it selfe alone. Foz it is most certaine, that life and saluation are bestowed on vs, after the same manner, that health and life was given to the children of Israel, which in the wildernesse were poisned of the Serpentes. They had their health restored them not by any works, but by the only beholding and looking vp on the brasen Serpent: therefore we also are made partakers of eternall life by faith alone, which is the true beholding and looking vp to Christ. As Moses faith our Saviour, did lift vp the serpent in the wildernesse, so must the sonne of man be lifted vp, that every one which beleueth in him, should not perish but haue eternall life. And the Apostle Paule faith, Yee are saued by grace through faith, not of your seules, it is the gift of God: not of works, least any man should boast, &c. With this doctrine of the Evangelistes and Apostles doe the testimonies of certaine doctours of the Church agree. Some of which I will recite unto you, dearly beloved, not because these testimonies of the scripture are not sufficient, but because we will not seeme to be the beginners and bringers in of newe doctrines: although in very deed that can not be newe which is derived out of the Evangelicall and Apostolike doctrine, albeit that all the doctors of the Church should gain say or deny it. Now therefore give eare hauing some, even of the best of them doe not in words once lie, say and write, but also by proffes how that faith alone both influe.
of faith alone is sufficient for a man, so that every one that doth believe only is justified, although no works are once wrought by him. Now if we require an example, where any was ever justified by faith alone, without good works, that there, I suppose is example good enough, who being crucified with Christ, did cry from the cross: Lorde Iesus remember mee when thou commest into thy kingdom. In the writings of the Evangelistes there is mention made of no good workes which he in his life time did, yet because of this his faith only Jesus saide unto him: Verily I say vnto thee, this day thou shalt be with mee in paradise. Wherefore this thysse was through faith justified without his works of the lawe. For, after this request and prater of his, the Loade made no inquisition what his works were all his life long, neither did he lose what workes he would do after this faith and believing, but did immediately upon his confession both justify and take him as a companion to go with him to paradise.

Whereupon to the woman of whom mention is made in the Gospell after Saint Luke,not for any worke of the lawe, but for faith onely, he said, Thy sinnes are forgiven thee. And againe, Go in peace, thy faith hath made thee safe. Furthermore in many places of the Gospell we finde, that our Saviour used the like kind of speech, making faith alwaies to be the caufe of mens salvation. And a little while after the same Apostle faith, God forbid that I should glory in anie thing, but in the cross of our Lorde Iesus Christ by whom the world is crucified to me, and I to the world. Thou seest here that the Apostle glorified not of his owne righteousness, or cha-

litie, or wisdom, or other works or virtues of his owne, but both most plainly pronounce and say: Let him that gloryth, glory in the Lord, and so by that means all boasting is excluded. And so faith, with manie other laiengs tending to this purpose.

Saint Ambrose in his exposition of Ambrose, Paule his Epistle unto the Romans, in the third and fourth Chapters, both saie: They are straely justified, faith Saint Paule, because when they wrought nothing, no do any thing for God againe, they are yet through faith onely justified by the gift of God.

According to the purpose of gods grace, faith Paule, it was so ordained of God, that laieng the law aside, the grace of God shoulde require faith onely vnto salvation.

This both by example of the Prophet conforme the blessednesse of the man, to whome the Loade impu
teth righteousness without works: he calleth them blessed, with whom the Lord hath covenanted, that without labour, and keeping of the lawe, they shoulde bee justified before their maker.

-Saint John Chryfoftome treating Chryfoftome of faith, of the lawe of nature, and of the holy Ghost both expressly saie: I cannot pronounce that he which wrought the works of righteousness without faith both enjoy eternall life. But I can by god prove shew that he, which believed without works did both live and obtaine the kingdom of heaven. No man without faith hath obtained life. But the thysse believed onely, and for his faith was justified by the most mercifull God.

And whereas here peraduenture thou wilt object that hee wanted time to live insty, and to doe good works:
I answer, that I do not greatly strive about that: but this on one I stick to, that faith alone did suffice and save him. For if he had lived any longer, and had neglected faith and works, he had undoubtedly sinned from salvation.

But the only end and argument whereat I now treat, is, that faith of it selfe doth bring salvation, and that works of themselves did never save anie workers that wrought them. As Chrysolome doth at large declare by the example of the Captaine Cornelius. These testimonies I suppose are sufficient to witnesse that will be answered, and doe not stand obstinate ly in quarrelling and langlings. Others I could allege a great number more. But I will not be over tedious unto you, dearly beloved, nor saine to be enydes in an evident matter.

But nowe because to this treatise of the righteousness of works, there is a question anwsered touching the merits of good works, I wil therefore summarily state somewhat of merits, or rather of the hire and reward of good works: To this end particular, least any man thinking irreligionously of the merits of good works, do thereby win to himselfe not good, but eny ill works.

The name of merits is an unacquainted terme, not used in the scriptures. For in that signification wherein our merite workers use it, to wit, for meritorious works, for the grace of God is of due merit given as debt that is due, and in that signification I take, it doth obscure the Grace of God, and maketh man to proue and arrogant. What I pray you can our works deserve, since none of the Saints durst be so bold as to pleade their merits before the Lord? Job crieth, If I will justifie my selfe, mine owne mouth shall condemn mee: If I will go about to shewe my selfe to bee an innocent, hee shall proue mee a wicked doore. If I washe my selfe with snowe water, and make my hands never so clean at the well, yet shall thou dip mee in the myre, and mine owne garments shall defile me.

David crieth, Enter not into judgment with thy seruante, for in thy sight shall no man living bee justified. Christ our Lord in the Gospell faith, When we have done all things that are commended you, then say, wee are vnprouitable seruants: wee haue done that we ought to do.

But a little before our Lord said: Doest the master thanke the seruante which doth the things that are commended him to doe? The holy Apostle Saint Paul in his epistle to the Philippians after Saint Luke, the Pharisee is greatly blamed, which coulde not be content to put confidence in his owne righteousness, but woulde needs boaste of his merits also. And Nabuchodonosor felt no little plague, for saying that the kingdom of Babylon did come unto him by his owne arte, industriue, power and vertue. By how much a greater punishment therefore shall we thinke them to be woore than the which are persuaded and make their bagoes, that they by their merits have deferred or earned the kingdom of heaven.

And yet, all this doth not tend to the making boiste of the stipend of good works,
Of Christian libertie, of works and merits.

works, or to the denying of the reward that is prepared for infants. For he is true which promised, and what he promised he will performe. Now he promised rewards to them that did righteousnes; even as also according to his justice and truth he hath threatened terrible punishments to wicked and impenitent sinners. But the promises of God are of two sorts, to wit, they lay before our eies the gifts and rewards of this present life, and of the life to come. For the Lord in the Gospel after S. Parke both saie, Verily I saie vnto you, there is no man that hath forsaken house, or brethren, or lands for my sake and the Gospels, but he shall receive an hundred fold now at this present with persecutions, and in the world to come life everlasting. And Paul faith, Godlines is profitable to all things, hauing promise of the life that is now, and of that which is to come. This is a sure saying, and by all means worthy to be receiued. For therefore we both labour and suffer rebuke, because we haue our hope setted in the luing God, &c. And here it will doe well to reckon vp and cite the testimonies of Scripture which doe concerne the reward of good works, I will therefore recite a fewe, but such as shall be evident and pertaining to the matter. The Lord in Eisie crieth, Saie to the just that it shall go well with him, for hee shall eate the fruit of his studie or trauell. And woe to the wicked sinner, for he shall be rewarded according to the works of his hands. In Jeremie we read, Leave off to wepe, for thy labor shall be rewarded theee. And in the gospel the Lord faith, Blessed are ye when men speake all evil sayings against you, lying, for my sake, Reioice ye and be glad, for great is your reward in heauen. The Apostle Paule also faith, Glorie, honor, & peace to euery one that worketh good, to the few first, and also to the Gentile.Againe, We must al appeare before the judgement seate of Christ, that euery one may beare the deeds of his bodie according to that which he hath done, whether it bee good or bad. And againe, Euery one shall receive a reward according to his labour.

Now let vs remember that the reward is promised and great gifts are prepared for them that labour manfully. To sluggards and slowbackes are imminent the evils of this present life, and also of the life to come. To them that strive lawfully the garland is due. But if it happen that the reward be deferred, and that they which strive receive not the promises by and by out of hand, yet let the afflicted think that their afflictions tend to their commoditie, and that they are laid upon them by their heauenlie Father. Let not their courage therefore fail them, but let them shew themselves men in the sight, and call to GOD to aide. For Whosoever persevereth vnto the end he shall be saued. Let euery one call to his remembrance the olde examples of the holie fathers, to whom manie promises were made, the fruit of whereof they did not reap till manie a day were come and gone wherein they stroue against, and did overcome full many a sharpe temptation. The Apostle Paule crieth, I have fought a good fight, I haue fulfilled my cours, I haue kept the faith. Hence fourth there is laide vp for mee a crowne of righteousnesse, which the Lord the righteous Judge shall give me in that day: not to me onely, but to them also that haue loued his appearing.
The third Decade, the ninth Sermon.

We must not abuse these places, which confine the reward of good works.

Hire is due, but heritage proceedeth of the parents good will.

pearing. They must laie before their eyes the truth of God, who faith, Hea- 
uen and earth shall passe: but my word shall not passe. The Israelites 
berily were a long time holde captiue in Egypt: but the LoRD de not 
orget his promise. For in a fit convenient time, he set them out at liberty 
with abundant joy and glory, to the triumph gotten over their opprers. 
The Amalechites, and Chana-
ites did a great while I confesse, ex-
alt themselves in sin and wickednes. 
But when the measure of their in-
quity was fully filled, then were they 
oughly recouped for their pains 
by him, that is the severer reuenger of 
unrepentent wickednes. The Scrip-
ure therefore exhorteth all men to 
haue sure hope, persevering patience, 
and constancie invincible. Of which I 
spake in the thirde Sermon of this 
sthre Decade. To this place doe be-
long as I suppose, those excellent 
words of S. Paule where he faith, It 
is a faithful saying: For if we be dead 
with him we shal also live with him: 
if we be patient, we shal also reign 
with him: if wee denie him, hee also 
shall denie vs: if we be vnfaithfull, he 
abideth faithfull, hee can not denie 
himselfe. And againe, Caue not awaie 
your confidence, which hath great 
recompence of rewarde. For ye haue 
neede of patience, that after ye haue 
done the will of God, ye may re-
ceive the promise. For yet a verie 
little while, and he, that shal come, 
will come, and will not tarry. And 
the just shal live by faith: and if he 
withdrawe himselfe, my foule shall 
haue no pleasure in him. But wee 
are not of them that withdrawe 
our felues vnto perdition, but wee 
ertaine to faith to the winning of 
the foule.

Yet for all this wee must not abuse 
these and such like testimonies touch-
ing the rewarde of workes, noz the 
very name of merits where it is said 
to be vied of the fathers, neither must 
wee loathe it against the doctrine of 
mere grace, and the merits of Christ 
our savior. We must thinke that the 
kingdome of heaven, and the other 
special gifts of God, are not as the 
hire that is due to servants, but as the 
inheritance of the sons of God. For al-
though in the last day of judgement the 
judge shall recont by manie workes, 
for which he shal seme as it were to 
recompence the elect with eternall life, 
yet before that recitall of good workes, 
he shal say, Come ye blest of my 
father, possesse the kingdome prepared 
for you since the beginning of the 
world. Powe if thou demandest 
why he shal in the daie of judgement 
make mention rather of workes than 
of faith? Pire answere is, that it is a 
point of usuall custome in the lawe for 
judgement, not onely to be inuic, but 
also by the judges pronunciation, to 
haue the cause made manifest to all 
men wherefore it is inuic. And God 
doth deale with vs after the order of 
men. Wherefore he doth not onelie 
give inuic judgement, but will also be 
knowne of all men to be a inuic and 
right judge. But we are not able to 
look into the faith of other men, which 
doth consist in the mindes and therefore 
we judge by their words and deedes. 
Honest words and workes bare wit-
nesse of a faithfull hart, wheras unho-
nest prankses and spechess do bewray 
a kind of unbelawe. The workes of 
charitie and humanitie doe declare 
that we have faith indeed: whereas 
the lacke of them doe argue the con-
trarie. And therefore the Scripture 
admonisheth vs, that the judgement 
shall
shall not be according to our works. To this sense agreeth that in the 12. of Matthew, where it is said, By thy deeds thou shalt be justified, and by the same thou shalt be condemned. To Abraham, after he had determined to offer his son Isaac, it was said, Because thou hast done this thing, & hast not spared thine only begotten son, I will bless thee & multiply thee exceedingly, &c. But it is manifest, that God made that promise to Abraham before Isaac was born, yea he made it as soon as Abraham was brought out of his Country: therefore the promise was not now first of all answered as a reward unto the works of Abraham, &c.

Therefore God examineth our works according to his own favourable mercies, and not with the extremities and rigour of lawe, and doth reward them with infinite benefits, because they proceed from faith in Christ albeit that for the same which abideth in vs, they be unpure & nothing meritorious. Now he doth hereby give vs a proofe that he hath a regard of vs & our works: because in testifying the greatness of his love towards vs, he hath vouchsafe to do honors not only to vs, but also his own gifts in vs, which he of his great goodness hath graciously bestowed upon vs. Our bountiful God doth herein imitate the manner of dealing which blest blest fathers vs in this world toward their children, for they bestowed gifts upon their children, as rewards of their well-doing, thereby provoking them to greater vertues, when as in very deed all things belong to the children by right of inheritance, and the true and proper cause of this reward, which the father giveth to the child, is not the obedience of the son, but the mere good will and favour of the father. Hence, here are two things to be observed. First, although God doth after the manner of men allure vs with rewards, draw vs on with gifts, and keep vs in god works with manifold recumpences, yet must not the rewarde or recompence be the mark whereat the worker ought to look, respecting rather his own glory and commodity, than the love and honour that he oweth to God. God will be worshipped for; loves sake only, & he will be loved of more good will, and not for the hope of any rewarde. For as he requireth a cheerefull giver: to doth he look for such an uncoated affection, voluntary love, and free god will as children do naturally beare to their parents.

The last is, That our works, which some call merits, are nothing else but the mere gifts of God. Now he were a verie unthankfull person, which, when of another mans liberalitie he hath license given to occupy his lands to his best commoditie, will at length go about to translate the right thereof from the true owner which lent it him, unto himselfe. But because I would be loath by drauling out this treatise to farre, to detaine you longer than reason would, I will recite unto you dearely beloved, a notable conference of places in the scripture made by S. Augustine, where by we may evidently understand and infer a conclusion, that the rewarde of god works or merites of the Saints, are the very free and mere grace of God.

Therefore in the seventh Chapter of his booke De Gratia & libero arbitrio, thus he faith: John the forerunner of our Lord doth say: A man can receive nothing vultes it be given him from heaven. If therefore thy good works be the gifts of God, then God crowneth S. Augustin his sentence touching the merits of the Saints.
neth thy merits, not as thy merites, but as his owne gifts. Let vs there-fore consider the merits of the apostle Paul, (that is to say, the merits which he faith are in himselfe) whether they be the gifts of God or no: I have faith he, fought a good fight, I have ful-filled my courie, I have kept the faith. First of all, these good works had been no god works, but else good thoughts had gone before them.

Give care therefor what he faith of those good thoughts: Not because we can think any thing of our selues, as of our selues, but our abilitie is of God. Then also let vs consider euery seuerall particulartie, I have fought, faith he, a good fight. I demaunde by what power he fought? Whether by that which he had of himselfe, or by that which was given him from above?

It is unlikely that so great a Teacher of the Gentiles, as the holy Apostle S. Paul was, should be ignorant of the law, which in Deuteronomie is heard to say: Say not thou in thine hart, mine owne strength, and the power of mine owne hande hath done this woonderful thing: but thou shalt remember the Lorde thy God because he giueth thee strength and power to do it.

But what doth it avaiue to fight wel, unlesse the victorie do ensue? And who I praeie you giueth the victorie, but he of whom Saint Paul the himselfe doth faie: Thanks be to God which giueth vs the victorie through our Lorde Iesus Christ. And in another place when he had cite the place out of the PsalMES, where it is sate: Because for thy sake we are killed all daie, and are counted as sheepe appointed to the slaughter, he did immediately adde and say: But in all these things wee overcome or haue the victorie through him, which loved vs.

We haue the victorie therefore not through our selues, but through him that loved vs. After that againe he said: I haue fulfilled my courie. But as he said this, so in another place also he faith: It is not of the willer, nor of the runner, but of God which taketh mercie.

Which sentence cannot bee by anie means so inverted, that we may saie: It is not of God, which taketh mercy, but of the willer, and of the runner. For whosoever dare take upon him to so inuert that sentence of the holy apostle, he doth openly thewe that he falsly gain-faith the words of Saint Paul the.

Last of all he saie, I haue kept the faith: But in another place againe hee confesseth saieing, I haue obtaiued mercie that I might bee faithfull. Hee saie not, I haue obtained mercie, because I am faithfull, but, That I might bee faithfull: declaring thereby that faith if felle can not bee obtained without the mercie of GOD, and that faith is the gift of God, as hee doth most evidently teach where he faith: Ye are fauned by grace through faith, & that not of your selues, it is the gift of God.

For they might say: we haue there-fore receiued grace, because we haue believed: by that means attributing as it were, Faith to themselues, and Grace to God: but to prevent that in-sinuatiue, the holy Apostle Saint Paul the when he had saie, By faith, doth straight waies add, And that not of your selues, it is the gift of God.

Againe, least they shoulde say that they
they by their works did meritoriously deserve such a gift, he doth presently annexe: Not of works, least any man should boast. Not because he did denie or make voide good works, considering that he faith, that God doth rewarde every man according to his works: but for because works are of faith, and not faith of works. And so by this means our works of righteousness proceed from him, from whom that faith doth also come, touching which it is said: The just doth live by faith.

All this have I hitherto wrote for word recited out of Augustine: where in, all that may be said concerning the merits of good works, are sufficiently well contained, and so soundly confirmed by passages of Scripture, that I mean not to add any thing unto them: so I see it sufficiently manifest for all to understand, what and how the ancient fathers thought and taught of the merits of sinfull men. For what can be said more briefly, sincerely, and fully, than that a reward is prepared for the good works of men: but yet that that reward is nothing else but the grace: and that the merits of good works of the saints are the gift of God: which merits while he crowneth, he crowneth his owne gifts. In all this therefore the Ecclesiasticall and apostolike doctrine remaineth still immutable & unreprouzable. That we are insisted and saved by the grace of God through faith, and not through our owne good works or merits.

We doe now againe returne to good works, and are come to expounde the description or definition of good works, which we did lay downe in the beginning of this treatise. Now therefore presume our works doe spring in vs from God through faith, they cannot have the name of good works. But contrarily, if they doe proceed from God through faith, then are they also framed according to the rule of the word of God. And for that cause did I in the definition of good works, significantly say, That they are done of them which are regenerate by the good spirit of God, through faith according to the word of God. For God is not pleased with the works, which we of our selves doe of our owne brains and authority, without warrantize of his word imagine & devise. For the thing that he doth most of all like and looke for in us, is faith and obedience (which is most evident to be seen in the verie example of our grand-father Adam:) and contrarily he doth dislike and deteste the works of our owne choice & our good intents which spring in, and rife upon our owne minds and judgements: as I will by these testimonies of scripture declare unto you.

In the 12. of Deuteronomie we read, Every man shall not doe that which is righteous in his owne eies. Whatsoeuer I commande you, that shall ye obey to doe it, neither shall thou add any thing to it, nor take any thing from it.

Moreover, in the historie of Samuel: there is a notable example of this matter to be seene. For Saul the king of Israel receiued a commandement to kill all the Amalekites with all their beastes & cattell, but he contrary to the precept through a good intent (as he thought) of his owne, and for a religious zeal to his owne choyce, reserved the fatted & open so to be sacrificed: & for that cause the prophet came & said unto him: Is a sacrifice so pleasant and acceptable to the Lord as obedience is? Behold, to obey is better than sacrifice: and to harken is better
better than the fat of rams. For rebellion is as the sinne of witchcraft, and stubbornnesse is as the vanity of idolatrie. Lo here in these few words thou hast the godlie praise and commendation of the religion of our owne inventing, & of our owne god worke: which do arise of our owne god intents and purposes. They, which do neglect the precepts of the Lord to follow their owne god intents and foreseals, are flatly called witches, apostataes, and wicked idolaters. They see in their owne eyes verily to be idly fellows, and true worshippers of God, and zealous followers of the traditions of the holly fathers, bishops, kings and princes: but God, which cannot lie, both flatly pronounce that their works doe differ nothing from witchcraft, apostasy, and blasphemous idolatrie, than which there can be nothing more heinous by any meanes denieth.

Therefore the Lord in the Gospell citing that place out of Claises propheticke both plainly condemneth, reiect, and tred under fot all these works which we choose to our selues, having their beginning of our owne god intents and purposes, where he faith: In vaine doe they worship me, teaching doctrines the precepts of men. Euerie planting, which my father hath not planted, shall be plucked vp by the rootes. Let them alone, they be blind leaders of the blind.

And thereupon it is that Saint Paul do boldly affirme that the precepts of men are contrarie to the truth, and are mere lies. The same Paul in one place faith: Whatsoever is not of faith is sinne. And in another place: Faith commeth by hearing, and hearing by the worde of God. Whereupon we may gather, that the works which are not framed by the express word of God, or by a sure con-sequence derived from it, are to farre from being god works, that they are plainly called sinnes. Inforse thou, I pray thee, never to great a god turne upon a man against his will, and see what favour thou shalt winne at his hand, and how thou shalt please him with that enforced benefit.

Therefore god works do first of all require the precise and express observ-ing of God's will, to which alone they ought to tend. In his epistle to the Co- lostians the same Apostle doth openly condemne the Grecians, Idolatry, that is, the voluntarie religion which they of their own choice and mind brought in to be observed. And what need have we I pray you to invent to our selues other new kinde of god works, considering that we have not yet done those works, which God himselfe prescribeth and doth in express words require at our hands? By this now our adversaries may perceiue that we doe not altogether simply condemne god works, but those alone which we by rejecting the word of God, doe first let approch by our owne imaginations, and fantastical inventions: of which sort are many by start worke of our holly monks and sacrificing rash-things. But to conclude, the works that are repugnant to the word of God, are by no meanes worthy of ante place of honour.

And that we may more rightly perceiue the sense of meaning of god works, we must in mine opinion diligently observe these words of the Apostle: We are created in Christ Jesus into good workes, which God hath before ordeined, that we should walke in them. He maketh here two notes concerning those that are god worke in deed. The first is, Wee are,
are, faith dece, created in Christ Jesus into good works. It doth therefore necessarily follow, that good works are wrought of him which is by true faith graven in Christ Jesus. For unless the branch abide in the vine, it cannot bring forth fruit. All the works therefore of the faithfull, howsoever they shine with the title of righteousness, are notwithstanding not good works in verie deed. The latter is, Which God hath before ordained, that we should walke in them.

We must not therefore make account that all the works, which men may doe, are to be counted good works indeed: but those onely which God hath ordained of old, that we should walke in them. Now what works those be, the Lord in his law (which is the eternall will of God) hath very plainly expressed. And thereupon it is, that the Lord in the Gospel being demanded questions concerning eternall life, and the very true vertues, tendereth the demander unto the lawe, and faith: What is written in the lawe? And againe, If thou wilt enter into life keep the commandements. Therefore the ten commandements are a most sure and absolute platforme of good works. Which that ye may the better understand, I will briefly recapitulate, as it were in a picture lay it before your eyes.

To the first precept thou shalt refer the feare, the faith, and love of God, with assured hope, persevering patience, and constancy inverteible in trouble and afflictions. To the seconde belongeth the true and sincere worship, wherein with God is pleased, with the better refusall of all superstition and perver ye religion. Upon the third both depend the reverence of Gods majestie, the free confession of his might, the helie invocation of his name, the sanctification of the same. In the fourth is comprehended the moderate oiernation of the Cerimasticall ceremony, the preaching of Gods word, publick prayers, and whatsoever else both belonging to the outwarde service of external worship due to God. To the fifth thou maist annexe the naturall love of children toward their parents, of men toward their countrie and kinsfolks, the true obedience that we owe to the magistrates and all in authority, and Lastly the offices of civill humanitie.

To the next thou shalt joine in due punishment of guilt, the protection of widows and orphans, the delivering of the oppressed and afflicted, well doing to all men, and doing hurt to no man.

To the seuenth thou shalt add the faith of wedded couples, the offices of marriage, the honest and godlie bringing up of children, with the studie of chastitie, temperance, and sobrietie. To the eighth is to be reckoned upright dealing in contracts, liberalitie, bountifulnesse, and hospitalitie. Under the ninth is touched the studie of truth through all our life time, faith in words and deeds, with derrer, honest, and profitable speech. In the tenth and last, thou maist remember good affections, holy wishes, with all holy and honest thoughts. And so this is the compendious platforme of good works. Now if thou desire to have it more briefly expressed than this that thou seekest, then turn thy selle & harken to the words of Christ our Lord, who gathereth these tenne into two principal points, and faith: Thou shalt love the Lord thy God with all thy hart, with all thy soule, and with all thy mind: and thy neighbour as thy selfe. Whatsoever therefore ye would that men should do to you, even so do ye to them.

Upon these precepts of the Lord, all
all the faithful (which desire to doe good works) must surely fire their eyes and minds, and that to so much the more diligently & constantly, as they doe now surely & evidently perceive and see, that God in the lawe and the prophets doth require nothing else, nor any other workses at the hand of his elect and chosen servants. Go to now therefore, let vs heare out of the holy prophets (on such evident testimonies touching good works, as doe content and wholly agree with the law of the Lord.) Hoses in Deut. viii: And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, and to walk in all his waies, to loue him, and to serve the Lord thy God with all thy hart & with all thy soule? That thou keepe the commandements of the Lord & his ordinances, which I command thee this day. And the kingly prophet David in the 15. Psalme asketh this question: Lord, who shall dwell in thy tabernacle? And presently answereth it himselfe, saying: Even he that walketh uprightly, and doth the thing that is iust & right. And so faith as it is contained in the ten comandements. Elias also in his 33. chap. moutheth the same question, and answereth it even so as David had done before him. Jeremie in the 21. chap. doth urge & reiterate these words to the Jewes: Thus the Lord commandeth: Keere equity and righteoussnes, deliver the oppressed from the power of the violent, do not grieue nor oppress the stranger, the fatherlesse nor the widow, & shed no innocet blood in this place. And Ezekiel in his 18. chap. knitteth by a headtie of god works, in no point unlike to these, sauing only that it is somwhat more largely amplified. In De the Lord saith: I desire mer-
icie more than sacrifice: & the knowledge of GOD more than whole burnt offerings. Micahas doth diligently inquire what the worshipper of God should doe to please him withall, and what works he should doe to delight the Lord: & immediately by the inspiration of the holy Ghost he maketh answere, saying: I will shew thee, O man, what is good, and what the Lorde requireth of thee: name-ly, to doe justly, to love mercie, and with reverence to walke before thy God. In like manner the prophet Zacharie, to them that demand of him certaine questions touching vertues, and such good workings as please the Lord, gaueth this answere, saying: Thus faith the Lorde of hosts, Execute true judgement, shew mercie & loving kindnesses euere man to his brother: doe the widow, the fatherlesse, the stranger and the poore no wrong. Let no man imagine euill in his hart against his brother, neither bely louers of false othes, for these are the things which I do hate, faith the Lord.

With this doctrine of the Prophets both the preaching of the Evangelists and Apostles fully agree, teaching in eueric place, that charitie, righteousnes and innocencie, are the scope and summe of all good workings. The Apostle James saith: Pure religion and unspotted before God and the father is this: To visit the fatherlesse and widowes in their aduersitie, and to keep himselfe vnspotted of the world.

It remaineth now for me to daw to an end, and in the rest that is yet behind to be spoken touching the description of god works, to confer places of the scripture for the confirmation and plain expostition of the same. Now therefore we saide that god workings intende.
are brought by them that are regenerate, to the glory of God, the ornament of our life, and the profit of our neighbour. For the Lord in the Gospel prescribeth this end to good works, where he saith: Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. The Apostle Paul also oftener then once exhorting vs to good works, both, as a most effectuall cause to set them forward, adde: That by those works of ours, we may adorn the doctrine of our Lorde and Saviour Christ Jesus. And even as a comely and cleanest garment adorneth a man, so do good works in deed set forth the life of Christian people. For hereupon it riseth that the Apostles of Christ did often persuadde vs to put of the olde man and put on the new, which is created in the similitude and likeness of God. For thereby we obtain both honor and glory. We both are, and are called, the servants, yea and the sons of our Lord God, whose property and vertue is that in vs, to the glory and praise of his holy name.

And as he both require good works at our handes, so if we do them, we on the one side do please and delight him, and on the other both honour us againe: as may be proved by many testimonies of the holy Scripture. But the thing it selfe is so plain, and without all controversy, that it needeth no businesse to prove it at all. He verily both every minute augment in vs his gifts, while we are intendent to doe good works. For in the gospel he saith, To every one that hath shall be given, and he shall abound. And from him that hath not, shall be taken even that which he hath, and shall be given to him that hath. To this also may be added that God is favourable to them that work righteousness, yea both enrich them even with many temporal gifts, & at the last being the to life everlasting: for the apostle Paul both expressly say, God shall reward every man according to his deeds, to them which by continuing in well doing seek for glory, & honor, and immortalitie, eternal life. And againe, Glory, & honor, and peace, to every one that worketh well. Although the godlie in all their good works do not (as I finde you before) respect so much the recompence and reward at God's hande, as the advancement of God's glory, the fulfilling of his will, and the profit of our neighbour, Fo; Paul saith, Do all things to the glory of God. And againe, Let no man seek his owne but every one anothers profit: even as I do in all things please all men: not seeking mine owne commodity, but the profit of many, that they may be fauced. Therefore all the godly do so direct and temper their works, that they may please, delight, and honour God, and profit manie men. For in so doing they express or represent the nature of God, wholesomnes they both are, and are also called. For he both liberally poure out his benefites upon all creatures: and therefore his sons are beneficall and bent to do good to all men.

Thus much had I hitherto to say, touching the nature of profitable, cause, ende, and effect, that is, the true & right meaning of godly works: by which I hope it is evident to be perceived, how and in what sense the Lords in the Scriptures is said to attribute the name of righteousness and justification unto the godly works of the Saints his servants: and that that true principle of our religion
religion remaineth arme and unresponsible, wherein we confesse and holde, That wee are justified by the grace of GOD for Christ his sake through faith, and not for works. Now therefore there is nothing more behinde, but this one is, to make our humble petition to GOD, for true faith in Christ our Lord, and that by his grace he will to guide us, that we may now in works put that in practice, which hitherto we have been taught in the words of this treatise, that is to say, that we may in good works in deed, express the faith, which we in words profess, that we have in Jesus Christ our Lord, Amen.

Of Sinne, and of the kinde thereof, to wit, of originall, and actual sinne, and of sinne against the holy Ghost. And lastly of the most sure and just punishment of sinnes.

The tenth Sermon.

We have lastly nowe to discourse of sinne, which as I told you, is to be referred to the treatise of the lawe.

Of which, that I may lawfully, religiously, rightfully, and profitably speak to the end, of you all, I shall desire you to make your humble prayers with me to GOD the father in the name of Christ his sonne, our gracious Lord and mediator.

Sonne is of most men taken for error, for that I meane, whereby we do not only err, from the thing which is true, right, just and good, but doe also followe and decline to that which is naught. The Latines derive their words Peccatum (sinne) of Pellican (whosoever) which is a fault of wicked people that are corrupted with the spirit of fornication, as when men preferre harlots before their lawfull wives. And this definition verity doth wonderfully agree to this present treatise. For all we, that doe believe, are by faith handfasted to our God as to our spouse and husband: if therefore we preferre other gods before him, or chose rather to serve them: If, I say, we let palse the true God indeede, to follow the shadow of Gods, vain hopes, and the pernicious pleasures of this world, then doe we sinne indeed, and commit fornication against our spouse and husband. But the learned do not doe for the most part, put a difference betwixt Peccatum and Delitiwm, (which both in effect do signify sinnes:) But they call that Delitiwm, when the thing is not done that should be done: and that they call Peccatum, when that is done that should be left undone. S. Hierom fiumeth to have taken delitiwm for the first fall to sin. S. Augustine faith, that Peccatum is comitted of him that sineth willingly, and Delitiwm of him that sineth of ignorance. I see that those words are in some places confused, and that the one is said for the other. In some places the errore of Delitiwm, is said as the milder terme, Peccatum in a more grievous sense, & an heinous crime, a mischief, a revolting or wickednesse for the greatest of all. For S. Augustine faith: Neither
is cuerie Peccatum Crimen, because
cuerie Crimen is Peccatum. Therefo-
re we say that the life of a man
living in this transitory world may
be found to be without that heinous
offence Crimen, for which all the world
doeth cry out upon and accuse him: but
if we say we have Nullum peccatum,
no sinne (as the Apostle faith) we de-
crite our selues, and the truth is not
in vs. Amongst the Hebrewes sinne is
called by sundry names, which do im-
plore and signify outrethwartines, per-
uersenesse, a fault, an error, a revolving,
infirmity, vice, ignorance, and
transgression. For to transgress is both
doing to depart from the truth, from
our duty, or office, not to keep the
right path, but to turn away from the
prescript rule of the law of God. Now
that rule or lawe of God is of the He-
brewes called Thora, that is to say, a
direction or a leading by the hand. For
it both directs a man in the waies that
are acceptable to the Lord. And there-
fore the Greekes call sin by the names
of sinple & magnum.

Again, in the Hebrew tong sinne
is as much to say, as a turning awaie,
from God to enuill: also a revolving, as
when thou drawest thy north from out
of the yoke of his power, to whom e
thou art a servant: especially, it signifies
the crime of guilt, whereby we in-
danger our felues to the rode of pun-
ishment.

Verily Saint Augustine taketh
much paines to finde out a proper de-
finition of sinne. In his second boke
De consensu Evangelistarum, he faith:
Sinne is the transgression of the lawe. Ad Simplicianum, lib.1. Sinne
is an inordinatenesse or peruers-
nesse of man, that is, a turning from
the more excellent Creator, and a
turning to the inferiour creatures.

De fide contra Manicheos, Cap. 8. he
faith: What is it else to sinne, but to
erre in the precepts of truth, or in
the truth it selfe.

Again, Contra Faustum Manicheum
Lib.22. Cap.27. Sinne is a deede, a
worde, or a with against the lawe of
God. The same Augustine De duabus
animalibus contra Manicheos, Cap.11.
faith, Sinne is a will to retaine or ob-
taine that which justice forbiddeneth,
and is not free to abstinence. And In
Retraet. Lib.1. Cap.15. he faith: That
will is a motion of the minde, with-
out compulsion either not to lose or
to lose some one thing or o-
ther. All which definitions as I doe
not utterly reiect, so doe I with this
to be considered and thought of with
the ref. Sinne is the natural corrup-
tion of mankind, and the action which
areth of it, contrarie to the lawe of
God, whose wrath, that is, both death
and sundrie punishments it bringeth
upon vs.

Thou hearest how well this defini-
tion doth consist upon his parts.

Thou hearest in it of our naturall
corruption: in the naming whereof ap-
pereath how this definition doth not
agree to the sinne of our first parents,
in whom there was no naturall cor-
pulsion. Of which I mean to speake
in place convenient. Thou hearest
the action named, which ariseth of the
naturall corruption and is repugnant
to the lawe of God. Thou hearest that
sinne both bring up vs the wrath of
God, that is, death and sundrie sorts of
punishments appointed by the mouth
of God to plague vs for our sinnes. Of
which I will speake in order as they
lie, so far forth as the Lord shall give
me grace and abilitie.

Now therefore it seemeth that this
treatise may most aptly be begunne at
the
impute the cause of that euill unto the
duell, saying : The serpent beguiled
mee, and I did eate. Loc these are
mott corrupt, false, wicked, and dete-
Rable opinions touching the original
cauce of sinne, Wherewith the justice
and truth of God is mightily offens-
ed. Neither is the nature of man
the cause of sinne. For GOD which
created all things, did also create the
nature of man, and made it good, even
as all things else which hee created
were also good. Therefore the na-
ture of man was good. For it is an
accidental quality that happened to
man either in, or immediately after his
fall, and not a substantiall property,
to have his nature so spotted with co-
rupcion as now it is. Now we be-
ing borne in sinne of sinfull progeni-
tours, have sinne by defcent as our
naturall property. For Saint Augus-
tine writing De Fide contra Mani-
chas, Cap. 9. faith : And if wee faie
that anie men are euill by nature, we
mean that they are so because of the
original descent of our first parents
inne, wherein wee mortall men are
whole borne. But this now requir-
eth a more exact and ample declara-
tion.

What the diuell alone is not the au-
thor of sinne, so that when we sinne,
the blame thereof shoulde redounde
to him, and wee that sinned escape with-
out fault, this doth greatly argue, bi-
cause it is in his power to egg and pev-
swade, but not to inforce a man to doe
euill. For God by his power restrai-
neth the diuell from being able to doe
the thing that he would do. Hee can do
no more than God permitted him to
do: so, if he had no power over an herd
of sillie swine, how much more au-
thoritie hath hee over the excellent
soules of Gods most excellent cre-
Pp 4

The third Decade, the tenth Sermon.

The cause or begining of sinne.

The nature
of man is not
the cause of
sinne.
turies: He hath, I confefs, great subtleties and more than Rheozicall force, where with to perfwade us: but God is stronger, and never ceafteth to prompt god and wholesome counsels into the soules of his faithfull servants, neither both he permit more to Satan than is for our commodite: as is to bee seen in the example of that holy man the patient Job: and also in the example of Paul 2, Cor. 12. and in his wordes laieng, God is faithfull which will not suffer vs to bee tempt ed aboue that we are able to beare. They therefore are vainly seduced, which call the fault of their sinne upon the binets shoulders.

To procede, if thou demandest of them, which lay the blame of their sinne uppon their ennem effect, what effect is: they will anwer, either that it is a course knit together by ex ternitie, and linked to itselfe, as it were a certaine chaine and continuall rowe of counsels, and workes necessarilly following one uppon another: neceffitie, according to the disposition and ordinance of God: or else that it is the ennem sterres or planets. Now if thou demandest againe, who made the stars: they have none other anwer, but God: it followeth therefore consequentlly that they inoffe the cause of their sinne uppon God himselfe. But all the ancient and best Philosophers did never pretend to allledge definitie, much lesse such christians as did freely confesse the mightie power of their god and maker. And even among our men, I mean, among the that would seeme to be christians, they which stood in the opinion of definitie and constellations, were such kind of fellows as wise men would be ashamed to follow them as authours.

Bardeianes imputted to defining the conversations of mostall men. And the Priscillianistes, who were condemned in the first council held at Toledo, thought and taught that man is tyed to satall stars, and hath his body compact according to the twelve signes in heaven, placing Aries in the head, Taurus in the neck, and so consequentlly to every signe his severall limbs, S. Augustine, In opusculo 82. questionum. Quest. 45. confuting soundly the definites of planets among other his reasons faith, The conceiving of twinnes in the mothers wombe, because it is made in one & the same acte, as the Phisitians refelie (whose discipline is far more certaine and manifest than that of the Astrologers) doth happen in so small a moment of time, that there is not fo much time as two minutes of a minute betwixt the conceiving of the one and the other. How therefore commeth it, that in twinsof one burden there is to great a diversitie of deeds, wils, and chaunes considering that they of necessitie must needs have one and the same planet in their conception, and that the Mathematicals do give the constelllation of them both, as if it were but of one man? To these weedes of S. Augustins great light may be added, if you anmber to them and examine narrowly the example of Clay and Jacobs birth, and fundrie dispositions. The same Augustine writing to Boniface against two epistles of the Pelagians Lib. 2. cap. 6. faith: They which affirme that definitie doth rule, will have not onely our deeds & events, but also our very wils, to depend upon the placing of the stars at the time wherein euery man is either conceived or borne, which placing they are wouuot to call Constellations.
But the grace of God doth not only goe above all starres, and heavens, but also above the very angels themselves. Moreover, these disputers for destiny, doe attribute to destiny both the good and euill that happen to men. But God in the euils that fall upon men doth duly and worthily compensate them for their ill actions: but the god, which they have, he doth bestowe upon them not for their merits, but of his owne favour and merciful goodness though grace, that can not be looked for of duty: laying both good and euill upon vs men not through the temozall course of planetes, but by the bope and efnall counsell of his feuerite and goodness. So then wee see that neither the falling out of good or euill hath any relation unto the planetes. Therefore this place may be concluded with the words of the Lord in the Prophet Jeremias: Thus faith the Lorde, yee shall not learne after the maner of the heathen, and yee shall not bee aeraide for the tokens of heauen, for the heathen are aeraide of such, yea, all the obseruations of the Gentiles are vanity. For the planetes have no power, to doe either good or euill. And therfore the blame of sinnes is not to be imputed thewerto.

I have noe wings to praine unto you that God is not the cause of sinne, or the authour of euill, God hate they, woulde have it so. For if he woulde not have had it so, I had not sinned. For who may resit his power?Again since he could have letted it, it woulde not, he is the authour of my sinne and wickednesse. As though we knewe not the craftie quarrels & subtil shifts of mostall men. Who, I praise you knoweth not that God doeth not deale with vs by his absolute power, but by an appointed lawe and ordinance, I meane,by commodious means, and a probable order: God coulde I know by his absolute power keepe off all euill: but yet he neither can noz will either corrupt or marre his creature and excellent order. Hee dealeth with vs men therefore after the maner of men: hee appointeth vs lawes, and laieth before vs rewarde and punishments: hee commandeth to embrace the good and eschew the euill: to the performing whereof hee both neither de-

nie vs his grace, without which we can doe nothing: neither doth hee despite our diligent god will and earnest tranuell. Herein, if man be slacke, the negligence and fault is imputed to man himselfe, and not to God, although hee coulde have kept off the sin, and did not: for it was not his duty, to keepe it off, least peradventure hee should disturb the order, and destroie the worke which he himself had made and ordained. Therefore GOD is not the author of sin or naughtiness.

Couching which matter I will first add some testimonies of the holy Scripture: then aunwerto to sundrie objections of the adversaries of this doctrine: and lastly declare the original cause of headyness of sinne and wickednesse.

The testimonies, which teach that God is not the author of sin or naughtiness, are many in number, but among the rest, this is an argument of greatest force and probability, because God is faide to be good naturally: and that all which he created were made good in their creation. Whereupon it is that Salmen faith: God hath not made death, neither hath he delight in the destruction of the living: for he created all things that they might have their being,
and the beginnings of the world were healthfull, & there is no poison of destruction in them, nor the kingdom of hell upon the earth: for righteousness is immortal, but vngodly actions bringeth death: and the vngodly call it to them both with words and workes, and thereby come to nought. And so faith, as is to be seen in the first Chapter of the booke of Wisdome, which wisdom doe passinglie agree with the first Chapter of that most excellent Prophet Moses.

In the first Psalm, David faith: Thou art the God, that hast no pleasure in wickednesse: neither shall any euill dwell with thee: the vniust shall not stand in thy sight: for thou hatest all them that worke iniquitie: thou shalt destroy them that speake leasimg: the Lord doth abhor both the bloodthirstie & deceitfull man. Loe, thou canst devise nothing more contrarie to the nature of God than sinne and naughtinesse: as thou maist moze at large perceive in the 34. chap. of the booke of Job.

The wise man faith: God created man good, but they sought out ma- nic intentions of their owne. And therefore the Apostle Paule declar eth sinne, damnation, and death, not from God, but from Adam, and from God hee fetcheth grace, forgivenesse and life, through the mediatour Jesus Christ.

That place of Paule is farre more manifest than that it needed any large expostion: let it not onelie bee considered and diligently weighed of the Readers and hearers: whom I woule wilthe alwaies to heare in mouth and minde the verie wordes and meaning of this notable sentence. Even as by one man sin entered into the world, and death by sinne, and so forth as followeth.

- The same Apostle in the seuenth to the Romans, doth evidently declare that the lawe is holy, the commandement good and true, and thereof by hee doth intinuate that in God is in his will there is not, and in his lawe, which is the will of God, there springeth not anie spot: but euery of sinne or naughtinesse. In our flesh, faith hee, the euill lurketh, and out of vs iniquitie ariseth. I knowe, faith he, that in me, that is in my flesh, there is no good. In that Chapter there are many sentences to be founde, which doe wondrfully conforme this argument.

Again, in the thirde to the Romans, the same Apostle faith: If our vngodlynesse seteth forth the righteousness of God, what shall we faie? Is God vnrighteous which taketh vengeance? (I speake after the maner of men, that is, I see the wordes of wicked people) God forbiadeth. For howe then shall GOD judge the world? for if the truth of God hath more abounded through my liue unto his glorie, why am I as yet judged as a sinner? &c. Verilie if God were the authour of sinne and all euill, and that he woulde have the wicked to bee such, as in verie deed they are, then why, I pray you, should hee judge euery punish them as transgressors, since they by sinning fulfilled his will?

To this place also doth belong that testimonie of the blessed Evangelist and Apostle John in his Canonicall Epistle, where he faith: If anie man love the worlde, the loue of the father is not in him. For all that is in the worlde as the lust of the flesh, and the lust of the cies, and the pride
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pride of life, is not of the father, but of the world.

And the world passeth away and the lust thereof. But he that fulfill-eth the will of the father abideth for ever.

Lo here, God is utterly free from all evil: evil faith he, is not of the father, but of the world. And he which doth the will of the father, doth not what the world will, but what God will.

Therefore these two good and evil, sinne and the will of God are directly opposed and repugnant the one against the other. These testimonies though fewe in number, are notwithstanding in my judgement sufficiently significant and able to perswade a godly disposed hearer.

Nowe bypon this wee doe first inferre a conclusion and boldly warrant that point of catholike doctrine, which hath ever since the Apostles time always beene defended with much diligence against the unpure philosophie of some (although yet I do not utterly condemn all the parts of Philosophy: knowing very well that some pointes thereof are very necessary and profitable to the zealous lovers of GOD and godliness:) that God is not the author of evil, or cause of sin.

Then out of the same testimonies wee gather that the original cause of sin of evil is derived of man himselfe, and his suggester and provocer the devil: so that we say, that the devil being first himselfe corrupted, did corrupt man, being nevertheless not able of himselfe to have done any thing, had not man of his owne accoare consented unto evil.

And here wee must set before our eyes the fall of our first father Adam, that by the consideration thereof wee may be the better able to judge of the original cause of sinne and iniquity.

God created Adam the first father of us all, according to his owne similitude and likeness, that is to saye, he made him god, most pure, most holy, most WIT, and immoxtall, and adored him with euerie excellent gift and facultie, so that there was nothing wanting to him in God, which was available to perfect felicitie.

Touching this similitude or likeness to God, I shall take occasion bypon the words of Paul to speak hereafter. So then he was indue with a verie divine, pure, and sharpe understanding.

His will was free without constraint, and absolutely holy. Hee had power to do either good or evil. Wherefore God gave him a lawe which might instruct him what to do, and what to leave undone. For God in saies: Thou shalt not eate of the fruit of the tree of knowledge of good and evil, did simply require at his handes faith, and obedience, and that he shoulde wholly depend upon God: all which he had to do not by compulsion or necessity, but of his own accord and free will.

For verie truely and holie write the wise man in the fiftenth of Ecclesiasticon, saies: God made man in the beginning, and left him in the hand of his counsell. He gave him his commandement and precepts if thou wilt, thou shalt keepe my commandements, and they shal preferre thee.

Therefore when the serpent tempted the minde of man, and did persuade him to fall of the forbidden tree, man knewe well enough what peril was laid before him, and how the serpents...
pents counsell was flatly repugnant to the Lords commandement.

In the mean time, neither did God compell him, nor Satan in the serpent informe him to sinne, while he resisted and did withdraw him.

For God had saide : Ye shall not eat of that tree, nor touch it : if yee doe, yee shall die for it. Therefore he was at his owne free choice, and in the hande of his owne counsell, either to eate or not to eate. Pec. God declared his minde unto him in gluing precise commandement, that hee should not eate : and to the commandement hee ansered the danger of the breach thereof, withdrawing him thereby from the eating of the fruite, and saying : Least perhappes thou die. And as Satan could not, so also he did not, thew anie violence, but used suche probable words to counsell him, as hee coulde, and did in deede at length persuade him. For when the woman will gave eate to the worde of the diuell, his minde departed from the worde of GOD, whereby shee rejected the god lawe of GOD, did of his owne peruerse will commit that sinne, and dwell on her husbande, that yielded of his owne accord, into the fellowship of the same offence : as the scripture doth most significantly expresseth in these words : And the woman seeing that the tree was good to eate of, and pleasant to the eies, and a tree to be desired to make one wise, tooke of the fruit thereof, and did eate, and gave to her husband with her, and he did eate also. Lec here : thou hast the beginning of eunill, the diuell : thou hast hearde what it was that movd the minde or will of man unto that eunill, to wit, the false perswasion of the diuell, or his subtil praise of the fruite of the tree, and so consequently a mere lie, and the pleasant shew of the delicate tree.

But that, which our first parents did, they did of their owne accord, and free god will, being led by hope to obtaine a more excellent life, and profound wisdom, which the seducer had falsely promised them. The diuell therefore conclude that sin doth spring of God which hateth and doth prohibit all eunill, but of the diuell, the free election of our grandparents and their corrupted will, which was depraved by the diuells lie, and the false shewe of slain god. So then the diuell and the yielding of corrupted mind of man are the verie causes of sin and naughtiness.

To procewe now, this eunill doth by defect flow from our first parents into all their posteritie, so that at this day sinne doth not spring from else where, but of our selues, that is to se, of our corrupted judgement, depraved will, and the suggestion of the diuell. For the root of eunill is yet remaining in our flesh by reason of that first corruption : which root bringeth forth a corrupt branch, in nature like unto it selfe : which branch Satan ever now, as he hath done alwaies, doth by his sleights, subtilties and lies, cherish, tende, and tender as an imple of his owne planting : and yet notwithstanding he laboureth in baine untille we yield our selues to his hands to be framed as he liketh.

Sowe therefore that there may herein appere less doubt or darkness, I will for confirmations take adoe two most evident testimonies, the one out of the writings of the Evangelists, the other out of the doctrine of the Apostles.

The Læve in the Gospell saith :
The diuell was a murderer from the beginning, and floode not in the truth: because the truth is not in him. When hee speakeoth a lie, hee speaketh of his owne, because he is a liar, and the father of lies. By these wordes of the Lo:de we gather that euill is to be referred to the diuell, who being created in truth and godnesse, did not stand fast in truth and godnesse, but degenerated from his nature wherein he was made good, and fell into another nature, corrupt and wicked, and hath out of himselfe dispersed all euill (as it appeareth by the historic of the first parentes) into the world, to wit, murder and lies (under which two are comprehended all other euils of which he is expressely said to be the father, that is, the cause, the author, the wellspring, and beginning:) not because he was made such an one of God, but because he stood not fast in the truth.

To them therefore that do demand: of what beginning Satan came, and whether God made him or no: Our answer is, that God indeede made all the Angels, and those also which afterward did become reprobates and wicked diuels: but we doe not therefore say, that the cause of euill both redounde to God. For, we knowe that God in the beginning made all the angels good. For all thinges which he made were good.

Furthermore, it is said that the diuell floode not in the truth: that is, that he revoluted from the truth: from which he could not have revoluted, if he had never stood in it. Therefore God in the beginning did place all his Angels in the truth. He required of them truth, faith and sobillite, and the dutie that they ought him: which they were able to have done, if they then

These verses woulde. But they did disloyalty fall from their allegiance and sinned, as the Apostle Peter testifieth, against the Lo:de, and therefore the fault of their fallhode, and of all their naughtinesse was not in God, but in the rebellions and revolting Angell. For since the time of his fall, there is no truth, no sobillite, no integritie, no fear of God, no light nor godnesse to bee founde in him. Therefore truely saide Saint John in the Canonicall Epistle: Hee that committeth sinne is of the diuell, for the diuell sinneth from the beginning. For he is the first sinner and the beginning of sinne.

To this also may this note be added, that of Peter and John, the diuell is saide to sinne. For sinne is repugnant to the will of God: therefore God would not have had him perished, whereupon, since he perished it followeth that he perished, not by the faulae of God, but by his owne faula.

Let vs nowe heare the other testimonie concerning the corrupt will of man, which is in very beede the cause of sin. S.James the Apostle saith: Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man. But euerie man is tempted when hee is drawne away and enticed of his owne concupiscence: then when lust hath conceived, it bringeth forth sinne: and sin when it is finished, bringeth forth death. In these words, Saint James I hope, both evidently enough make God to be free from all fault of sinne, and both verifie it of vs our selves, shewing by the way the beginning and proceeding of sinne. Neither both James in this place gainfay the place in Genesis, where Poles saide: God
God tempted Abraham. For in Poes, to tempt, doth signify to make a trial or a proof. But in this argument of ours, it signifies to allure or draw to evil, and so to corrupt vs.

Therefore God, as he cannot thye, hee tempted of euil, that is to say, as God is by nature good and not corrupt, so both hee not corrupt, deceive or delude man with euil. For that is contrary to the nature of God; From whence then hath sinne his beginning? The holy Apostle answereth: Yea, every one is tempted, corrupted and drawn into euil, while he is withdrawne and enticed with his owne concupiscence. Let here sinne taketh beginning of our concupiscence, and is accomplished and finished by our owne wortke and la-labour.

Note here by the way, what a weight and Emphasis cuereth one of the Apostles wortkes both carry with it. For first he maketh concupiscence our owne, or proper to us all, even as the Lord before did say of Sathan: When he speaketh a lie, he speaketh of his owne. Howe because concupiscence is our owne, therefore sinne is our owne also. For concupiscence both withzalwe vs from that that is true, unk, and god, to that which is false, uniuist, and euill. The same concupiscence entices vs, that is, by making the weve of false hope it doth deceive vs: as poulers are wont with meat to entice birds into their nets, when they have deceived them they catch vp and kill. What I praise you could be spoken more plainly? We are by our owne concupiscence cast into euil.

This concupiscence draweth vs from God, if both entice and utterlie deceive vs. And then having laide the foundation of sin, and opened the wellspring from whence it floweth, he doth very properly allude, and by an Allegoric fhow vs the genealogie, that is, the beginning and proceeding of sinne. That concupiscence, faith he, which is proper unto vs all, both as it were a manifrect concupiscence sinne in vs, and immediately after doth bring it forth, to wit, when our lust is brought out into the acte, when we doe greedily prosecute that which we lust after, and being once obtained we doe enjoy it against the lawe of God: upon the necke whereof, death doth followe without intermission. For the reward of sinne is death. I have, I trueth, by these evident proues of Scripture plainly declared, that God is not the cause of euil, but our corruptible will do concupiscence, and the duell, which stirreth, pouked and inflameth our depauned nature to sinne and wickednesse, as he which is the tempter and bitter enimie to mankinde and his saluation.

It will not bee amisse her to heare the objections of certayne counsellors against this doctrine, and to learne howe to answere them according to the truth. Some there are, which when they se that we derive sinne, not of the nature of God, but of the corruptible will of man, and false suggestion of the diuell, doe presentlie object, that God created Adam, and so confequently created sinne in Adam. To this we answere, that sinne is the corruptio of the good nature made by God, and not a creature created by God either in, or with man. God created man god, but man being left to his owne counsell, did through the persuasion of Satan, by his owne action, and depauned will, corrupte the goodnesse that God created in him:
to notice that sinne is proper to man,
I mean mens corrupt actio[n against
the lawe of God, and not a creature
created in him of God. To this they
replie, but the will and abilitie that
was in Adam, was it from else where
than from God himselfe? Undoubtedly
no, it was from God. Therefore say
they, sinne is of God.

I denie it, for God gave not to
Adam toil and power of working, to the
end that he should worke euill.

For by express commandement he
god him to do wickednesse, There
fore Adam himselfe did naughtily ap
plie the will and power which he re
ceived of God, by bring them unto
wardly. The prodigall sonne receiv
ned money at his fathers hand, whose
meaning was not that he should waft
it prodigallie with riotous living, but
that he might have wheruppon to live
and supply the want of his necessi
ties.

Wherefore when he had laudibly
laught it out, and utterly bretone him
selfe, the fault was in himselfe for ab
suming it, and not his father for givin
it unto him. Furthermore, to have the
power to doe good and euill, as Adam
had of God, it is of it selfe a thing
without faulte: even as also to have
poison, to beare a weapon, or weare a
sword, is a thing that no man can
worthily blame.

They haue in them a force to do good
or harm. They are not naught unlesse
they be abused. And he that gineth
thee them, both leave to the the the
thereof.

If he bee a just man, he putteth
them into thy hande, not to abuse, but
to doe as equitie and right requireth.

Wherefore, if thou abusest thee, the
fault is imputed to thy selfe, and not
to him that gaueth thee them.

IIowe, since God, which gaued A
adam that will and power, is of himself
most absolutely infall, it followeth con
sequently, that he gaued them to Adam
not to do euill but good: why then is the
most infall God blamed in such a
case, as anfull man is without all
blame in? We do therefore conclude,
because affection in Adam being mos
ted by sense, and egged on by the ser
pent did perswade him to eate of the
forbidden fruite, when nevertheless
his understanding did yet hold the
word of God, which fo bad him to
eate, that his will was at free choice
and libertie to incline to whether part
it pleasde him, he did notwithstanding
will and chose that which God had
forbidden him, (we doe therefore, I
say, conclude) that sinne is properly to
be imputed to man, which willinglie
transgressed, and not to God, which
charged him, that he shoulde not
sinne.

Here againe the abusers alue
this question, why God did create
man to faile that he of his owne will
might incline to euill: why did he not
rather confirm in him the goodnes and
perfect soundnesse of nature, that he
could not have fallen or sinned? To
this the Scripture answereth saing:
What art thou that disputest with
God? Wo to him that striueth with
his maker. Wo to him that faith to
the father, why begottest thou? and
to the mother why broughtest thou
forth.

Unlesse God had made man fall
able, there had bene no praxie of his
workes or vertue. For he could
neither have willed noe choice but of
necessitie haue bene good. Pea, what
if man ought altogether to bee made
fall-able? For so did the counsell of
God require him to bee. God gveryth
not
not his owne glozie to anie creature. Adam was a man and not a God. But to be of necessity is the proper glozie of God, and of none but God. And as God is bountifull and liberal, so also is he just. He doth good to men: but will therewithall that men acknowledge him and his bene-
fits, and that they obey him, and be thankful for the same. He had bestowed innumerable benefits upon Adam, there lacked nothing therefore but to give him an occasion to declare and shew his thankfulnesse and obedience to his good God and benefactor. Which occasion he offered him by the making of the law, of giving his commandement. We see therefore, that God ordained not that lawe to bee a stumbling blocke in Adams waye, but rather to be a staffe to staie him from falling.

For in the lawe he declareth what he would have him to do. He sheweth that he witheth not the death or destruction of Adam: he teacheth him what to doe, that he may escape death, and live in solicitie and perfect happy-
ness. For which cause also he provided that the lawe should be a plain and easie commandement: Of the tree of knowledge of good and euill thou shalt not eate, faith the Lord, for if thou doest thou shalt die the death: but of anie other tree in the garden thou shalt eate. What else was this, than as if he should have said: Thou shalt in all things have an eie to me, thou shalt keepe to mee, obey mee, be subject unto me, and serue mee: neither shalt thou from elsewhere fetch the forms of good and euill than of me: and in so doing thou shalt shew thy selue obedient and thankful unto mee thy maker. Did God in this, desire any unlawfull thing, or more than he shoulde at the bandes of Adam? He shewed him the trew as a sacrament or signe of that, which he inioined him by the giving of the lawe, to wit, that the trew might bee a token to put him in memory that he ought to obey the Lord alone, as a wise, bountifull, excellent, and greatest God and maker. And what difficulty I pray you, or darkness was there herein? Saint Augustine is of the same opinion with vs, who in his boke De natura bosi adversus Manichaeos, Cap. 35. faith: He did therefore forbid it, that he might shew, that the nature of the reasonable soule ought to be, not in mans owne power, but in subiec-
tion vnto God, and that by obedience it keepeth the order of his sal-
uation, which by disobedience it doth corrupt and marre. And hereupon it commeth that he called the trew, which he forbade, by the name of the trew of knowledge of good and euill: because Adam, if he touched it against the Lordes commandement, shoulde by triall see the punishment of his sin, and by that means knowe what difference there was betwixt the god that followed obedience, and the euill which ensueth the sin of disobedience. Now therefore when the serpent was crept in, and began to tell man of other forms of good and euill directly contrarie to the law of God, and that man had once received them as things both true and credible, he did disolutely recelte from GOD, and by his owne fault through disobedience he wrought his owne destruction.

Therefore God did alwaies deale inustly with him, and man contrariety deale to him unjustly, and was utterly unthankfull, bowsoever men will go about to cloke, or not to heare of his unthankfull subbzeuges.
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But whereas we say, that man was made fall-able, we will not have it to be so understood, that anie man should think that there was in Adam any one of 02 prick of imperfection before his fall.

For, as he was in all points most absolutely perfect, so was he in no point created so frail that he should sinne 02 perish by death.

For GOD, which is one in substance, and three in persons, saith: Let vs make man our image, after our owne likeness. Note here that Zealom doth signify the picture 02 counterfeit of another thing, and that Demuth imposed the vertie pattern whereby any picture is vallaven, 02 image postrad.

Therefore, in God is the example 02 pattern, to the resemblance whereof there was a picture of similitude framed. But that representing likeness cannot be this body of ours. For God is a spirit, in no point like to the nature of bulk and ashes: we must of necessitie therefore resemble the image of GOD to spiritual things, as to immortality, truth, justice and holines.

For so hath the Apostle Paul taught us, where he saith: Be ye renewed in the spirit of your minde, and put on that new man, which after God is shapen in righteousness and holiness of truth.

Wherefore, there was no want in our grand-father Adam, of anie thing that was available to absolute perfecon: so that even a blinde man may perceive, that man was not created to death and destruction, but unto life, felicitie, and absolute blessedness.

But, say they, God did foreknowe the fall of man, which, if he would, he could have withstood: nowe since he could and woulde not, God is to be blamed because Adam sinned. It is a godlie matter indeed, when all feare of God being laide aside, men will at their pleasure fall flatly on railing against the majestie of God almightie.

I answered in the beginning of this dispute to this objection. And yet this I adde here moreover, that upon Gods foreknowledge there followeth no necessitie, for that Adam did of necessitie sinne, because GOD did foreknowe that he would sinne.

A prudent father doth foresee by some untoward tokens, that his sonne will one day come to an ill ending. Neither is he deceived in his foresight: for he is laine being taken in adulterie. But he is not therefore laine because his father foresaw that he would be laine, but because he was an adulterer.

And therefore Saint Ambrose 02 whosoever it is, that was author of the second booke De gentium vocatione, Cap.4. speaking of the murther which Cain committed, faith: God verie did foreknowe, to what ende the furie of the madde man woulde come. And yet because Gods foreknowledge could not be deceived, it doth not thereupon follow, that necessitie of sinning did urge the crime vpon him, &c.

And Saint Augustine De libero arbitrio, Lib.3. Cap.4. faith: As thou by thy memorie dost not compell those things to bee done that are gone and past, so God by his foreknowledge doth not compell those things to bee done, which are to come. And as thou rememberest some things that thou haft done, and yet haft not done all things which
which thou remembrest: so God foreknoweth all things which hee doth: and yet doth not all which he foreknoweth. But God is a just re- ranger of that, whereof he is no euill author. And so faith.

An objection: Like unto this is another objection, which they make, that say: God did fore- goe all beginnings determine with himself to deliver mankind from bondage: therefore it could not otherwise be, but that we should first be tangled in bondage: therefore it behooved vs to be drowned in sinne, that by that means the glozie of God might shine more clery, as the apostle said: Where sinne was plentious, there was grace more plentious.

But it is manuell that these cavillers doe not better consider, that God of himselfe without us is sufficient to himselfe unto absolute benefit and most perfect felictie, and that his glozie coulde (as it doth) of it selfe reach abowe all heauen, although there had never bene any creature brought into light.

Is not God without beginning? But wee his creatures had a beginning. GOD is glories from before all beginnings: therefore he is glorious without vs: & his glozie would be as great as it is, though we were not.

But what vallarde is so solish as to thinke that that eternall light of God doth praise any brightness of glozie at our darkness: or out of the sinking dungeon of our sinne and wickedness? Should Gods glozie be no glozie, if it were not for our sinnes?

The wise man in Ecclesiasticus saith: Say not thou, it is the Lords fault that I have sinned: for thou shalt not do the thing that God hath teth. Say not thou: hee hath caused me to doe wrong: for hee hath no neede of the sinner. De, for the wicked are not needfull unto him.

God hateth all abomination of error, and they that worship God, will loue none such. Why therefore doe wee not change our manner of reasoning, and so confeder of the mat- ter as it is in verie deed. GOD of his eternall godnesse and liberalitie, whereby hee witheth himselfe to be parted among vs all to our felictie, did from everlastinge determine to cre- ate man to his owne similitude and likenesse: but for because he did forsee that he would fall headlong into a mis- chiefe and miserable bondage, he did therefore by the fame his grace and godnesse ordaine a deliverer to bring vs out of thalomb: to the ende, that hee might communicate himselfe unto vs, that we might praise his graci- ous favour, and render thankes to his fatherly godnesse.

And so whatsoever we men have sinned and turned to our owne destr- ution, that same doth God convert againe to our commoditie and salua- tion: even as he is read to have done in the case of Joseph and his brethren, which is as it were a certaine type of spiritual things and cases of salva- nation.

And we must wholly endeavour our selves to doe what we may in reason- ings of this argument so to turne it, that all glozie may be given to God alone, and to be nothing else but silence in the light of God.

Now, last of all, there are yet behind some places of Scripture which must, by the waye, be runne through and expounded. The Apostle verily faith: God gave them vs to a reprobate sense.
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But this kinde of giving over is, as Augustine also faith, a work of judgement and justice. For they were wortie to be given vp unto a repro
bate sense. The cause is prest in the wronges of the Apostles. For God had made himselfe manifest vnto them: but they were not oneli
cynthankfull towards him, but waxed wise also in their owne conceits, and went about to obstrue vnto him, is what maner of religion and worship.

Therefore, that they might by promise, that they were sales and ungodlie, God gave them vp unto filthy lusts.

In like manner, king Amazias woulde not give ear and harken to the Lo mbe, because GOD had determined to punish his iniquities: as is to be read in the fourthe boke of Kings the fourteenth chapter, and second Paralipom. 25. chapter. Likewise did the Lo zde put the spirit of error into the mouthes of the false Prophets, and they seduced Aegypt, Exode 19. So also did the seducing spirite go out from the Lo zde of judgement, and was a lying spirite in the mouth of all Prophets: as is to be seene in the last Chapter of the thirde boke of Kings. Nowe the Lo zde both all these things with just and holy judgement.

Againe, GOD is saide to blinde mens cies, to often as he doth returne 02 take awaye the contenied light of the truth and sincerite, leaving them that delight in darkenesse, to walke and sticke in their darkenesse still. For then the Lo zde permitted his wordes to be preached to the unthankfull and ungodlie receivers vnto their judgement 02 condemnation. For to berily both the Evangelical call and Apollolike doctrine teach ys to thinke.

This, faith the Lo mbe, is condemnation, 02. This is judgement, that the sonne of God the verie true light came into the world, and the world loued darkenesse more than light. And Paulis saide: If ye the Gospell be hid, it is hid in them that perish: in whome the God of this world hath blinded the senses of the vnbelievers, &c.

In the same sense, GOD is saied to harden man. For when the Lo mbe calleth man, and hee refuseth, making himselfe vnto the spight of the kings dome of heaven, he doth then permit him vnto himselfe: that is, hee lea ueth man vnto his owne corrupt na ture, according vnto which the hart of man is stonie, which is mollified and made tractable by the onely grace of GOD: therefore the with drav ing of Gods grace is the hardening of mannes hart: and when we are left vnto our selues, then are we hardened.

Pharao king of Aegypt did by his murthering of the Israelitish infants, by his tyrannie, and many other vices horribly committed against the lawe of nature, offende the cies of Gods most iust and heavenly maie strie: therefore it is no marvel that he hardened his hart. But if anye man will not admit 02 receive this exposition, yet can he not denye that GOD in the Scriptures doth vse our kinde of phylactes 02 maner of speeches. Now we are wont to say: This father both by too much cockering 02 over gentlly dealing make his sonne, he makest him subdue and stis nec ked, and yet the father dooth not tender him to destroie, but to saue him: the sonne indeede by the abuse of his fa thers
Of Sinne, &c.

Therefore whereas the sinner is hardened, that commeth by his owne, and not his fathers fault, although the father beare the name to have hardened him, or make him lost grace. And verily if thou dost diligently consider the history of Pharaoh, thou shalt often than once find this sentence repeated there: And God hardened Pharaohs hart, namely, when some benefite of deliverie from cuill was wrought before.

As though the scripture should haue saide: By this benefite of delivering him from cuill, did God harden the hart of Pharaoh, while hee abused the goodness of God, and supposed that all things would be afterwardes out of perill and danger, because God had taken awaie this present punishment, and did beginne to doe him god. And yet I confess that God before he had benefited, or laide anie punishments upon Egypt, did immediately upon the calling of Moses, saie: I knowe that the king of Egypt will not let you depart. And againe: See that thou doest all these signs and wonders which I haue put in thy hand before Pharaoh: but I will harden Pharaohs hart, that he shall not let the people goe. But these sayings doe not tende hereunto, that we shoulde make God the author of all Pharaohs fall and rebellion, and stubborn dealing against the Lord: but rather they were spoken to the comfort and confirmation of Moses, who is therefore so premonished, that when hee dealeth earnestly with the king, and yet cannot obtaine his sake, hee shoulde notwithstanding know that hee had Gods businesse in hande, and that GOD by his long sufferance is the cause of that delay, when as notwithstanding at the last hee would temper all things to his owne honour and glozie.

The case by a similitude is all one, as if an houholder shoulde sende his servant to his debtors, saying: Go thy way and demande my debts: but yet I knowe that thou shalt receive none of them.

For I by my sufferance and gentle dealing will cause them to be the stracker to pay it. But yet doe thou thy dutie. And I in the mean while will see what is needed to be done.

To this may bee added, that even in those very Chapters, where it is so often saide: God hardened Pharaohs hart. This also is afterward anned, which laeth the hardening of Pharaohs hart upon Pharaohs owne head, saying: Hee hardened his hearte and harckened not vnto them.

In the ninth of Exodus, when Pharaoh was well whipped, he cried: I have now sinned, the Lorde is inflite, but I and my people are vnjust, or wicked. And immediately after againe: But when Pharaoh saw that it ceased raining, hee sinned yet more, and hardened his hart, and it was hardened. So then these and such like places must bee conferred with these words: I have hardened Pharaohs hart, and out of them must bee gathered a godly sense, such a sense, I meane, as maketh not God the author of cuill.

Now also the Prophet Amos doth verie plainly say: There is no cuill in a citie, but the Lord doth it. But Augustine Contra Adimantum, Cap. 26. did verie religiously write: Euill in this place, is not to be taken for sin, but for punishment.
The third Decade, the tenth Sermon.

For the word (evil) is used in two significations: the one is the evil which a man doth: the other evil is the paine which he suffereth. P. 4. 26. The Prophet in this place speaketh of that evil which is the punishment that men do suffer. For by the providence of God which ruleth and governeth all things, man doth to commit the evil, which he will, that he may suffer the evil which he would not. Therefore the evil that God doth, is not evil in respect of God, but is evil to them upon whom his vengeance lighteth. So then he in respect of himself doth good: because every just thing is good, that vengeance of his is just, and consequently it is good. The place of S. Alc. also must be none otherwise understood in his 45. chapter, saying: I am the Lord, and there is else none: it is I that created light and darkness: I make peace and evil: yea, I even I the Lord doo all these things. For here he taketh evil for war, and maketh it the contrarie to peace.

Against Saint Augustine De natura boni contra Manicheos Chapter 28. faith: When we heare that all things are of him, and by him and in him, we must understand it to be spoken of all the natures, that are naturally. For sinnes are not of him, because they do not keepe but desile nature: which sinnes the holy Scriptures do diversely tellifie to be of the will of them which commit them. Thus much Augustine.

Neither is it a matter of any great difficultie to answere to that sentence of Salomons, where be faith: God created all things for his owne sake: yea, the vngodlie against the evil daie. Proverb. 16. For we beleue, that the most just God hath appointed a day of affliction, judgement, or punishiment, which shall come upon them in due time and season.

But whereas the Apostle faith: He hath mercie on whom he will, and whom he will he hardeneth: we must not so wrest it, to say, that God both of necessitie doth any man to sinne, and that therefore he is the cause of sinne. For the will of God is good and just, and willeth nothing, but what is expedient, and not repugnant to nature and the word of God. And therefore it is, that the prophet crieth: The Lord is just in all his waies, and holy in all his worke. Psal. 145.

Thus have I out of much that may be said, picked out a little, and laied it before your eyes, deereely beloowed, to you to consider of the cause of sinne.

We are now come to demonstrate the first parts, which were set downe in the description of sinne immediately upon the beginning of this Sermon. They are in number two, the first is: Sinne is the natural corruption of mankinde. The latter is: and the action that riseth of it contrarie to the lawe of God.

Some verily in setting downe the kinds or differences of sinnes do very well and advisedly saie: Of sinnes, one is original, and another actual. I mean in order to speake of both, to farre as God shall give me grace: and first, of the same natural corruption in mankinde, that is, of original sinne. P. 4. 27. For we therefore, it is called original sinne, because it commeth from the first beginning, being derived from our first parents into vs all by lineall descent and continual course from one to another.

For we bring it with us in our nature from our mothers wombe into this life.
Of this sinne there are manie def-

ditions made, which, as they doe not
disagree among themelues, so yet is
one of them mo[e] ful and evident than
another of them is. Some say, Digi-
nall sinne is the corruption of nature
from the first perfections. Other some
laie, It is the corruption of mans na-
ture, which maketh that we doe not
truly obey the lawe of God, and are
not without sinne. Againe, some call it
a want of defect: other call it concup-
sitence, which might better sene to
be the fruit of oiginall sinne, that is,
of our corruption.

Other call it, an inordinate,esse
of appetites which is left in nature.
Anshelmus a late writer faith: Ogi-
nall sinne is the want of oiginall
righteousnesse. But this is thought to
have been spoken somewhat too briefly.
For the force of sin semeth to be not
sufficiently expressed. For our na-
ture is not onely vice and barren of
goodnesse, but also most abundant
and fruitful of all eas and naughti-
ness.

Therefore the definition of Hugo
is taken for the better who faith: Digi-
nall sinne is ignorance in the mind,
and concupisitence in the flesh. But yet
this semeth to be a far fuller and bet-
ter definition: Oiginall sinne is the
vice of depauation of the whole man,
whereby he can not understande God
and his will, but of a perverse judge-
ment of things, both ouerthwartly,
and perverteth all things.

And now amongst all these defini-
tions, I wili you (delrey beloved) to
consider of this also: Oiginall sinne
is the inheritably descendong naugh-
tyne: or corruption of our nature,
which both first make vs indangered
to the wrath of God, and then bring-
geth forth in vs those works, which
the scripture calleth the works of the
flesh.

Therefore this Oiginall sinne is
neither a debate, noz a wode, noz a
thought, but a diseaе, a vice, a depau-
ation I say, of judgement and concup-
sitence, or a corruption of the whole
man, that is, of the understanding,
will, and all the power of man, out of
which at last, doe follow all cuill
thoughts, naughtie words, and wicked
dedes.

This sinne taketh beginning at,
and of Adam, & for that cause it is cal-
led the inheritably descendong naugh-
tyne: and corruption of our na-
ture. Concerning the corruption
and sinne of Adam, out of whom we
are all borne sinners, I have alreadie
sufficiently spoken, where I treated
of the cause of sinne, and by and by
thereafter shall follow somwhat more
of the same argument, so that I have
no neede to repeate any thing here : I
will therefore now passe forth to the
rest.

The Pelagians denyed that this e-

cuill of Oiginall sinne was heredita-

tie. For there are the very worodes of
Pelagius himselfe, As without vertue,
so are wee also borne without vice.
And before the action of our owne
wil, that alone is in man, which God
created. These worodes of his are
somewhat obscure, but Calestius the
partner of Pelagius did moe openly
spue out this pailon, and say: We did
not therefore say that Infants are to
bree baptised into the remission of
finnes, to the ende that we shoulde
seeme thereby to afirmme, that sinne
is Extraduce, or hereditarie, which is
vitterly contrarie to the Catholike
sense. Bicause sinne is not born with
man, but is afterwaerde put in vre
by man: bicause it is declared to be,
not the fault of the nature, but of the will.

Again, Pelagius saith: That that first sinne did not hurt the first man only, but all mankind also, his issue and off-spring: but he both immediately addeth: Not by propagation, but by example, that is to sake, not that they which came of him, drew anie vice of him, but because they that sinned afterward, did in sinning imitate him that sinned first and before them. This is to be seen in Aurelius Augustinus De peccato originali, contra Pelagium & Caelestium, lib. 2. cap. 13. & 15.

We therefore must prove by the testimonies of holy scripture, that the euill is hereditarie in man, and that original sin is borne together with us; that is, that all men are borne sinners into the world. The prophet therefore doth plainly crye, Psalm 51. Beholde, I was borne in wickednes, and in sin hath my mother conceived me. 2. as another translation out of the Hebrew faith: Behold, I was shapen in iniquitie, and in sinne my mother cherished or warmed me. That is to say, sinne did then immediately cleave unto me, when I was once conceiv'd and nourished in my mother's womb. Now that happened undoubtedly not by anie vice of matrimonie: for the wedlock bed is holy and undefiled: but Extrude and by propagation. For Job in his fourteenth chapter faith manifestly: Who can make or bring forth a pure or cleane thing of that which is vn cleane? No bodie undoubtedly is able to do it.

Of that sort also there are manie other sayings in the fiftenth and sixe and twentieth chapters of the same booke.

And Paule the holy Apostle of Christ in the fift to the Romanes doth most evidently say: As by one man sinnne entred into the world, and death by sinne: even so death entred into all men, in so much as all have sinned: for vs the lawe was sinne in the world: but sinne is not imputed when there is no lawe. Nevertheless, death raigned from Adam vnto Moses, over them also that had not sinnèd with like transgression as did Adam, &c.

Both not the Apostle in these words manifestly showe the propagation of sinne, sayinge: Sinne entred by one man into the world, death entred into all men, in so much as they have all sinnèd, to wit, in so much as they are all subject to corruption. And that no men either before or after Moses might be excepted, he addeth: Death raigned from Adam vnto Moses over them also, which had not sinnèd with like transgression as did Adam: that is to say, over them which had not sinnèd of their owne will, as Adam had, but drew from him original sinne by propagation.

Saint Augustine doth more fully erude and handle this argument in his first booke, De peccatorum meritis & remissiones: in the ninth, tenth, and eleventh chapters: and the rest as they followe in order. Againe, Paule in the seventh to the Romanes calleth this euill, the sin that dwelleth in vs, that is to say, the sinne that is begotten and borne with vs. For he addeth, I am carnall sole, vnder sinne. And I knowe that in me (that is my flesh) there dwelleth no good. And therefore the blessed Apostle and Churche lift John telleth vs, that, If we say, we have no sinne, we deceiue our selues, and the truth is not in vs.
Of Sinne, &c.

We faith very significantly (we have) not (we have had) or (we shall have)
for by our corrupt nature we have that proper unto us. Wherefoe it is
manifest that the fiction of the Pelagians is false, whereby they affirm, that
we are borne without vice: it is false, that the voluntarie action only, is not
the corruption or depravation which is not yet burst in to the bed is sin.

And Augustine both in one place cal
euen that voluntarie sin, original sin, and
that two sundry waies: first, not simply of it false, but in respect of Ad-
am, because it being committed by the
naughtie will of Adam, is drawn and
made hereditarie in vs.

Secondly, because a naughtie lust
may be named a wil. For, Li. Retract.
1. Cap. 15. he faith: If any man doth
say, that euen the very lust is nothing
else, but will, such a will yet, as is vi-
cious and subiect to sin, hee needeth
not to be gain-saide: for, where the
thing is manifest we must not strive
about tearms and words. For so it is
proved that without will, there is no
sin, either in deed, or in propagati-
on: that is either actual or original.

Thus much Augustine, who doth
also allege other faiings like to this,
in his third boke Contra Julianum Pe-
lagianum Cap. 5. It shall be sufficient
to be, even without them to learne by
the testimonies of the holy scriptures,
that sin is not onelie a voluntarie ac-
tion, but also an hereditarie corruption
or depravation, that commeth by in-
heritance.

Not unlike to all this is that sen-
fence in Ezechiel, where the Lo-
nde faith: The sone shall not beare the
iniquity of the father, but every man
shall die in his owne sinne. For Ad-
ams fall shoulde do us no harme, if it
were not so that euen from him there
is sprung by in vs such a peruersi-
nes, as is worthy of Gods just juge-
ment.

But nowe since all the inclination,
disposition, and desire of our nature,
euen in a childe but one day olde, is re-
pugnant to the purenesse and will of
God, which is only good, no man there-
fore is punished for his father, but evey
one for his owne iniquitie: and cala-
mities fall euen on the youngest babes,
whom we see to be touched with ma-
nie afflictions by the holy and just
judgement of the most just God.

Neither is their objection any whit
stronger which saie, that the children
of holy parents cannot drawe or take
any spot of their parents. For they
have their lineall descent of the fleshly
generation, and not of the spiritual re-
generation.

And whereas the Apostle sai'd: The
vnbelsuing husbande is sanctified
by the wife, and the vnbelsuing wife
is sanctified by the husbande: else
were your children vnconuine, but
now are they clean: it is not repug-
quant to our former allegations. For
they are called holie, not by the pro-
generative of their birth: generation, as
though children were born whole with-
out any spot of vice at all: but for be-
cauae they being borne by nature cor-
ruped, are by the vertue of the con-
nuance, and grace made pure, and bu-
cleane, is not imputed to them, for
Christ his sake or the remission of sins
which is pronounced in these wordes:
I will be thy God, and the God of thy
seed after thee. For of olde, even
these children which of the seed of A-
braham were help & blessed, recived
notwithstanding the signe of circum-
cision.

Note what saie I prate you
had they had of Circumcision, or pur-
ging
The third Decade, the tenth Sermon.

The Catholic doctrine of original sin.

Cyprian, Retilius, Olympus, Hilary, and Ambrose his father and master in Christian doctrine, Innocent, Gregorius, Basilius, & John Chrysostome. And at length he inferreth: Wilt thou now call so great a confent of Catholic priests, a conspiracie of naughtie men? Neither thinke thou that S. Hierome is to be contemned, because he was but a priest only and no bishop, who being skilfull in the Greeke, Latine and Hebrue tongues, and passing from the West into the East Church, liued in holly places, and the studie of the sacred Scriptures, euene to his croane and crooked age. He read all, or in a manner all the workes of them, which in both partes of the world did write of Ecclesiastical doctrine: and yet he neither helde nor taught anie otherwise of this point of doctrine.

And againe the same Augustinian in his third boke De peccatorum meritis & remissione, cap. 7. faith: Hierome, expounding the prophesie of Jonas, when he came to that place, where mention is made that euene the little children were chaftened with fastinge, faith: It began with the eldest, and came euene to the yeungest. For there is none without sinne, no, not he which is but one daie olde, nor he whose gray head hath seen many yeeres. For if the stars are not clean in the sight of God, how much more vncleane are dust, and putrifying earth, & those which are in subjection to the sinne of Adams transgression? Do these words of Hierome both Augustine himselfe annore this that followeth: If it were so that we might easely ake it of this most learned man, how many teachers of the holy Scriptures in both the toongs, and how many writers of Christian treati-
treatises would he reckon vp, which since the time that Christ his church was first planted, haue themselves neither thought, of their predecessors learned, nor taught their successors any other than this doctrine touching original sin? I verily, though I haue read nothing so much as he, do not remember that I haue read anie other doctrine of Christians, which admire or receive both the testaments, whether they were in the vntie of the catholike church, or otherwise in Schismes and heresies: I doe not remember that I haue read anie other thing in them, whose writings touching this matter, I could come by to reade them, if either they did follow, or thought that they did follow, or would have men beleue that they did follow the Canonical scriptures.

Thus farre hath Augustine, teaching in the very beginning that all the Saints did by a full consent and agreemen in doctrin, most expressly grant and confesse that original sinne is even in newe borne infants. He thinketh that S. Hierome did not onelie in Jonas, but also much more evidentlie in Ezechiel, confesse and affirme original sinne. His words are to be seen Comment. liber. 4. in cap. 47. ad Ezechiellem, and are verbatim as followeth: What man can make his boatt that he hath a chaste heart: or to whose minde by the windowes of the eies the death of concupiscence, or (to use a milder term) the tickling of the minde doth not enter in? For the world is set in wickednesse: and even from his childhood the hart of man is set to naughtines: so that not the verie first daie of a mans natuuitie, his nature is free from sin & naughtinesse. Whereupon David in the Psalme faith: For behold I was conceived in iniquitie, and in sinne my mother conceived me. Not in the iniquities of my mother, or in mine owne sinnes, but in the iniquities of my mortall state. And therefore the Apostle faith, death raigned from Adam to Moses, over them also which had not sinned with the like transgression as did Adam. Thus much hath Hierome: and we haue hitherto alcaledged all these laings, to the ende we might prove, that original sin is the naturall or hereditarie corruption of mans nature.

Let vs nowe see what and how great the hereditarie naughtinesse or corruption of our nature is, and what power it hath to worke in man. Our nature veritie, as I shewed you aboute, was before the fall most excellent and pure in our Father Adam: but after the fall, it did by Gods just judgement become corrupt, and verilie naught, which is in that naughtinesse by propagation or Extraduction, derived into all vs, which are the posritivity and offspring of Adam: as both experience and the thing it selfe do declare, as well in sucklings or infants, as those of riper yeres. For even babe babes shew manife tokens of evident depauperation, so soon as they once begin to be able to doe any thing, yea, before they can perfectlie founde a none tillable of a whole word.

All our understanding is dull, blunt, grosse, and altogether blinde in heavenlie things. Our judgement in divine matters is perverse and monstrons. For there aris in vs most horrible and absurd thoughts and opinions touching God, his judgements, and wonderfull works: yea, our whole minde is apt and readie to errores, to fables,
fables, and our owne destruction: and when as our judgements are nothing but mere sollic, yet doe we prefer them farre above Gods wisedome, which wee esteem but foolishnesse in comparison of our owne conceits and corrupte imaginations. For he lied not which said: The naturall man perceiueneth not the things of the spirite of God: for they are foolishnes vnto him, neither can hee knowe them,because they are spiritually discerned. Powre Paule calleth him the naturall man, which lineth naturally by the vifall spirite, and is not regenerated by the holy Ghost. And since we all are such, we are therefore wholly overcomne and governed of Philautie: that is, to great a selfe love and delight in our feluc, whereby all things that wee our feluc doe work, do highly please vs: taking still verie busilitie to our owne feluc and our commodity, when in the mean time we neglect all others, yea rather doe affilite them, neither did Plato unaundely esteem that vice of selfe love to be the very root of every evil.

Furthermore, our whole will is led captive by conceitence, which as a rote enconamed with poison, infecteth all that is in man, and both incline, draw on & drive men to thinges carnall, forbidden, and contrarie to God, to the ende that he may gratifye pursuie them, put all his delight in them, and content himselfe with them.

Forsoever, there is in vs no power or abilitie to doe anie good. For wee are sloue, sluggishe, and heaunte to goodnesse: but linestie, quiche, and readie enough to anie euill or naughtinesse. And that I may at last conclude, and briefe expresse the whole force and significacion of our hereditarie depza-

Original sin is the blotting out of the Image of God in vs.
For with the most holy God, who is a consuming fire, no man can abide but he that is unpotted and cleane from the siltinesse of sins. And Paul the faith: All haue sinned and are destitute, or haue neede of the glorie of God.

This glory of God, is the very image of God; whereof because they are destitute, they being corrupted with original sinne, is wrothly excluded from the fellowship of God. To this place both belong the whole treatise of concupiscence in the fourth sermon of this third decade: where I taught you that bare concupiscence, which is not yet burst forth to the deed being is a sinne; and that the sinne, as maketh all men subject to the curse of God. 

For it is written: Cursed bee every one which abideth not in all things that are written in the booke of this lawe. Therefore the first effect of original sin is this, that it bringeth wrath, death, and damnation upon bare infants, and so consequently upon all mankinde: whereby, that it may the more firmly be settled in every mans minde without all scruple of doubting: I will by some choice of testimonies out of the scripture make manifest prove unto you, not by repeating those places again, which I have alreadie cited in this Sermon, and in the fourth sermon of this third Decade.

The Lope in the Gospell faith to Nicodemus: Verily I saie vnto thee, vnlesse a man be borne from above, he cannot see the kingdom of God. And againe: Unlesse a man be borne of water and of the holie Ghost, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is borne of the spirit is spirit. In these words are comprehended two things wrothlie to be remembred, and verie consonant to our present argument. First, none enter into the kingdom of heaven, but those that re regenerate from above by the holie Ghost: therefore our first birth tendeth to death and not to life. For in our first natuittie we are born to death. The latter is, That which is borne of flesh is flesh: therefore in our first naturitie we are all borned flesh. But touching the disposition of the flesh, and the force thereof the Apostle faith: The fleshlie minde is enmity against God: for it is not obedient to the lawe of God, neither can bee. Therefore that fleshlie birth ingendarizeth vs, not the friends and sones, but the enemies of God: and so consequentlie both make vs in danger to the wrath of God.

Paul in his second chapter to the Ephesians, faith: Wee were by nature the sones of wrath, even as other. In which words he pronounceth that all men are damned. For all those that are damned, or are wrothlie of externall death, and all such with whom God hath good cause to be offended, he calleth the sones of wrath, after the proper phrase of the Hebrew speech. For the wrath of God doth signify the punishment, which is by the just judgment of God laboe upon vs men. And he is called the child of death, which is adjudged to be killed, so is also the sone of perdition, &c. Now markes he calleth vs also the sons of wrath, that is, the subjects of paine & damnation, even by nature in birth from our mothers womb. But whatsoever is naturally in all men, that is original: therefore original sinne maketh vs the sones of wrath, that is, we are all for our original corruption made subject to death and utter damnation. This place of Paul for the
the proof of this argument is worthy

to be remembered.

The same Apostle in the first to the
Colossians, faith, God hath deliv-
ered us from the power of darkness, &
hath translated us into the kingdom
of his dear son. Where we be tran-
slated into the kingdom of the sonne
of God, then were we once in his king-
dome of the diuell. And to this place be-
long many testimonies of the same Apostle in the fift chapter of his
Epistle to the Romans: By one mans
sin many are dead. Again, By one
that sinned came death, For judgement
came by one vnto condemnation. Again, For the sin of one, death
raigned by the means of one. And ag-
aine, By the sin of one, sin came up-
on almen vnto condemnation. Fi-
nally, original sin is by David & Paul
erapeutely called sin: wherefore death is
due to original sin. For the rewarde
of sin is death.

We doe therefore conclude that
Infantes doe bring damnation with-
them into this world, even from their
mothers wombes: because they being
with them a corrupt nature: and there-
fore they perish not by any others: but
by their own fault and naughtinesse.
For although S. Augustin doth in one
place sayme to call this sin Peccatum
alienum, that is, an others sin (that
thereby he may shew how it is by pro-
pagation derived from others into vs)
yet doth he confess that it is in verie
deed and duly proper to all, and every
souerall one of vs. Although it bee so,
that for lacke of age in a newe borne
babe this diseas hath not alreadie
brought forth the fruit of his iniquity,
yet notwithstanding the verie whole
nature of the babe is nothing but filthy
corruption, and a certaine seed of sin &
wickednes, which cannot chose but be
abominable unto the Lord. For God
doth hate all manner of uncleanness.

With this agreeth that sentence of
Paul where he faith: Where no lawe
is, there is no tranfgression. For the
Apostle doth not absolutely say, that
the sin of tranfgression, (which is sin
in very deed in the sight of God) is no
sin: but he respecteth the estimation of
men how they do repute it. For, men,
before sin did appeare and is open
ed unto them by the law, do not so repute
or thinke of sinne, as it ought in verie
deed to be esteemed. The same Paul in
another place faith: Sin without the
law was once dead: and I once liued
without the law. But when the lawe
came, sin reuised. If to be nowe vs sin
revised, the did it live before the law,
also it was stirred up by the lawe, al-
though it did not so risely then, as now
their in both the strength and force of it
selfe. To this also is to be added that
saying of Paul, Sin was in the world
euen to the law: but sin is not impute-
ded where there is no law. Lo her sin
was in the world before the law, but
it was not imputed, not because God
did not impute it, but because men doe
not impute it to themselves. Under
einde both sin be hid, which is verie
fire indeede, but because it causeth out
no flame or light of it selfe, it is not
thought to bee fire. And so that cause
the learned and godly man of famous
memorie Vilderick Zuingleius, did di-
ligently distinguish between sinne and
disease or infirmitie, wh enonce he had
occasion to dispute of original sinne,
which he chose rather to call a disease
than sinne: because by the name of sinne
all men do understand the naughtie act
committed by our owne content and
will against the lawe of God: but by
the name of disease or sickness they
understand a certaine corruption and.
and depravation of the nature, that was created good, and the miserable condition of bondage whereinto it is brought. Even as also we read before that Augustine did call this original sin Peccatum alienum, an other sin, that thereby he might give vs to understand that it is hereditary, and both descend from others into vs: and yet he denied not, but it is proper to every severall one of vs. In like manner Zuinglius denied not original sin, as some did falsly slander him: he thought not that by it felt it is unhurtful to infants: but so far forth as it is by the grace of God through the blood of Jesus Christ in the virtue of God's promise and covenant made harmes unto them. His mind was to make an exquisite difference between the actual and original sins. For in rendering an account of his faith in the council held at Augusta, the year of our Lord 1503, he saith: I acknowledge that original sin is by condition and contagion borne in and with all them, that are begotten by the act of a man and a woman: and I know that wee are the fons of wrath. Neither am I any thing against it, that this disease and condition should as Paul termeth it, be called sin: yea, it is such a sin, as that they, who soever are borne in it, are the enemies and aduersaries of God Almighty. For hither doth the condition of their birth drawe them, & not the committing of wickednese, except it be so far forth as our first parent commited it. The very true caufe therefore of our disloyalty and death is the crime & wickednesse, which Adam committed: and that in very deed is sin: And this sin which cleaueth to vs, is in very deed a disease and condition, yea it is a necessitie of dieng. And so forth as followeth. For hitherto I have reheard his very words.

There is nowe remaining the other effect of original sinne soze to expound, It breaketh out and ringeth forth in vs those works, that the scriptures call the works of the flesh, even like as when an oven let on fire doth call out flames and sparkles, or as a fountaine that ever springeth, doth pour out water in great abundance. There is no quietness in the nature of man: For covetousnes with filthie lust are in it, ambition cleerly to it, anger inuaded it, pride puffeth it up and causeth it to swell, disobedence delighteth it, and envy tormenteth both thy selfe and others. Therefore the Lord in the Gospel saith: Our of the hart proceede euill thoughtes, murthers, adulteries, steale, false witnesse, and euill speakings. Againe, Paul in the 5. epistle to the Galat. doth reckon by no. 2. the number of the works of the flesh: even as he doth the like also in the first and third chap. of his epistle to the Romans. In the fourth to the Ephesians he doth very properly describe those works of the flesh, which spring out of the natural corruption of all them, which are not regenerate by the holy Ghost. This I say, faith he, and testifie vnto you, that ye henceforth walke not as other Gentiles walke, in vanite of their minde: darkened in cogitation, being alienated from the life of God, by the ignorance that is in thee, by the blindnes of their harts: which being past feeling, haue giuen themselues ouer vnto wantonnes, to work all vnclennesse with greedines. This, though it be but little, shall suffice for this place. For I will more largely prosecute it in the treatise of actual sin: to the handling whereof I will
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will presently passe, so soon as I have by the way admonished you, that I have not without god cause thus far in many words spoken of the cause of original sin, that is of mans depravation and the corruption of all his strength.

For as in these are opened the bains of pure doctrine, so in them are placed the foundations of our faith, and which believe. For if there be no original sin, then is there no grace: or if there be any yet shall it have nothing to worke in vs. If our owne strength is whole and sound, then have we no need of any philisition. In bain therefore came the sonne of God into the world.

For then shal men be saved by their own strength and ability, so shall the foundation of our faith be quite turned upside downe. Therfore S. Augustine is verie vehement in this cause, whose golden words I will recite unto you, dearly beloved, out of his 2. booke De originali peccato contra Pelagium & Celestium. In the 23, 24. chap. I finde written as followeth: There is great diversitie in these questions, which are thought to be beside the articles of faith; and those, wherein (keeping sound the faith whereby we are christians) it is either not known what is true, & so the sentence definitue is suspended, or else it is otherwise ghesled at by humane and vnausured suspition, than the thing it self in very deed is: as for example, when it is demanded of what sort & where paradise is, where God placed man whome he had made of the dust of the earth, when as notwithstandingchristian faith doubteth not but that there is a paradise? And after the recitall of a few more such questions, at last he faith: Who may not perceive in these and such like sundrie and in-

numerable questions appertaining either to the most secret workes of God, or the most dark and intricate places of the holy scriptures, which it is harde to comprehend or define in any certaine order, both that many things are vnown without the peril of christian faith, & also that in some points men do erre without any crime of hereticaall doctrine? But concerning the two men: by the one of whom we are folde vnder sin: by the other redeemed from sin: by one we are cast headlong into death: by the other we are made free vnto life: bicause that man did in himselfe des-}

stroy vs by doing his owne will, and not the will of him that made him, but this man hath in himselfe saued vs by doing not his owne will, but the will of him that sent him. Therfore in the consideration of these two men, christian faith doth properly consitt. For there is one God and one medi-}

ator of God & man the man Christ Iesus. Bicause there is none other name vnder heauen giuen vnto men, in which they must be saued: and in him hath God appointed all men to truft, raising him vp from death to life. Therfore christian veritie doubteth not but that without this faith, that is, without the faith of the one-

ly mediatour of God and man, the man Christ Iesus, without the be-

liefie, I say, of his resurrection, which God hath prescribed to men, which cannot be truely beleued without the beliefie of his incarnation and death: without the faith therefore of the incarnation, death, and res-}

durrection of Christ, none of the an-
cient just men could be clensed and justified of God from their sinnes: whether they were in the number of those just men, whome the holie Scripture
Scripture mentioneth: or in the number of those lust men, whom the Scripture nameth, and yet are to bee beleued to have been, either before the deluge, or betwixt the deluge & the lawe, or in the verie time of the law: not onely among the children of Israel, as the prophets were: but also without that people, as Job was. For euen their harts were clenfyed by the same faith of the mediator, and charitie was powred into them by the same holy spirit which breatheth where he listeth, not following after merits, but euen working the verie merits themselues. For Gods grace wil not be by anie means, vnles it be free by all meanes. Although therefore death raigned from Adam vnto Moses, because the law giuen by Moses could not overcome it. For there was no such law giuen as could quicken, but such a lawe, as whose office was to shewe that the dead, to the quickening of whom grace was necessary, were not only overthrown by the propagation and dominion of sin, but were also condemned by the hidden transgression of the verie law it selfe, not that euyy one should perish that did then vnderstand it in the mercie of God, but that euerie one being through the dominion of death appointed vnto punishment, & detected to himselfe by the transgression of the lawe, should secke for the helpe of God, that where sin abounded grace might more abound which alone doth deliver from the bodie of this death. Although therefore the law giuen by Moses could not rid anie man from the kingdom of death, yet in the verie time of the law were the men of God not vnder the terrisfeng, convincing, and punishing lawe, but vnder the delectable, sauing, and deliuying grace.

There were among them from which said: In iniquitie was I conceiued, & in sin hath my mother fed me in her wombe. And so forth. For hither I have cited the verie words of Saint Augustine.

I have thusfar spoken of original sin, of the nature & hereditary corruption of our nature, which is the first part in the definition of sin, her followeth now the latter part, to wit, the very action, which ariseth of that corruption, the actual sinne, I say, which is so called Ab actual, that is, an act or a deed doing. For in now much as that corruption which is bozne togethether with, and is hereditarie in vs, doth not alwaies lie hidde, but twokeeth outwardly and theweth for thyselfe, and doth at last bringeth forth an imp of hir owne kind and nature, which imp is actual sin: therefore we define actual sinne to bee an action or worke, or fruit of our corrupt and naughtie nature, expressinge it selfe in thoughts, words, and works against the lawe of God, and thereby deserving the wrath of God.

So then by this the cause of actual sinne is known to be the very corruption of mankind, which theweth forth it selfe through concupiscence and evil affections; affections intis the wil, and wil being helped with the other faculties in man, that worketh together with it, doth finishe actual sinne. And that ye may more clearly perceiue what which I say, I will you to note that our minde hath two parts: The understanding, or reason, or judgement: and the will or appetite. In the reason are the lawes of nature, whereinunto must be added the preaching, or reading, or knowledge of Gods wordes. And now as of God workes in man there are two especiall causes, to witte, founde judgement
judgement well framed by the word of God, and a will consenting and obeying thereunto (and yet notwithstanding standing there is principally to be required the conning to of the holy Ghost from heaven, to illuminate the minds and move forwarde the will) even so we may most properly lay that actual sin is finished when any thing is of let purpose, with abused judgement, and the consent of our will committed against the lawe of God. And yet to these there doe many times happen other outward causes both visible and invisible. For evil spirits move men, and evil men move men, and other infinite examples of corruption that are in the world. Hope, fear, and weakness doe also move men. Augustine Ques. in Exodum, 29. faith: The beginning of vice is in the will of man: but the harts of men are moved by sundrie accidental causes, now this, now that: sometimes the causes are all one, the difference is in the manner and order, according to euery ones proper qualities, which doe arise of euery several will. Again in the 79. psalme he saith: Two things there are that worke all sinnes in mortall men, desire and fear. Consider, examine and ask your harts, search your consciences, and see if anie sinnes can bee but by desiring, or else by fearing. Thou art promised if thou wilt sin, to have such a reward given thee as thou doest delight in, and for desire of the gift thou crackst thy conscience, and dost commit sinne. And againe on the other side, though peradventure thou wilt not be seduced with gifts, yet being terrified with threatenings, thou doest for dread of that which thou fearest, commit the iniquitie that otherwise thou wouldest not. As for example, some one man or other would with gifts corrupt thee to beare false witnesses. Thou presently hast turned thy selfe to God and hast sade in thy hart, what doth it advance a man if he gaine the whole world, and suffer the losse of his owne soule? I will not be hired with gifts to loose my soule for the gaine of monie: thereupon he which before inticed thee, doth now turne himselfe to terrifie thee, and for because his gifts did faile to hire thee, he beginneth to threaten vnto thee damage, banishment, wounds and death. In such a case now if greedinesse could not, yet feare perhaps might cause thee to sinne. The same Augustine againe in his boke De sermone Domini in monte, faith: Three things there bee by which sin is accomplished, suggestion, delestation, and consent. Suggestion, whether it bee wrought by the memorie or senses of the bodie: as when wee see, heare, smell, taste, or touch any thing. Now if wee be delighted to haue it, that vnlawfull delight must be restrained: As for example, when we fast, if at the sight of meate, our appetite doe arise, it is not done without deletonation: but we must not glue our consent to that deletonation, but suppress it with the power of reason. For if the consent be given, then is the sinne accomplished. These three things are correspondent to the circumstances of the historie that is written in Genesis: so that of the serpent was made that suggestion: in the carnall appetite, as in Eua was the deletonation, and in reason, as in Adam did the full consent appeare: which being finished man is expelled as it were out of Paradise, that is,
out of the blessed light of righteousness into death & damnation. Thus much faith Augustine touching the cause of sinne.

But here we must especially note in the definition of actual sinne the herie propertie of difference whereby this action is discerned from all other actions, and whereby the most proper note of sinne is made manifest. This action therefore even as all sinnes else do, both directly tende against God's lawe. But what the law of God is, I have in my former Sermons at large declared. Vrrily it is none other but the very will of God. Now the will of God is, that man should be like unto his image, that is, that he should be holy, innocent, and so consequently saved.

This will of his did God express, first by the lawe of nature, then by the lawe which he writ in two tables of stone, and lastly by the preaching of the holy Gospel. Now those three tende all to one end: to wit, that man should be holy, innocent, and so consequently saved. And whatsoever things are done of men either in thought, word or deed against that holy lawe of God, they both are, and are called actual sinnes. Therefore in the judging or esteeming of mens sinnes, the lawe of God must be onely looked unto. For the things that are not contrary to God's lawe, are not sinnes. Neither hath any man authority to make new lawes, for the trangressing whereof men should be counted sinners.

What glorie belongeth to God alone, to whomme David crieth: To thee alone have I finned, and against thee have I wrought wickednesse. Neither is it any part of our office to take uppon us by our owne judgements to determine which be the smalllest, and which the greatest sinnes. For which of us would thinke that it were sinne to say to his brother, Thou fool? And yet the Lord in the Gospell pronounceth it to be sinne: who in the same Gospell also affirmeth, that we shall give account for every idle worke at the latter day of judgement. Verie rightly therefore saith Saint Augustine in his second booke De Bapt, Contra Donatistas, Cap. 6. In esteeming of sinnes let vs not bring in deceitfull ballances, wherein to weigh, both what wee lift, and as wee lift, after our owne mind and fantasia, saying: This is heauie, and that is light: but let vs bring in the weights of God's holy Scriptures, as out of the secrete treasuries of the Lorde, and thereby let vs weigh what is heauie, and what is light, nay rather let not vs weigh them, but acknowledge & so accept them as they are weighed by the Lord.

And although this might seeme to be sufficient, as that which hath sufficiently declared the nature of actual sinne, yet will we more at large consider the sundrie sorts of kinds, and differences of sinnes. The Stoikes were of opinion that all sinnes were equal: whomme perchapse Jovinian following (as the Patriarkes of heresies are by Tertullian saide to be Philosophers) is written to have affirmed the herie name with them, as is extant in S. Augustines Catalog of heretikes.

The holy Scripture teacheth us that God is just: whereupon we doe conclude that all sinnes therefore are not equal. For we see that God as he is a just Judge, both punish some sinns more sharply than other some.

For in his Gospell the Lord saith: Wo to you Scribes and Pharisees hypocrites,
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Poecrites, which deoure widowes houses under the pretence of long prayer, therefore shall you receive the greater damnation. And again: it shall be easier, faith the Lord, for the lande of Sodom in the day of judgement, than for the city that reioiceth the preaching of the Gospel. Like wise in the eleventh of Matthew he saith: It shall be easier for Tyre and Sydon in the day of judgement than for you. To Pilate also he saide: The man that deliuered me to thee hath the more sinne. Again: The servant that knew his masters will, and prepared not himself, neither did according to his will, shall be beaten with manie stripes: But hee that knewe not, and did commit things worthie of stripes, shall be beaten with fewe stripes.

To procede nowe, sinnes doe arise by steps, and increase by circumstances. For first there is a hidden sinne contained in the very affection or desire of man. But I have already told you, that affections and desires are of two sorts, to wit, natural affections, which are not repugnant to the lawe of God: of which sort are the love of children, parents and wife, and the desire of meat, drinke, and sleepe: although I knowe, and doe not denye, but that sometimes those affections are defiled with the original spot.

Aegaine, there are carnall desires or affections in men, directly contrarie to the will of God. Those affections are nourished and doe increase by baine thoughts and carnall delights increasing in the bosome: and at last they awake out into the sinne of the mouth, yea, after that to the deede doing, or actual sinne it selfe. As for example: Thou lustest after another mans wife, and setteth the lust in the bottome of thy hart, still delighting thy selfe with vain cogitations, while thou callest to mind his passing beautie and lineaments of bodie, and doest by thy often and vehement imagination both delight and set thy selfe on fire. And not being content herewith all alone, thou ceasest not to lie at his whom then loue withWomanes and writings to spot his charitie, and if occasion serve this, thou doest by thy deed doing setle his: and also doest reiterate the sinne, which thou halfe committed: and lastly, laying aside the fear of Gods plague, and the shame of the woorde, thou doest daily frequent it, and openly ye it. Soe thou here by this example how one and the same sinne both increase by degrees, and doth still require a sharper punishment according to the greatness and enormitie of the crime: Terilie the Lord in the Gospell after Saint Matthew confirmineth this and faith: Yee haue hearde how it was faide to them of old, Thou shalt not kill. Whosoever killeth shall bee in danger of judgement. But I saie vnto you, that who so is angrie with his brother vnaduisedly shall be in danger of judgement. And whosoever shall saie vnto his brother, Racha, shalt be in danger of a Counsell: But whosoever shall saie, Thou fool, shall be in danger of hell fire.

In these wordes of the Lord thou hearest also the differences of sinnes, as anger, the tokens of angrie minds, and open scolding, which doe for the most part end in open fightings.

And then thou hearest that as the sinne increaseth, so the greatnesse and sharpnesse of the punishment is still augmented. It was therefore no vanapt of silly distinction, that they
made in actual sinne, which said that
there is one sinne of the thoughte,
another of the mouth, and an other of
the doe, which they did againe divide
into certayne kindes and sortes : redu-
cing them againe partly into Sceilera,
and partly into Delicita. Scelera are
those heinous crimes which are con-
ceiued and committed of fett purpose
and pretended malice : of which foye
are those especially, which are called
the crying sinnes, as murther, blure, oppre-
sion of the fatherlesse and wid-
oweres, Sodomie, and the with-hold
hire of the nede labourer. For tou-
ching murther the voice of the Lord in
Genesis, faith: The voice of thy bro-
thers blood crieth unto me.

And in the 22. of Ezechias he faith:
If ye vexe the fatherlesse & widoweres,
and they crie to me I wil heare them
and slay you. The word of God both
with bitter quippe, baigne blure and
bitterly condemn it. The sinne of the
Sodomites ascended up to heauen, re-
quiring vengeance to light upon the
villainous beasts. And James the apo-
the faith: Behold the hire of the la-
bourers which have reaped downe
your fields, which hire of you is kept
backe by fraude, crieth: and the cries
of them which have reaped, are en-
tered into the eares of the Lord of
Sabbath.

To these sinnes, other men do also
anncre those seauen principall vices,
pride or baine-glozie, anger, enrie,
scoure, coutoutrless, gluttonie, and le-
tcherie. Pea, they make these the seedes
and fift beginnings of all sinnes and
wickedness, and therefore do they
call them the principall sinnes, As is
to be seen in the Sentences of Peter
Lombard.

Moreover, they call those sinnes
Delicita, which are committed of indi-
mite 02 unwittingly, to wit, when
the god is forstaken, and dutie to God
02 man neglected by a certaine kind of
idle fluggishnes, where peraduenture
are to be numbed the sinne of igno-
rance, the sinne called Alienum, and
the sinne of ontwillingnesse: although
even they also are oftentimes made
both heinous crimes, and detestable
offences. Ignorance is said to be of two sorts,
the one is natural and very ignorance,
which springeth of originall sinne: the
other is affected 02 counterfeit, which
riseth of a set purpose and pretended
malice. The natural ignorance is
a diseas, a fault, and a sinne: because
it springeth of a poisoned originall, and
is a work of darknesse, as it appeared
aboe by the testimonie of the Apostle
Saint Paul.

Utrily Saint Augustine in his
third Boke De libero arbitrio, Cap. 19.
faith: That which every one by igno-
rance doth not rightly, and that
which he cannot doe though he will-
ith rightly, are therefore called
sinnes, because they have their be-
ginning of the sinne of freewill. For
that precedent did refere to have
such consequentes. For as we give
the name of toong, not to that mem-
ber onely, which mouth in the
mouth while we speake: but even
to that also which followeth vpon
the mouing of that member, to
wit, the forme and tenour of words,
which the toong doth vttre: ac-
cording to which phrase of speech
wee say, that in one man there are
diuers toongs, meaning the Greeke
and the Latine toongs. Even to
wee doe not onely call that sinne,
which is properlie called sinne,(for
it is committed of a free will wit-
tingly)but that also which followeth
vpon
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upon the punishment of the same. Of which I have said somewhat before.

Other do cloake their ignorance with that freigng of the Lord in the Gospel: If I had not come and spoken unto them, they had not wherewithall to cloke their sin, or they should have had no sin. For hereupon they inferre: Therefore they to whom nothing hath been preached, are free from blame and accusation of sinne. But the Lord laid not so. For first he spake of their pretended colour, and not of their innocencie. And every pretence is not just and lutfull. He saith: I confesse, they should have had no sin: but he addeth presently: Now have they nothing to cloke their sinne withall. Secondarilie he both not universally acquire the ignorant from all kindes of sinne, but from the sinne of rebellion onely. For, S. Augustine upon John saith: They have an excufe not for every sinne, but for this onelie, that they beleued not in Christ, because he came not unto them. For all, which neither have hearde, nor do heare, may have this excufe, but they cannot escape condemnation. For they that have sinned without law, shall perish without law. And Paul also in the first to Timotheus the first Chapter, saith: I thanke him, because he hath counted mee faithful, putting mee into the ministrery, who was before a blasphemer and a persecuter, and an oppressor: but yet I obtained mercy, because I did it ignorantly, in vnbeliefe. Lo! he the apostle saith that he obtained mercy because he sinneth through ignorance: this ignorance he deriued of vnbeliefe, and attributeth to it most filthy fruites. Furthermore we call that false and counterfeit ignorance, which is of very malice feigned by ob- stinate and stubborn people. As if thou, when a thing displeaseth thee, shouldst say, that thou doest not understand it, or if, when thou maist thou wilt not understand it. Such is the ignorance that was in the Jews the professed enimies of Gods grace in Christ. For Paul saith: I bear them witness that they have a zeale of God, but not according to knowledge. For being ignorant of Gods righteousness, and seeking to set by their owne, they were not subiect to the righteousness of GOD. For the Lord in the Gospel saide to the Pharisies, when they demanded if they were blinded also: If ye were blinde ye should have no sinne, but now ye saie, We see: therefore your sin abideth.

The sinnes called Aliena, are not those which wee our selves commit, but those which other mendo, yet not without us, to wit, while wee allow, helpe hisward, perswade, command, wincke at, give occasion, or doe not resist, gainst them, when we may. The Apostle Paul forbiddeth Timo- thy to lay handes on any man hastily, nor to communicate with other mens sinnes. Therefore to give an uninte man orders, and to place him in the ecclesiastical ministrery, is that kind of sin which we doe call anothers sin. For to this is worthyly imputed that vnsanctelike souer is committed against God and his Church, by the igno- noance of the man, whom thou hast so ordained. They sin an others sinne, which offer violence, and doe by torments and threatenings compel men to benie the truth, or to commit some heinous offence.

For the denial of the truth is Pec- caratum alienum, an others sin to him,
which compelleth the denser to renounce it, and therewithall to the same man, his own sinne in respect of himselfe, is impious, tyrannic, sacrilege, and mutter, for causing the other to renounce the truth.

Whereby, by the way, we are well admonished, that of sinnes some are wilfull, and some unwillingly or involuntarily.

They call that the unwillfull sinne, which is committed either by another man compell, else by our own ignorance. Therefore that, which is done neither by compulsion, nor by ignorance, is concluded to be the voluntarie or wilfull sinne. Again, of involuntarily sinne they make two sorts: whereof they call one absolute, the other conditional.

Now, they thinke that the absolute violent sinne is, when it lieth not in us either to do, or to doe, but when it cometh fro some other man, without the consent of him, to whom the violence is offered.

Euen as if the winde should blow us to anie place unlooked for, or if the kings officers do perforce compell thy hands to offer incense to idols, while thou to thy power resistest, and dost not venne it, as thou canst. In such a case they acquite the man, so compelled from all blame, punishment, and reproach.

Now touching the second kind of violent sinne, which they call conditionall they thinke that it riseth upon sundrie caueses. But that we may not stick to long upon this point, we do simply say: The unwillfull or violent sinne either hath, or hath not the consent of him which is compelled. If he give his consent, as for example, either to the renouncing of the Evangelicall truth, which he hath hitherto professt, or to the commiting of other greious and horrible crimes, then is not the man compelled void of blame. For neither can the fear of death, nor torment be an excuse for him. Those death rather than to deny the truth, or commit anie heinous crime, or to be compelled to consent to wicked and horribile sinne.

If thou shalt rather chose to dy than to do a filthy deed, the tyrant shall not force or compel thee against thy will. And so he may indeed kill thee: but to compel thee to dy against thy will he is not able. For, by dying thou confessest the truth, and by dying thou declarest that thou wilt not doe that, which while thou liuest, thou doest. And by that means they neither overcome nor compel the but are them selues overcome and compelled to bee and have triall of that which grieveth them full sore.

Antiochus Epiphanes did what he might, to have polluted the holy bodies of the Machabees, with the use of unclean and forbidden meat.

But they, choosing rather to dye than by living to be defiled, did by dying overcome the tyrant, and could not be compelled. And verily it is a thing received and approved among all professors of sound religion, that death and all extremities whatsoever, must sooner be tasted, than anything committed, which is by nature filthie and repugnent to religion.

To proceed now, if consent be not given, but mere and unavoidable violence is offerd to a godly man (for here we make a difference between him, that upon compulsion both poyde to doe wickednesse, and him which by compulsion cannot be brought unto it) that violence spoteth not his baze, rupt and holy minde.

As for example, if a godly man having
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...using his fette hands and armes fast pinnioned, be perforce brought into an idoll temple, and there compelled to be present at their detestable sacrifice; or if an unspotted virgin or honest matrone bee in the warres 02 barbarous hyoiles villanously abused, without their consent to the bide doing, and cannot have leave rather to die untouched, than so to be underently handled, she is, assure your seules, unspotted before the face of God. For verie wisely faide Saint Augustine: Not to suffer vniustly, but to doe vniustly, is sinne before God: Lib. de Libero arbitrio, 3. Cap. 16. Againe, De Mendacio ad Consentium, Cap. 7. he faith: That which the bodie, where lust went not before, doth violentely suffer, ought rather to bee called vexation than corruption. Or if all vexation be corruption, yet all corruption is not filthie, but that corruption onelie, which lust hath procured, or whereunto lust hath consented.

Againe, in this first boke De civitate Dei., cap. 18. he faith: Where the purpose of the mind remaineth constant, by which the bodie is sanctified, there the offered violence of an others lust taketh not from the bodie the purposed holines, which the constant perseuerance of the parties owne charitie dooth still retaine. Much more let this hath he in the same place, and also in the sixteenth, seventeenth, and twentieth chapters of the same boke, &c.

So also we must thinke the best of the unwilful death of men because their wits, that in their madnes kill they selves. For otherwise it cannot be found in the canonicall bokes of holly scripture, that God did either giue leave 02 commandement to vs mortal men, to kill our seules, thereby the snuer to obtaine immortality, 02 to auoide imminent euill.

For it must bee understood that we are forbidden to doe by vs law, which faith: Thou shalt not kill: namelie, since he addeth not, Thy neighbour: as he did in another precept, where he forbidden to bear false witnesse. For because he nameth not thy neighbour he doth in that precept include thy selfe also. Wherefore is the doctrine of Seneca to be vterly condemned, which counselfleth men in miserie to dispatch them seules, that by death their miserie may be ended.

And Saint Augustine disputing against them that doe therefore murther themselves, because they will not be subject to other mens filthie lusts doth faie: If it bee a detestable crime and a damnable sinne, for a man to murther himselfe, as the truth doth manifestly crie that it is: who is so madde to faie: Let vs sinne nowe, leaft peradventure heereafter wee happen to sinne: Let vs nowe commit murther, leaft heereafter perhappes wee fall into adulterie? If iniquitie haue so farre the ypper hande, that not innocencie, but mischiefie is most set by, is it not better by liuing to hazard the chance of an vncertaine defloration in time to come, than by dying to commit a certaine murther in the time present? Is it not farre better in such extreme times of calamitie) to commit such a fault as by repentance may bee forgiuen, than to doe such a sinne whereby no time is left to repent in?

This haue I faide because of those wilfull men and women, which to auoide not others, but their owne
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ye shall mortifie the deeds of the flesh.
Therefore there is sinne in our bodies alwaies so long as wee live, but by grace it is not imputed unto death, and they, to whom it is not imputed, doe by all means endeavore to walk after the spirit and not after the flesh: and yet they doe in more sacrifices and fall, which fall and dippings nevertheless together with that insinmitie of mortal men are counted sins, I mean sins pardonneable and not to bee punished eternally.

Powe, to mortal sinnes is that sinne especially to bee referred, which is called the sinne against the holy Ghost: which some doe, not without a raute; suppose to bee most properlie called mortall sinne, of which I will speake; when first I have somewhat briefly answered to certaine questions, which doe depend upon this argument. First of all here is demanded, whether that sin or disease which after baptism remained in Infants, bee sinne in verie deede: Powe, it is manied that concupiscence remaineth in them that are baptised and that concupiscence is sinne: and therefore that sinne remaineth in them that are baptised: which sinne, notwithstanding, is through the grace of GOD in the merite of Jesus Christ, not imputed unto them. So did Saint Augustine resolve this knot in the first boke De peccatorum meritis & remissione. Cap. 39. where he faith: in infants verily it is so wonted, by the grace of God through the baptism of him that came in the likenesse of sinfull flesh, that the flesh of sinne shoulde bee made voide. And yet it is made voide so, not that the concupiscence which is spred and bred in the flesh, while it liueth, should of a sudden bee consumed, and not bee, but that it should not hurt him nowe being deade, in whome it was euene at his birth. For it is not given in baptisme to them of more yeares, that the law of sinne, which is in their members, contrary to the lawe of their mind, should utterly bee extinguished, and not be at all, but that all the euill whatsoever is said, done, or thought of man, when with his captiuie minde he fore-stood that concupiscence shoulde be utterly wiped out, and so reputed as though it never had bee done. Thus much hath Augustine.

Another question is, whether those works, that the Gentiles doe, which have a shewe of vertue and godnesse are sinnes, or else good works? It is assuredly true, that GOD, even among the Gentiles also had his elect. Powe so manie such as were among them, were not without the holy ghost and faith. Therefore their works which were wrought by faith were good works, and not sins.

For in the Acts of the Apostles mention is made, that the prayers and almes deedes of Cornelius the Centurion were had in remembrance before GOD. And the same Cornelius is faide to have bene a devout man and fearing God, whereupon I inferre that he was faithfull: whose faith afterward is made full perfect, and upon whom the gift of the holy Ghost is more plentiously bestowed.

Moreover the worthy deedes of the heathens are not to be despised nor utterly contemned. For as they were not altogether done without God, so did they much anaile to the preservning and restorung of the tranquillity of kingdoms and common wea les.
And therefore did the most just Lord enrich certaine excellent men, and common weales with many and ample temporall giftes. For uppon the Greeks and many Romains Princes he bestowed riches, victories, and abundant glozie. And verily, civil justice and publique tranquility was in great estimation among many of them.

Other received infinite rewardes, because they did constantly and manfully execute the just indignities of God uppon the wicked rebels and enimes to God. Neither is it to be doubted but that the Lord granted that invincible power to the Romane empire under Octavius Augustus, and other Romane Princes, to the end that by their strengthe he might bryke and bring downe the invincible malice of the Jewish people, and so by the Romanes revenge the blade of his sone, his holy Prophets, and blessed Apostles, which had beene shedde by those furious and blasphemos beastes. Note here, that immediately after the subversion of Hierusalem, the Romane Empire began to decline. Now let us returne to the matter againe.

Lafflie they doe demande, whether the good workes of the Saints and faithful ones be sinnes or no? Verily, if thou respectest our corruption and infinitie, than all our workes are sinnes, because they be the workes of vs, which are our selves not without sinfull spots, and therefore the worke, which be wrought by vs, can not be so perfect, as otherwise they ought to bee in the sight of God. And yet the very same worke, for the faithes sake in vs, and because we are received into the grace of God, and that therefore they are wrought of vs, which are nowe by grace the Somes of God, both are indeede and also called good.

For to this ende tendeth that saying of the Apostle: With the minde, the same, I or even I, doe serve the lawe of God, but with the flesh the lawe of sinne. Lo here, one and the same apostle, even being regenerate, doth retain the simile of his very worke working in divers respects is both sinne and good worke also. For in as much as in minde he serveth God, so far forth he doth a good worke: but in so much as he againe did serve the lawe of the flesh, therein his worke is not without a spot.

For he himselfe a little before in the same seventh Chapter saide: I finde when I woulde doe good, that euill is present with, by, and in me: which euill undoubtedly making alwaies a show of it selfe in all our worodes, workes, and thoughts, doth cause, that the worke which is done of vs, when we are regenerate, cannot bee so pure as Gods justice both alike that it shoulde bee: by the grace therefore and the merite of God, it is reputed and esteemed as pure.

Hereunto now doth that sentence of our Lord in the Gospell after Saint John belong, where he saith: He that is washed hath no neede, save to wash his feete, but hee is cleane euery whit. For if hee be cleane euery whit, what neede hath the cleane to wash his feete? But if his feete must bee washed, howe then is hee cleane euery whit? And yet these saieings are not repugnant betwixt them selves, even as also that saieing is not, where wee say that good workes are sinnes.
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For, according to the plenteousness and imputation of God's grace and mercy, we are clean every whit, being thoroughly purged from all our sins, so that they shall not condemn us.

And yet, for because there is always in us the latent sin, which weeth it selfe in us so long as we live, therefore our feet, that is, those evil motions, and naughty lusts of ours must be resisted, and to our power repelled; smallie we must acknowledge that wee our selves and our very works are never without an imperfection: and therefore consequentialie that all our works and we doe stand in neede of the grace of God. These questions being thus resolv'd, we are now come to exounde the sinne against the holy Ghost.

The sinne against the holy Ghost is a perpetually blaspheming of the revealed and knoune truth, to wit, when we against our conscience, falsely revoltling from the knowne truth, doe without intermission both inveigh and rail against it. For blasphemie is the evil speech or desightfull taunts wherewith we inveigh against, or slanderanie man, by casting southe wicked and detestable speeches against him, whereby his credite and estimation is either crackt, or bitterlie disgraced.

We doe therefore blaspheme the magistrates, our elders, and other good men, when we doe not onelie withdraw our obedience, and the honour due unto them, but doe also with reprochful speaches hate them, not ceasing to call them tyrantes, blade-suckers, wicked heades and odible guides: but we doe especially blasphemie God, when we detract his glorie, gaineign his grace and of purpose doe stubboxly contemne and despaine his truth revealed unto vs, and his evidente works declared to all the world.

Every sinne is not blasphemie but all blaspheme is sin.

For because it tendeth against GOD and his will, it is sinn: but therewithall his propertie more, and singularity it hath, that it both also despiseth God, and speakes reprochfullie against his works.

And for sinn against the doctrine of the truth, because they doe either neglect and not receive the truth, or else because, when they have received it, they do not reverence and let it worth: but these kindes of men though they be sinners, doe not yet deserve to be called blasphemers: but if they begin once with tauntes and quippes to mocke the doctrine, which they neglect, calling it Heretical, Schismaticall, Diabolicall, and Devillish, then may they rightly be termed blasphemers.

Wherefore the propertie of the sin against the holy Ghost is, not onelie to revolt from the truth, but also against all conscience to speak against the truth, and with sloutes incessantlie to overfloweth, both the very work, and most evident revelation of the Lord.

For the conscience being by the evidence of the revelation or work of the holy Ghost conuins'd, suggested or eleth them, that they ought not onelie to temper their selves from reprochfull speaches, but that they ought to do an other thing to, that is, that they ought to belde to the truth, and gine to God his due honour and glorie.

But notowe to conclude this inspiration of the holy Prince, to reject and
and overthrowme it with hubborne fallfowde, haue, and other apostacie, wicked contradiction, and perpetuall contempt, is slaty to commit sinne against the holy Ghost. And this verile taketh beginning of originnal sinne, and is nourished and set foftware by diuellish suggestions, our ponerous affections, by indignations, envy, hope or feare, by hubborne and selfe wilfull malice, and lastly by contumacie and rebellion.

But nowe, the course of the matter requireth to hear what the Lord saide in the Gospell concerning this sinne. In the twelveth of Mathew he saith: Euerie sinne and blaspheme shall be forgien vnto men: but the blaspheme against the holie Ghost shall not be forgiven vnto men. And whosoeuer speakeith a word against the son of man it shall bee forgiven him: but whosoeuer speakeith against the holie Ghost, it shall not be forgiven him neither in this world nor in the worlde to come. The same sentence of our Saviour is thus expressed in the third Chapter of S. Darke's Gospell: All sinnes shall be forgiven vnto the children of men, and blasphemies wherewith souer they shall blaspheme: but hee that speaketh blaspheme against the holie Ghost, hath neuer forgivenes, but is in danger of eternall damnation.

In the 12. chap. after S. Luke, these wozbes in a mater are uttered thus: Whosoeuer speake a word against the sonne of man it shall be forgien him: but vnto him that blasphemet the holie Ghost, it shall not be forgien.

In these wozbes of the Lord we have here mention made of blaspheme against the sonne of man, and of blaspheme against the holie Ghost: of which, that against the holie Ghost is utterly unpardonable, but that against the sonne of man is altogether venial.

Blasphemie against the Sonne of man is committed of the ignorant, which are not yet inflighthed and both tende against Christ, whom the blaspheme doth thinke to be a seducer: because he knoweth him not. Such blasphemers the worde of the Lord doth manifestly testifie that Paul him selfe before his conversion, and a great part of the Jews were. For uppon the crosse, the Lord praised, crying Father forgive them: for they wot not what they doe. And the Apostle Paul saith: If they had knowne the Lord of glory they would not have crucified him. Whereupon Saint Peter in the Acts speaking to the Jews, faith: I knowe that ye did it through ignorance, nowe therefore turn you, and repent, that your sins may be wiped out. Acts, 3. But the blaspheme against the holy Ghost is said to be a continuall faultfinding and reproach against the holie Spirite of God, that is, against the inspiration, illumination, and worke of the spirite. For when he doth so evidently worke in the minds of men, that they can neither gainsay it, no, yea, he pretende ignorance, and that for all this they doe resist, mock, despise, and continually snappe at the truth, which they in their consciences doe know to bee most holome and true: in so doing, they do blaspheme the holy spirite and power of God. As for example: the Pharises being by most evident reasons, and unreproueable miracles convinced in their owne minds, could not deny but that the doctrine and worke of our Lord Jesus Christ were the truth and miracles of the verie
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in the tenth to the Hebrews faith: If we sinne willingly after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearfull looking for of judgement and violent fire, which shall devour the adversaries. Praise God for this grace, and pray you what is it to sin willingly? Forsooth to sinne willingly, is not to sinne through insirmity; but to sin willingly, is with a most subzoyne contempt to sinne: as they are wont to do, which willingely do reiect and spurne at the grace of God, not ceasing to make a mockery of the cross and death of Christ, as though it were solidly and not sufficiently effectually to the purging of all our sinnes. For to such there is prepared none other sacrifice for sins. And such the Apostile calleth the adversaries, that is the contemners and enemies of God. And therefore the same Apostle in the first chapter of the same Epistle faith: it cannot be that they which were once lighted, and have tasted of the heauenlie gift, and were become pertakers of the holy Ghost, and haue tasted of the good worde of God, & the powers of the world to come, and they fall away, should bee renued againe into repentance, crucifying to themselves the soune of God a frech, and making a mock of him. He spakeeth not here of euerie fall of the faithfull: but of wilfull and subzoyne Apostatsie. For Peter fell and was restored againe through repentance: which happeneth to moore than Peter alone. For all sinners are though repentant daily restored. But unrepentant Judas is not restored, because he was a wilfull apostate. Pockers and blasphemers are not restored.
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Saint John declareth, when he addeth: Wee knowe that euerye one which is borne of God, sinneth not. 

Powe that faieing must not bee to absolutely taken, as though he sinned not at all: but we must understande that he sinned not unto death. For otherwise the verie Saintes are sinneres, as it is evident by the first Chapter of this Epistle.

Furthermore, that which both immediately followe in John, maketh manifest that which went before: Hee that is begotten of God, faith he, keepeth himselfe, that is, he standeth steadfastly in the knowne truth, and taketh heed to himselfe, that that euill touch him not, that is, that he intrap him not, for him by against GOD, no: retiene him in rebellion. Thus much have I hitherto saied touching the sin against the holy Ghost, which Augustine did in one place call small impenitencc, which both follow upon Apostacie, blasphemies, and contempt of the holy Ghost, or of the word of truth revealed by the holy Ghost.

And although I have alreadie in the handling of Originall sinne and sinne against the holy Ghost, parteilie touched the effects of sinne, yet to conclud this treatise withall I will brieflie theewe you somewhat touching the iust and assured punishment that shall be laide upon sinners. For, in the definition of sinne I saide, that sinne brought upon vs the wrath of God, with death and sundry punishments. Of which in this place I meant to speake. It is as manifest, as what is most manifest, by the scriptures, that God both punish the sinnes of men, yea, that he punisheth sinners for their sinnes. For many places in the scriptures declare that God is angrie and gravously
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graciously offended at the sines of mostall men: David crieth : The Lord loueth the iust: as for the wicked and violent, his soule doth hate them. Uppon the vngody he shall rayne snares, fire and brimstone, storme and tempest; this shall be their portion to drink. For the righteous Lord loueth righteousnesse, with his countenaunce he doth beholde the thing that is iust. In like manner Paule faith: The wrath of God is revealeed from heauen against all vngodlineffe and vnicleanesse of men, which withhold the truth in vnrigh- teousnes. And what may be thought of that moreover, that the wrath of God for the sins of vs men woulde be by no means appeased but by the death of the Son of God: Wherein verily the eellencie of the great price of our redemption, both argue the greatneffe & filthines of our sinnen. So at which we may abde, that the good Lozde, who lovd mankind for well, would not have overthrowne vs, with so many pains and exceeding calamities, had not our sinnen been passing horible in the sight of his eyes.

For who can make a full head°tow of all the calamities of miserable sinners? The Lord for our sinnen absenteth himselfe from vs. But if the Sunne be out of the earth, how great are the mistes and cloudie darknes in it?

If God be away from vs, how great is the horro in the minds of men?

Wherefore as punishments due to sinners, are reckoned, the tyrannie of Satan, a thousand forments of conscience, the death of the soule, dread full seare, utter desperation, innumerable calamities of bodie, and of our other faculties, which Doles the servant of God doth at large rehearse in the 26.of Leuiticus, and the 28. chapter of Deuteronomion.

And now, since new sins are daily coured with new kindes of punishment, what ende, I pray is any man able to make, if he shoulde go about to reckon them all?

It is not to be doubted verily, but that the Lord doth punish sinners iustly. For he is himselfe a most iust Judge. And for because it is a madde mans part to doubt of the iustice, omnipotencie, and wisdom of God: it followeth therefore consequendy, that all religious and godlie men to hold so; a certaine, that the punishmentes which God doth lay upon men, are laid upon them by most iust judgement.

But howe great and what kinde of punishment is due to every fault and severall transgression, belongeth rather to Gods Judgement to determine, than for mostall men to curiouslie to enquire. Whereupon Saint Augustyne Tract. in Ioan. 89. faith: There is as great diuerstie of punishements as of sinnen, which howe it is ordeined, the wisedome of God doth more deepelie declare, than mans coniectures can possibly seeke out, or vter in wordes. Hee verifie which in his lawe giuen to men gaue this for a rule according to the measure of the sinnen, so shal the measure of the punishment be: beeing himselfe most equal and iust, doth not in judgement exceede measure.

Abraham in the notable communication had with God, which is reported in the 18. of Genesis, both among other thinges saie: Wilt thou destroie the iust with the wicked? that is far fro thee, that thou shouldest do such a thing, & slay the righteous with the wicked, and that the righteous shoulde be as the wicked. That is not thy part, that judgest all the
Of Sinne, &c.

the earth: thou shalt not make such judgement. Whereunto also belongeth that notable demonstratio which the LORD did toward Jonas, being angry with the LORD because of his judgments: for he kneweth that he hath justly a care of the infants, yea, and of the cattell in Aniune. The place is extant in the fourth chapter of the prophetic of Jonas.

Let vs therefore edifyly holde, that the LORD when he punisheth both iniurie to no creature which he hath made. Wherefore the disputations and questions come to an end, where in men are wont to demand why the LORD doth sometimes vis to sharpe torment towards infants or sucklings? Why he rewardeth temporall offences with eternall punishment. For the LORD is righteous in all his ways, and holie in all his works. As David did most truly witness, whereas in another place he saith: Thou art just, O Lord, and thy judgement is right. Blessed is he that humblyth not his, and doth not murmur against the LORD.

But if it so happen that the LORD at any time doe somwhat long deferre the judgement and punishment, we must therefore think that he is unkind, because he spareth the wicked, and sharply correcteth his friends and their baises. Let vs rather lay before our eyes the Evangelical parable of the rich glutton and poze sullie Lazarus. For Lazarus though he was the friend of God, did notwithstanding die for want of sowce. The other though he was Gods enimie, did spende his life in baintie faire and pleasures, and fell none ill. But harken, after this life what their judgement was: Abraham faith to the rich glutton: My sonne, remember that thou in thy life time receivedst thy good, & Lazarus like wise received euill: but now he rejoiceth, and thou art tormenteth. Therefore if the godly be at any time afflicted in this present life, they shall be abundantly rewarded for it in the life to come. But if the wicked be spared in this world, they are more grievously punished in the world to come: for God is just, and rewardeth every man according to his merits.

If hereafter therefore thou shalt chance to see the wicked live in prosperity, think not thou by and by that God is bruitif, suppose not that his power is abated, and say not that he keth & sath them not. For that saicng of the Prophet, which is also said by the Apostle Peter, is assuredly true: The eies of the Lorde are upon the just, and his cares open vnto their prayers. Again, The eies of the Lord are upon them that doe wickednes. We must in such a case sanctifie our mindes with the just examples of Gods judgements, gathered together out of the holy scriptures. Let vs consider that the world was destroyed with the generall Deluge, when God had in baine a long time looked after repentance.

Let vs remember that Sodom, Geomorba, and the Cities adjacent ther about were burnt with fire sent down from heaven. Let vs thinke upon Egypt how it was striken with divers plagues, and the inhabitants drowned in the red sea. Let vs call to minde the things that happened by the holie and just judgement of God to the Amorites, the Chanaanites, the Ama lechites, and the very Israelites, first under their Judges, then under their Kings. Their measure at last was fullie filled. Neither did they at any time
time despite God and his word, but were at the last paid home for their labour. They never sinned & went together long. The historie of Paulus Orosius, ye, the universal historie of all the world doe minister unto us innumerable examples like unto these, declaring the certaintie of Gods judgement. Let us think that God both not therefore allow of sinnes,because he is slacke in punishing them, but let us persuade our selues that he by the prolonging of punishment both of his unmeasurable goodness both loke and stay for the repentance and conversion of miserable sinners.

For in the Gospel the Lord biddeth not to cut downe the barren figge tree because he lackd to see if it would bring any fruit the next yere following.

The Apostle Paulus saith : Defieth thou the riches of his goodness, and patience, and long sufferance, not knowing that the goodness of God leadeth thee to repentance ? But thou after thy stubbornesse and hart that cannot repent, heapest unto thy selfe wrath against the daie of wrath, and declaration of the righteous judgement of God, which will rewarde every man according to his deeds: to them which by continuing in well doing seeke for glorie & honour, and immortalitie, eternall life: But unto them that are contentious, and do not obey the truth, but obey vnrighteousness, that come indignation and wrath, tribulation & anguish vpon euery soule of man that doth euill.

This I oake let vs firmly hold, and with this let vs content our selues, not grudging to see the wicked live long in prosperitie without paine or punishment. The holy, just, wise, and mighty God, knoweth best what to doe, how to doe, why and when to doe every thing conveniently.

To him be glorie for ever and ever, Amen.

To this belongeth also, that God doth as well afflict the god as the badde. Touching which I spake at large in the third Sermon of this thirde Decade: Nowe, here therefore some there are which demand, Why God doth with sinners punishments persecute those sinnes which he hath already forgiven to men? For he forgave Adam his sinne, and yet he laide on him both death, and innumerable calamities of this life beside.

To David we reade that the prophet Nathan laide : The Lorde hath taken thy sinne away: and yet immediately after, the same prophet addeth : The sword shall not depart from thy house. To this we answer simply that these plagues which are laide on vs before the remission of our sinnes, are the punishments due to our sinnes, but that after the remission of our sinnes they are continuances and exercises, where with the faithfull doe not make satisfaction for their sinnes, which are alreadie remitted by grace in the death of the sonne of God, but where with they are humbled and kept in their dutie, having an occasion given of the greater gloire.

And here I will not sticke to retelle unto you (dearely beloved) Saint Augustines judgement touching this matter in his seconde boke De peccatorum meritis & remissione, Capt. 33. & 34. where he saith : Things, the guilt whereof God absolveth o3 remitteth, to the ende that after this life they should doe no harme, and yet he suffereth them to abide unto the cons.

Why sinnes are plagued with temporal punishments considering that they are forgiven by the grace of God.
slice of faith, that by them men may be instructed and exercised, profiting in the conflict of righteousness, &c. And presently after: Before forgiveness they are the punishments of sinners: but after remission, they are the conflicts and exercises of just men. And again, after a few words more he saith: The flesh which was first made, was not the flesh of sinne, wherein man would not keep righteousness among the pleasures of Paradise. Wherefore God ordained, that after his sinne, the flesh of sinne being increased, should endure with patience and labour to recover righteousness againe. And so that cause Adam being cast out of Paradise, dwell over against Eden that is, against the place of pleasures, which was a signe, that with labours, which are contrarie to pleasure, the flesh of sinne was then to be inured which being in pleasures, kept not obedience, before it was the flesh of sinne. Therefore even as those our first parents by living unlawfully afterward, whereby they are rightly thought to be by the blood of Christ delivered from utter punishment, deferred not yet in that life to be called back againe into paradise: so also the flesh of sinne, although, when sinnes are forgiven, a man live righteously in it, doth not presently deserve not to suffer that death, which it receiveth from the propagation of sinne.

Such a like thing is intimated to us in the boke of the Kings, concerning the Patriarke David, to whom when the Prophet was sent, and had threatened unto him the evils that should come upon him through the anger of God, because of the sinne which he had committed, by the confession of the sinne he deserved forgiveness, according to the answer of the Prophet, who told him that that sin and crime was forgiven unto him, and yet those things depended him, which God had threatened unto him, to witte, that he should be humbled by the increasement of his sonne, &c. And what is the cause that they demand not, if GOD for sinne did threaten that scourge, why then when he had pardoned the sinne, did he fulfill that which he threatened? But so because they know (if they demand that question) that they shall rightly be answered, that the remission of the sinne was granted, to the end the man should not be by his sinne hindered to obtain eternal life: but the effect of Gods threatening did follow after the remission of the sin, to the end that the godlines of the man might be tried and exercised in that humiliation. In like maner, God hath so innes laid bodie death as a punishment upon the bodie of man, and after the forgiveness of innes hath not taken it away, but left it in the bodie, to be a meane to the exercise of righteousness. Thus saith hath Augustine.

Palmes as concerning the punishments of the wicked (if the most just God doe in this world touch them with anie) let vs knowe that they be the arguments of Gods just judgement, who in this world beginneth to punish them temporally, and in the world to come doth not ceaze to plague them everlastinglie. The wicked verily perish through their owne defaulce. For God beginneth to whip them in this life, to the end that they being chastened, may begin to be wise, and turne to the Lord: but they by his chastisement, are the more indurate, and murmur at the judgements of God, converting that to their owne destruction, which was ordain

Abolone de
ted his fa
ters bed, whereby he faith that David was humbled.
obtained to have bene to their health. For as to them that love god all things 
woke to the bell, so to them that hate 
the Lord, all things doe woake to their 
bitter destruction.

This argument might be extended 
further yet: but soz because I have al-
readie spoken a great deale to this ef-
sect in the third Sermon of this thirde 
Decade, that which is here left out, 
amay there be found, and therefore I 
refer you to the looking upon that. And 
so now hitherto touching sinnen.

I have with somewhat too long a 
Sermon (dearely beloved) by moze 
than the space of two whol hours de-
tained you here. That therefor I may 
now make an ende, let us humbly ac-
knowledge our sinnes, and meekly 
cry with praiers unto the Lord, which 
sitteth in the thrones of grace, saying: 
Hawe mercy upon vs, O Lord, for a-
gainst the haue we sinned, and doe 
confesse our offences. Why debtors 
are we, forgiue thon vs our debts 
as we forgiue our debters: and 
lead vs not into temptati-
on: but deliuer vs 
from euil, A-
men.

The ende of the thirde Decade of 
Sermons.
THE FOURTH DECADE OF SERMONS, WRITTEN
by Henric Bullinger.

Of the Gospell of the Grace of God, who hath given his sonne into the worlde, and in him all things necessarie to salvation, that we beleevyng in him, might obtaine eternall life.

The first Sermon.

After the exposition of the law, 
& those pointes of doctrin, that depende uppon the Lawe, I thinke it best now to come to the handling of the Gospell, which in the exposition of the lawe and other places else hath been mentioned oftentimes. Now therefore (dearly beloved) as I have bene hitherto helped with your prayers to God, so here againe, I request your earnest supplications with me to the Father, that by his holy spirite may speake the truth to your colligation in this present argument.

Evangelium, is a Greke word, but is recevied of the Latins & Germans, and at this day vset as a word of their owne. It is compouded of which signifieth good, and to tel tidings. For Evangelium signifieth the telling of good tidings, or happy newes: as is wont to be blowen aboard, when the enimies being put to foyle, we raise the siege of any cite, or obteine some notable vittorie over our foes. The word is attributed to any joyfull and lucky newes concerning any matter lucklie accomplished.

The Apostles did willingly doe that terme: not so muche because the Prophets had vset it before them, as for that it doth wonderfully contain, and doth, as it were, laie before our eyes the manner, and worke of our salvation accomplished by Christ, whereunto they have applied the worke Evangelium. The Prophete Saied, as Luke interpretheth it, beingeth in Christ our Lord speaking in this manner: The spirite of the Lorde vpon me, because he hath annointed me, that is, to preach the Gospell hath hee sent me, to heale the broken hearted, to preach deliuerance vnto the captive, and recouering of sight vnto the blinde, freeliely to set at libertie them that are bruised, and to preach the acceptable yeere of the Lord. Lo her, the Salvour of the worde both in the Prophet and the Evangelist erpound to vs what Evangelium is, and wherunto it tendeth. The father, saith he, hath sent me to preach Evangelium, the Gospell to the poore.

And immediately after to the we who those poore shoulede be, he addeth: which are broken hearted, or broken minded, to witte, such as finde
in themselves, no soundness, or health, but utter despair of their owne strength, doe willingly depende upon the helpe of Christ their cunning and willing Physician. Powe the Gospel or good tidings, which is believed to the afflicted, is this, that the sonne of God is descended from heaven to heale the sicker and diseased soules. To which also, to make it more evident, he addeth another cause saying; that the sonne of God is come to preach deliverance vnto captiues; and the recovering of sight to the blind &c. For all men are helde captiue in the bonds of damnation; they do all serve a foulfull slaverie under their cruel enemie Satan; they are all kept blinde in the darkness of erros. And to them it is that redemption, deliverance, and the acceptable yere of the Lord is preached. Now this tofull tidings is called Evangelium, the Gospel.

Therefore the Gospel is of all men in a maner after this for defined.

The Gospel is a good and a sweete woorde, and an assured testimonie of God's grace to vs warde, exhibited in Christ vnto all beleuers. Or else, the Gospel is the most evident sentence of the eternall God, brought downe from heaven absoluteing all beleuers from all their sinnes, and that to freely, for Christ his sake, with a promise of eternall life. These definitions are gathered out of the testimonies of the Evangelists and Apostles. For Saint Luke bringeth in the Angel of the Lord speaking to the amazed shepheardes, and saying; Fear not, for behold I bring you good tidings of great joy that shall be to all people: for vnto you is borne this day, in the city of Davi a Saviour, which is Christ the Lord.

Lo here, he taketh from the shep, hears all maner of scare with the brining of god tidings, that is, with the preaching of health, which is a thing that is full of joy, and alwaies bringeth gladnesse with it. The tidings are: that there is borne the Saviour of the worldde, even the Lord Jesus Christ: he is borne, and that to, vnto, and to, vs, that is, to the health and salvation of vs mostall men.

Saint Paul faith; That the Gospel was promised afore of God by the prophets in the holy scripture of his sonne, which was made of the seede of Davi after the flesh: who hath bene declared to be the sonne of god with power after the spirite that sanctifeth, by his resurrection from the dead. And againe; The Gospel is the preaching of Iesus Christ according to the revelatió, which hath bene kept close from before beginnings, but is now made manifest and by the writings of the prophets opened to all nations vnto the obedience of faith, according to the appointment of the eternall God. And yet againe more briefly he faith; The gospel is the power of God vnto salvation to all that do beleue, that is to say, the Gospel is the preaching of God power, by which all they are saued that doe beleue. But Christ is the power of God. For he is saide to be the armie, the glory, the vertue and brightness of the father. How Christ bringeth salvation to everye one that doth beleue. For he is the Saviour of all.

Of all this we doe nowe gather this definition of the holy Gospel: the Gospel is the heavenly preaching of God's grace to vs warde, wherein it is declared to all the world being set in the wrath and indignation of God,
that God the father of heaven is pleased in his onely begotten sonne our Lords Christ Jesus, whom he promised of old to the holy fathers, he hath now in these latter times exhibited to vs, and in him hath given vs all things belonging to a blessed life and eternall salvation, as he that for vs men was incarnate, dead, and raised from the dead againe, was taken vp into heaven, and is made our only Lord and Saviour, upon condition that we acknowledging our sinnnes, do soundly and surely beleue in him.

This definition I confesse is somewhat with the longest: but yet withall I wou'd have you thinke that the matter, which is in this definition described, is it selfe very large and ample: which I have therefore in this long definition or description, with as great light as I could, endeavoured my selfe to make manifest to all men. Wherefore I neither could, nor should have expressed it more briefly. This definition consisteth of just parts, which being once severally expounded and thoroughly opened, every man, I hope, shall evidently perceive the nature, causes, effects, and whatsoever else is god to be known concerning the gospel.

First of all, that the Gospell is tidings come from heaven, and not begun on earth, that both most of all argue, because God our heaventie father did himselfe first preach that tidings to our miserable parents after their fall in Paradise, promising his sonne, who being incarnate, should crush the serpents head.

Then againe, the Apostle Paul doth in express words saie: God in time past at sundry times, and in divers manners, spake vnto the fathers by the Prophets, and hath in these last daies spoken to vs by his sonne.

And John before him is read to have testified, saieing: No man hath seen God at any time: the only begotten sonne, which is in the bosome of the father, he hath declared him. And againe: Hee that commeth from an high is above all: he that is of the earth is earthly, and speaketh of the earth: he that commeth from heaven is above all: and what he hath seen and heard, that he testifieth. To this belongeth that the Prophets were beleued to have prophesied by the inspiration of the holy spirit. Now they did in the holy scriptures so declare the Gospell: the especiall 02 chiefest points whereof were by Angels descending from heaven declared unto men.

For the incarnation of the sonne of God is by the Archangell Gabriel tolde first to the holy Virgine, and after that againe to Joseph the supposed father of Christ, and to vs of the unspotted Virgine. The same Angel did preach to the hearende the birth of the sonne of God. Moreover, to the women that came to the grave, minding after their country manner, to annonct the bodie of the Lord, the Angels declared that he was risen from the dead againe. The same Angels at the Lords ascension did testify to the Apostles, whose eyes were turned and surely fixt into the clouds that he was taken vp into heaven, and that from thence he should come againe to judge the quick and the dead. And to all these testimonies may be added the voice of the terrall father himselfe utterd from heaven upon our Lord and Saviour, saying: This is my beloved sonne, in whom I am pleased, heare him. Which testimonies

That the Gospell is tidings from heaven.
The fourth Decade, the first Sermon.

The Gospel is the word of God, although it be vatered by the ministry of men. Nic of the father, the blessed Apostle Peter both in the scale of the Spirit of God; and therefore the preaching of the Gospel is a divine speech, unresistable, and bought down from heaven, which whosoever believeth, they do believeth the word of the eternal God: and they that believeth it not, do despise and reject the word of God: For it causeth not to be the word of God, because it is preached by the minisiterie of men. For of the Apostles we do read that the Lord did saie: Verily I say vnto you, hee that receiuiteth whom soever I sende, receiuiteth me: and he that receiuiteth me, receiuiteth him that sent mee. Ponde our Lord the high Priest and chiefe Bishop of his Catholicke Church, both saies, not Apostles onely, but all them also that are lawfully called, and do bring the word of Christ. Therefore we understand it to be spoken concerning all the lawfull ministers of the Church, where the Lord doth saie: Whose finnes soeuer ye forgive, they are forgiven them: and whose finnes soeuer ye retaine, they are retained. And againe: whatsoever thou lookest on earth, shall be loosed in heauen: & whatsoever thou bindest on earth, shall be bound in heauen. For in another place the Lord saith: Verilie I saie vnto you, it shall be easier for the lande of Sodom and Gomorrah in the daye of judgement, than for that citie that receiuiteth you not, & heareth not your sayings. Ponde, who knoweth not with how filthy and horribile sinne the men of Sodome did desile themselves, and that the Lorde rained fire, hyminstone, and pitch from heaven, wherewith he burnt vp both the citie and hir inhabitants: Who therefore cannot gather thereupon, that rebels & blasphemers of the Gospel of Christ do sinne more grievously than the Sodomites did, and that God which is a sure revenger, will surely plague them for it, either in this life, or in the world to come, els in both with unspeakeable miseries and endless tormentes: Let vs therefore belieueth the Gospel of the sonne of God, first preached to the world by God the father, then by the Patriarchs, after that of the Prophets, and lastly by the onely begotten son of God Christ Jesus, and his Apostles: whole heavenly voice both even at this daie found to vs in the mouthes of the ministers sincerely preaching the Gospel vnto vs.

Secondarily, we have to consider what it is that the heavenly preaching of the Gospel doth heeve into the world, to wit, the grace of God our heauntie father. For the Apostle Paul in the twentieth chapter of the Acts, saith: That he receiuiteth the minisiterie of the Lorde Jesus to testifie the Gospel of the grace of God. Ponde therefore I will at this present lay so much of the grace of God as is sufficient for this place.

The word Grace is diversly used in the holie Scriptures, even as it is in prophone writings also. For in the bible it signifieth thanksgiving: and
also a benefite, and almes, as 2. Co. 8. 
Moreover if signifith praise and recompence, as in that place where the Apos. 
faith: If when ye do wel ye are afflicted, and yet do beare it, that is praise 
woorthy before God. It doth also 
signifie facultie of licence, as when 
waue, that one hath gotten grace to teach, and execute an office. For 
the Aposle faith that hee received grace: and immediately, to expounde 
his owne meaning he addeth: to execute the office of an Aposle. 
Moreover, the gifts of God are called grace: because they are given gratis, & freely 
besowed without looking for of anie recompence. And yet Paule in the fist 
to the Romeans, distinguisheth a gift from grace. For grace doth signifie 
the favour and good will of GOD towards vs. But a gift is a thing 
which God doth give vs of that good will, such as are faith, constancie, and 
integritie. They are saide to have found grace with God, whom God 
doth dearly love and saue more than other. In that sense Noah found 
grace in the eies of the LORD: Joseph found grace in the eies of the LORD of 
the prison. And the holy virgin is read 
to have found grace with the Lord, be 
cause she was beloved of God, and be 
uvie deare unto the Lord, as the whom 
he had singularly chosen from among 
all other women.

But in this place, and present argument. Grace is the favour and god 
ness of the eternal Godhead, where 
with he, according to his incomprehensible goodness both gratis, freely for 
Christ his take embrace, call, infittes 
and save vs mostall men. Nowe here 
me thinketh before we goe any fur 
ther, it is not amisse to examine and 
search out the cause of this Gods love 
to vs exhibited. For we see that there 
is a certaine relation betwixt the fa 
uer of God, and vs men, to whom his 
favour is to bent. It is a matter nei 
ther hard nor tedious to be found out. 
For in vs there is nothing wherwith 
God can be in love, or wherewithall he 
may be moved or stirred vp to im 
brace vs: yea, inmost as we are all 
upurte sinners, and that God is holy, 
just, and a revenger of iniquities, he 
hath matter enough to finde in vs, fo 
which he may be angry at, and with 
just reuengement plague vs. So then 
the cause of Gods love to vs wardes 
must of necessitie be, not in vs, nor in 
any other thing beside God, (considering that nothing is more excellent 
than man) but even in God himselfe. 
Moreover the most true scripture doth 
teach vs, that God is of his own inclin 
ation naturally god, gentle, and as 
Paule calleth him, Philanthropon, 
a lover of vs men, who hath sent his 
owne son, of his own nature, into the 
world for our redemption: Whereupon 
it doth consequently follow, that God 
doth freely of himselfe, and for his sons 
lace love man, and not for anie other 
cause. Whereby immediately, all the 
preparements, incitaments, and me 
rites of men, being dissolved by the 
fire of Gods great love, do bake & passe 
away like smoke. For the grace of 
God is altogether free, and unless it be 
so, I can not see howe it can be called 
Grace. But it behoveth vs in a thing 
so weightie, to cite some evident testi 
monies of the holy scripture, to con 
firmre our minds withall against al so 
pittfull triles, and temptations of the dine. Our LORD in the gospel saide: 
So God loued the world, that hee 
gave his onely begotten son for the 
world: that every one which beleue 
in him should be not perish, but have 
life euerlasing.

Lee
Loe here, this good will of God, which is the favour and love wherewith God embraceth vs, is the cause of our salvation. For Christ having suffered for vs is our salvation. How God of his love hath given Christ both to vs, and for vs. Neither may we think that God was first mov'd by our love to him, but, as we like mutual love to vs againe, and to give his sonne for vs, so he had determined before the beginning of the world to worke our redemption through Christ his sonne. And John the Evangelist in his canonical Epistle faith: Herein is loue, not that we loved God: but that he loved vs, and sent his sonne to be an atronment for our sinnes.

To these testimonies although sufficiently plaine and strong enougth, I wil yet add some proofs out of the apostle Paul, that so this argument may be more euydent, and that the great agreement may appeare, which is between the Evangelists and Apostles in this doctrine of Grace. Paul threfore faith: All have sinn'd, and stand in need of the glory of God: but are justified freely by his grace, through the redemption that is in Christ Iesu. Again to the Ephesians he faith: Ye are saved through grace by faith, and that not of your selves, it is the gift of God, not of works, least any man should boaste. Again to Titus: The grace and love of God our Saviour towards all men hath appeared: not of the works of our owne righteousness, which we did: but according to his mercy hath he saued vs. Likewise in the 2. Epistle to Timothie the first chapter he faith: God hath saued vs, and hath called vs with an holi calling, not according to our works, but according to his owne purpos and grace, which was given vs in Christ Iesu. I thinke verilie that if a man had bene sette of purpose to have gained any thing for the defence of this matter, he could not have framed any sentence, so fitte and euydent as these wordes are. So now it is manifet that the grace of God is altogether free, as that which exclueth all our works and merites. And this free love of God is the only cause, and true beginning of the Gospel. For which cause Paul calleth the Gospel the preaching of grace.

But nowe, although the grace of God doth not depende upon vs, or our workes, yet doth it not idely abide in God, as if it were utterly without vs, and altogether farre from vs, as the thing that is neither felt, nor worke in vs. For we understand by the cited testimonies, that grace is the favour of God, wherewith he loneth vs men. We understand that men are sauned by grace. For since God loneth men he would not have them perish, therefore he hath through grace sent his sonne to deliver the from destruction, and that in him the justice and mercy of God might be shonuene to all the worlde. But none are delivered saue those that believe, therefore grace hath sometwhat whereby to worke in man. For by the pouzing of the holy Ghost into our harts, the understanding and wil are instructed in the faith. To be short, grace (as I have already tolde you) both call, instruct, saue, or glorieth the faithful: so that we must make our account that the whole work of our salvation, and all the vertues of the godly do proceede of the only grace of God alone, whose working we doe at all times acknowledge and confesse. And that is againe proved both by divine and humaine testimonies. Paul to the Romans faith: Thoese which he
he knew before, he also did predestinate: and those which he did predestinate he also called: & those, whom he called, he also justified: and those whom he justified, he also glorified. What shall we then say to these things? If God be on our side who can be against us? which spared not his own Sonne, but gave him for vs: how shall he not with him also give vs all things? Again in the first chap. of his Epistle to the Ephesians, he hath referred the whole worke of election and saluation with all the parts thereof into the grace of God. Moreover the holy fathers in the counsell Mileuentanum, among whom also Saint Augustine was present, made this decree touching the grace of God. If any man faie, that mercy is without the grace of god bestowed from aboue vpon vs, beleeuine, willing, desiring, endeavoring, studyinge, asking, seeking, and striving, (as of our selues:) doth not confesse, that euene to beleeue, to will, and to be able to doe all these things as we should doe, is wrought by the powring in and inspiration of the holy ghost: if he ioineth the humilitie or obedience of man as an helpe unto grace: & if he doth not confente that it is the very gift of grace, euene that we are humble & obedient, he is directly contrary to the Apostle, who faith: For what haft thou that thou haft not receiue? And, By the grace of God I am that I am. Thus much say they. How these divine & humane testimonies being thoroughly considered, there is none, I hope, which may not understand that the grace of God is the same that I told you, to wit the favour of God will of the eternal Godhead wherewith he according to his incomprehensible goodness both embraceth, calistiseth, and saue men freely for Christ his sake our Lord and Saviour.

The blessed man Aurelius Augustine had a sharp content with Pelagius the Briton, concerning the grace of God. For the heretike did by grace understand nothing, but the benefit of the creation: which, as Augustine denied not to be grace, so did he vehemently vrgue that the Apostle did especially speake of that free grace whereby without any merite of ours we are freelee saude for Christ his sake. This did he therefore the more earnestly, because he saue that the heretike affirmed, that his owne humane nature was sufficient vnto him, not to do one ly, but also to do perfectly the commandements of God by free will. But of these matters Saint Augustine doth very largely & religiously dispute in his 99. Epistle Ad Innocentium. Many of the late writers, for teachings sake, have divided grace, *into Grace that doth things acceptable, and* Grace that is gratis or freely giuen. Again, they have divided it into working Grace, and joint working Grace. Finally, they part it into Grace that goeth before, *Grace that followeth after.* And the very same writers also reckon by the operations of effects of grace after this manner almost. Grace healeth the soule, and maketh it first to willwell, and then to work effectually the thing that it willeth; so it causeth it to persever in godlienesse, and at length to come to eternall glorie.

But I am not so carefull to reckon by the sentences of writers, to shewe you everies severall opinion (which both were an excesett labour, and also more than my abilitie is to doe) as I am willing to cite the places of scripture (which is the one and only rule how to think, and how to judge rightly).
ly) to shew you thereby what the scripture would have you think: as I have in my former treatise of the grace of God, both briefly & evidently enough, I hope declared unto you. And also the discourse of Christ, which followeth hereafter (though whom the father hath powerd the most excellent and heavenly grace into us) shall help to make you that which seemeth to be wanting here.

But now before I depart from this argument, I thought good to admonish you, that the sentences of God's word do not stand among themselves, when we doe in sundry places read and hear. First that we are saved freely by the grace of God: then that we are saved by the love of God: thirdly that we are saved through the mercy of God: fourthly that we are saved through Christ: fifthly that we are saved through the blood, death, incarnation of Christ: and lastly that we are saved through faith in Christ, in the mercy, grace of God. For these passages tend to one and the same end, and do alstrue the whole glory and cause of mans salvation unto the very mercy grace of God. The pledge of grace, yea and our onely Saviour, is the onely begotten Son of God betrayed unto death. Since faith laieth hold on more grace in Christ and nothing else.

I doe therefore having thus expounded according to my small abilities, that which I had to speak in generall of the grace of God, I doe here deserre to handle that singular or particular work of God's grace, which is nothing else, but that the mercifull father hath exhibited to us his Sonne in that manner and order, as he promised him to us in the old Prophets, that in him he hath fully given us all things requisite to eternall life, and absolute felicitie: because he is the Lord and Messiah, onely and true Saviour, which was incarnate, and dead, raised to life, and taken up into heauen for us and our salvation. For Christ is both king and high priest, that is our Saviour, he is the marke, the starre, and very amicable light of the preaching of the Gospel. Nowe in expounding these things particularly, I will use this course and order. First of all I will out of the law & the Prophets recite unto you some evident promises of Christ made by God unto the church: which shalbe those especially that the apostles themselves have already touched and expounded. Secondly I will promise unto you that God hath nowe performed that, which he promised so long ago, to wit, that he hath alreadie exhibited to vs his only begotten Son: and that he is that true and so long looked for Lord & Messiah, which should come to save the world. Lastly I will shew you how that in this Sonne, the Father is pleased and reconciled to the world againe: in whom also he hath fully given vs all things requisite to eternall life & absolute felicitie. For he for us & for our salvation was incarnate, dead, raised to life againe, and taken up into heauen, there to be our mediator, for ever, and advocate unto his father. And in these pointes doe lie the lively vains of the Gospel, which flow with wholesome waters unto eternall life. For in them both consist the sound consolation of the faithful, and the enduring tranquility of a quiet conscience. Without them there is no life & quiet rest.

The promises made by God concerning Christ, which are uttered in these holy scriptures, are these 102 of these stories. I therefore to make them the
the plainer unto you, do divide the promises of one and the same sort, according to the times. The first promises were made to the Patriarchs, ancient fathers before the giving of the law; and these again consist of two sorts. For one sort of them are plain, uttered evidently in simple words without all types and figurative shadows. The other sort are figurative and couched under types. The first and most evident promise of all was made by the verie mouth of God unto our first parents Adam and Euah, being oppressed with death, calamities, and the horrible fear of Gods revenging hande for their transgression: which promise is as it were the piller and base of all Christian religion, whereupon the preaching of the Gospell is altogether founded: and out of which all the other promises in a manner are derived. That promise is contained in these words of the Loade: I will put enmity betwixt thee (meaning the serpent, the devil, I say in the serpent) and the woman: & betwixt thy seede, and his seede: and it shall tread down thy head, and thou shalt tread upon his heele. God in these words promiseth seede, the seede, I say, not of man, but of woman: and that to of the most excellent woman, to wit, that most holy virgin Marie, the woman that was blessed among all other women. For the conceiued not by any man, but by the holie Ghost, and being a virgine still was delivered of Christ our Lord: who by dying and rising againe, did not onely bere 92 wound, but also crush and tread down the head, that is, the kingdom of Satan, to wit, sinne, death, and damnation, taking away and making bitter boide, all power and tyranny of that our enimie and deceiver. In the meantime while Satan trode on Christ his heele; that is to say, he by his members Caiphas, Pontius Pilate, the Jewses and Gentiles, did with exquisite tormentes and death bere and kill the flesh, which was in Christ the lowest part, even as the heele is to the body. For the Loard in the Psalms saith: I am a worme and no man. They haue brought my life into the dust. But he rose againe from the dead. For he had not risen again, he had not troden downe the serpents head. But now by his rising he is become the sanctour of all, that do beloue in him. Out of this promise is derived that singular and notozious one, which the Angel of the Loade receieth unto our father Abrahaam in these words following: In thy seede shall all the nations of the world be blessed. But Paul in his Epistle to the Galathyans both in express words declare, that that blessed seed is ours, which was promised to Abrahaam. Now our Loard is called by the name of Seed, because of the first promise made to Adam & Euah, and because he was for vs incarnate and made verie man. Neither is this promise repugnant to the first. For although Christ our Lord be here called the seede of Abrahaam, yet is he no other way referred unto Abrahaam, than by the Virgin, which was the daughter of Abrahaam and mother of Christ. Now what good doth the son of Abrahaam to vs by his incarnation? Forsooth he blesseth vs. But a blessing is the contrarie unto a curce. Therefore what cause fouer we drew from the sinne of Adam, that doth Christ heal vs, and blesse vs with spiritual blessing. Neither doth he bestow this benefit upon a fewe alone, but by vs on all the nations of the world that do beloue in him.
The Patriarch Jacob being inspired with the holy Ghost, foextold the
chances that should betide his children, and at length when he came to
Judah, among the rest, he faith : The Sceptr shall not depart from Judah &
a lawyer from betwixte his fetee, till Schilo came: and unto him shall
the gathering of the people bee. Lo. here in these words the Messiah is not
only promised, but the very time also
is prescribed when he should be incar-
nate, with a declaration both what &
how farre forth he should bee. The
kingdome faith he shall remaine un-
der Judah until the comming of the
Saviour. And altho' that the tribe of
Judah shall not alwaies have kinges
to governe them yet shall it not lacke
nobles, captains, lawyers, learned men and sages to rule the people.
And therefore the Evangelicall histo-
rie both faithfully witnesseth that Christ came at that time, when all power,au-
thority, and rule was translated to the
Rommans, unto whose Emperor Oct-
tau. Augustus, the Jewes were in-
fozed to pay tares and tribute. Now
Schilo signifieth felicity or the auto-
of felicity, it signifieth plentiful, lawsare,
and abundance of all excellent things. 
For Christ is the treasury of all good
things. And the Chaldee interpreter
where he understand Schilo translated it
CHRIST. Finally, to him as to
their Saviour shall all people be gathe-
red: as the Prophets did afterward
most plainly declare, Easte in the se-
cond, and Nineve in the fourth chap-
ters of their bookes or propechies.

Furthermore the types and figures
of Christ are, Noah preserved in the
ark. For in Christ are the faithfull
saved; as S. Peter testifieth, 1.Pet. 3.
Abraham offered by Isaac his onelis
begotten Sonne, upon the top of the
same mountaine, where many piers
after the onely begotten sonne of God
was offered upon the Cross. Joseph
is by his brethren told to the heathen,
he is cast in prison: but being delin-
ued, he both become their saviour, and
is of all the people called the preserver
of the Egyptian kindome. In all
these things was Christ our Lord pre-
figured.

The later promises also are of
two sortes, either openly discovered,
or hidden, as if were under a baile or
figure. They are contained in the law
and the Prophets even till the time of
the captivity of Babilon. The blessed
apostle Peter doth in the 3. chap. of the
Acts cite the Prophesie of Moses tou-
ching the comming of the greatest of
all Prophets. The prefigured promis-
oses of Christ are the sacrifices, which
Paule in his Epistle to the Hebrews
doth in a wonderfull summarie short-
ly declare. The same Paul in the fifth
of the first to the Corinthians applieth
the Paschal lamb to Jesus Christ.

The like doth Peter in his first epi-
istle. Against the long rocks, that was
strucke and gulshed out with water,S. 1.Peter 1.
Paule calleth Christ. And Christ him
else in the Gospel after S. John doth
lay, that he was presfigured in the ba-
sen Serpent, which was lift vp in the
desert: the misterie whereof I have
in an other place more fully declared.

Many more ther are like unto these:
agod parte whereof I have already
touched, when I had occasion to treate
of the ceremonies and their significa-
tion. Where he that listeth may read
of it at large. The undefined and un-
covered promises are almost without
number in the Psalms and the Pro-
phets. Pea the Lord him selfe in the
Gospel after S. Luke doth testifie that
the description of all his office and bus-
iness...
lines is at large contained in the law, the Prophets, and the Psalms. And when S. Peter had preached the Gospel, wherein he promised both Christ and the full remission of sins to all that believe, he did immediately add, All the Prophets also from Samuell, and these that followed in order, as many as have spoken have likewise told you of these daies. Dauid verily in the 2. 22. and 110. Psalms, hath notably set downe the two natures of Christ, his Godhead, & his Manhood. Againe, he hath laid before all mensies his wbollsome preaching, his eternal Priesthood, his everlasting redemption, and most bitter death and passion.

What shall I lay of the Prophet Esai; who was by no mean doctor of the church of Christ very worthyly called an Evangelist, rather then a Prophet: as if he had written a storie of things alreadie past and done by Christ, and not of things that should be done: so truly did he fozetell the date of Christ. Now he makeoth Christ to be very god and very man, bozne after the flesh of the unsported Virgine: who had to preach his word of life, like a god shepheard to shepe his shearefull shepe, to be the light of the Gentils unto the most partes of the earth, to give light to the blind, to heale the lame and diseased, to be betrayed by his owne, to be spitt upon, to be smitten, to be hanged between th'eunes, to be offerd up a sacrifice for sinne, and finally to make intercession for transgressors, that he him selfe being just, might instruct all that believe in his name. Read Esai, 7.8.9.11.28.40.49.50.53. Chapters, and also all the last Chapter of all his prophecy, wherein he both most fully describe the Church or congregation of Christ Immanuell. Jonas bare the most manifest type of the Lords sharp death, and tofull resurrection. Riches also both name Bethlæam to bee the place wherein Sefiath should be born, whose beginning, to wit, of his divine nature he doth referre to be before all beginnings. He both also fozetell that the preaching of the Gospel should frö out of Hierusalem bee sworn abroad through all the compasse of the world. Jeremie saith, that God would raise up to Dauid a true lëde or branch, that is, the looke for Sefiath. And in that prophecy he alluded to the law, concerning the raising by of lëde to the deceased Brother. For the Virgin conceiving by the holy Ghost, brought forth a sonne, whose name is JEHOVAH, being very God in very man, whom Esai calleth Immanuell, and is the true righteousnesse of all that doe believe in him. Fo by Christ are the faithfull iustified. For the same Prophet in the 37. Chapter both promise in Christ full or absolute remission of sinnes, and abundant grace of the holy Ghost: which thing Joel also did not concrcele. Thus out of many testimonies I have picked out onely these fewe in number. Fo the whole bokes of the Prophets are occupied in the description of Christ and his offices.

The last promisses concerning Christ, were by god revealed to the prophets, and by them declared to the Church of God, even in the very time of the captuitie at Babylon, to else immediately upon their returne to Hierusalem. Ezekiel propheticall of the Sheepeheard Dauid, and of the sheepe receiving that Sheepeheard: which prophories the Lord both in Saint Johns Gospel expound of himselfe. The same Prophet treateth very much of grace, and trancke and full remission of sines, through
The fourth Decade, the first Sermon.

through the Saviour Christ, especially in the 34. 36, and 37. Chapters of his prophetic. Daniel verily hath visions and many dreams: but in them he doth to let Christ out unto us, that it is impossible to have him more better, more evidently and excellently described. In his second chapter he teacheth us of his eternal kingdom, and tells us that Christ should come under the Romanic Monarchie, at what time the Romanic Princes being by affinitie allied together, should mutually in battle destroy one another. Which was fulfilled when Pompeie and Julius Caesar, Antonie and Otho

Daniel.9. 36.

Volutts itions of the autours of the place.

Vollis Augustus maintained civil war. Moreover, Daniel's visions are unknown to no man, wherein he doth as it were with his finger, point at Christ, the coming of Christ, and the repro
duction of the Jews, because of their villiolaties and unbelièse. Yaggwe the Prophet fozefzlo the manner howe the Temple should be builded, I mean the true temple indiède, to witte, the church of Christ. Zachary doth excellently paint to vs many mysteries of Christ. Ye lateth before us the king
dome and priesthood of our Lord and Saviour. Ye commendeth to vs that one and onely eftemall sacrifice, which is effectuall enough to clente the sins of all the world.

ting else but of Christ and his king
dome. Malachias fozefzlo the fozearner of the Lord, and handleth no small number of mysteries concerning Christ. Whereby we do perceiue that Paulus with most truc
tic in the first to the Romaines saiz
g, that God did afore promise the Gospel by his Prophets in the holie Scriptures.

Powe by these holy promises we
do gather this also, that there are not manie or diverse Gospels (although we denie not, but that the same Gospel was penned by diverse Evangelists) but that there is one alone, and that to, as it were eftemal. For the verie same Gospel, which is at this day preached to us, was at the begin
ning of the world preached to our first parents. For it is assuredly certaine that by the Gospel were saued Adam, Eva, Abel, the Patriarches, Pro
phets, and faithfull people of the olde Testament: Which thing we have in another place at large declared.

We are nowe come to the second

part, where we have to shewe you, that God the father hath faithfullie

performe to vs that which he promised to our forefathers, in giving to vs his onely begotten Sonne, who is that true and looked for Messias, that is to be blessed withoute withoute end: In making this matter manifest, the Evangelists and apotles of our Lord have taken great pains, and set it forth so well and faithfullie, that it cannot be bettered.

They shewe that Christ both come of the stocke of David, descending li
eally of the false of Abraham: they tell that his mother was the Virgin, which did conceive by the holy Ghost, and being a Virgin still, brought him into the world. They note the time wherein Christ was revealed, in all points correspondent to the Prophets prophesies.

They do, that the place of his na

tnic was answerable to that which Picheas foze told. In the East there appeareth a Starre, which moo

they the Princes of Wise men to	
goe and salute the newe borne king. They come therefore, and even in Jerusalem doe openlie profe, that the

The Gospel

is not divers.
Of the Gospell.

the Messiah is borne, and that they are come out of the Gentiles to worship and honour him. According to their words so were their deeds. For when by the leading of the Star they had once found him, they fell down before him and do by offering to Christ the gifts that they brought, not obscurely declare, how joyful they were, and how much they set by their Lord and Saviour. In the sacred city of Jerusalem, the most just man Simeon with great unease of heart and godly gratulation, both in the temple openmindedly testifie that God according to his eternal goodness and constancy, had given to the world his only begotten Sonne whom he had promised unto the fathers: therewithal protesting that he was willing to die. He addeth the cause. For that, faith he, mine eyes have seen thy salvation, to wit, that Schilo, the Saviour, whom thou God hast determined to set before all people: a light to lighten the Gentiles and to be the glory of thy people Israel: that is, that he shaketh off all darkness, should bring the light of truth and life unto the Gentiles to lighten them withall; and that he should be the glory and life of the people of Israel. Hereunto also belongeth the testimonie of that notable man Zacharie the holly Priest of God, saying: Blessed be the Lorde God of Israel, for he hath visited and redeemed his people: and hath raised vp a horn of salvation for vs in the house of his servant David. As he spake by the mouth of his holy Prophets, which have beene since the world began. And so forth as is to be seen in the first of Lukes Gospell.

Moreover, John the Sonne of this Zacharie surnamed the Baptist, than whom we reade not that anie one more holy was ever borne of women, did with his finger pointe at Christ Jesus, and openly declare that he is that looked for Messiah, where all the Prophets promised, and that God, by giving him unto the world, that done that he promised, and wholly powzed himselfe with all his benefits into, and upon all faithfull believers. And as the people waited (faith Luke) and thought in their hearts of John, whether he were verie Christ, John answered, saicing to them all. In deede I baptifie you with water, but one stronger than I commeth after mee, whole shoo lachet I am not woorthie to vnloose, he shall baptifie you with the holly Ghost and with fire.

And in the Gospell after Saint John we reade: The next day John seeth Jesus comming vnto him, and faith. Beholde the lambes of God which taketh away the sinne of the world. This is hee of whom I saide: After mee commeth a man, which is preferred before me, because he was before mee, and I knewe him not: but that he should be declared vnto Israel, therefore am I come baptising with water. And immediately after he saith: I sawe the spirit descending from heaven like vnto a dove, and it abode upon him. And I knew him not: but he that sent me to baptise with water, the same saide vnto me, vpon whom thou shalt see the spirit descending, and tarrying still on him, the same is hee which baptiseth with the holly Ghost, and I sawe and bare record that this is the Sonne of God.Again, when the disciples of John did enuie the happie successe of Christ, and that it greeued them to see their master John as it were neglected in comparison of Christ, John said to his disciples: Yee your selves are
are witnesses that I saide, I am not Christ, but I am sent before him. He that hath the bride is the bridegrome, but the friend of the bridegrome, which standeth & heareth him, rejoiceth, because of the bridegrome. Therefore this my ioie is fulfilled: he must increase, but I must decrease. The father loueth the son, & hath giuen althings into his hand. He that beleeueth in the sonne hath life euerlasting: hee that beleeueth not in the sonne, hath not seelife, but the wrath of God abideth vpon him. These testimonies are firme, claire, and evident enough, and might suffice for the confirmation of this cause. But let vs yet of a many mo, picke out and ad a few, which may declare, that Christ is alreadie exhibited vnto vs. Therefore our Lord himselfe, whom we beleue to be the Messiah, when he had a great while been very greatlie commended by the testimonie of John, both at length come abroad and preach the worde of life. But it is not read that in any age before vs since, there was ever anie that taught with so great grace. And there withall he showed almost incredible and wonderful miracles, which doe easily argue who he was, and were sufficient to winne such a man, with whom no words might possibly persuade. He was loving and gentle to sinners, repeating till beating into their heads that he was come to save them, and call them to repentance. Therefore, when the disciples of John did once come unto him, saying: Art thou hee that should come, or shall wee looke for another? He answered: Go yee and tell those things to John which ye see and heare. The blinde receive their sight, and the lame walke, the lepers are clensed, & the deafe heare, the dead are raised to life, and to the poore is peached the glad tidings of the Gospell.

Now by these, his doctrine I mean and his workees miracles, his minde was to shewe that he was exhibited the true Messiah unto the world, and that none other is to bee looked for. Wherefore, in the Sinagogue at Nazareth where he read and expounded Elias propheste of the comming of Messiah, he declared there that that scripture was in himselfe fulfilled. And to the historie is immediately annexed: And al bare record vnto him, and wondred at the gratus laiengs that proceeded from his mouth. Again, in the tenth chapter of Saint John his Gospell: The Jewes came round about the Lord and said: How long doft thou make vs to doubt? If thou be Christ, tell us plainly. Jesus answered them, I told you and yee beleue not: the works that I doe in my fathers name, they beare witnesse of me. But yee beleue not because yee are not of my sheepe

And presently after he addeth: Yee say that I blaspheme, because I said, I am the sonne of God. If I doe not the works of my father, beleue mee not: but if I doe, and if yee beleue not me, beleue my works: that yee may knowe and beleue that the father is in me, and I in him.

In the seventh of John we read: They that beleued in him said, Will Christ when hee commeth shewe more signes than this man hath shewed? That is to say, Admit we grant that there is another Christ to be looked for, yet this is most sure, that the other Messiah cannot doe more and greater miracles, than this man doth. Let vs therefore beleue that this is the true Messiah.
Before Caiphas the high Priest and the whole Council of the priests of Israel; also before Pontius Pilate in the judgment hall of the Roman empire, our Lord Christ did openly in express words declare that he is that true and looked-for Messiah.

He verily, as the Prophets foretold of him, did of his owne accord die for sinners, the third day after that he rose againe from the dead, he ascended into heaven, and sitteth on the right hand of God the Father. And the Evangelists reciting faithfully the words and deeds of Christ, doe to the most notable ones alwayes adde: All this was done or saide, that it might be fulfilled which was spoken by the prophet.

Wherefore, it were not worth the labour here to gather together the prophecies of the Prophets, by them to examine the words and deeds of Christ, and by the manifest agreement between them to conclude: That GOD hath performed to vs, that which he promised unto our fathers in giving to vs his onelie begotten Sonne Christ Jesus, which is the true and looked-for Messiah. For this have the Evangelists already done, and that to with so great faith and diligence, that for the plainnesse of the thing it cannot be bettered. To this place noe wise may referre all that I haue in my former Sermons saide touching the signification, or mysteries, fulfilling and abrogating of the lawe.

And to content our selves with a smaller number of testimonies, might not this one, which is rec in the fourth of Saint John, be in stead of manie thousands confirmations? The woman of Samaria faith to the Lorde: I knowe that the Messiah shall come which is called Christ: therefore when hee commeth, hee shall tell vs all things. Jesus answered her: I am hee that speake to thee. Lo what could be faide more plainly? If, faith he, am the Messiah, even I, faith, that doe even nowe speake to thee, and did at the first saie: If thou knowest the gift of God, and who it is that faith to thee. Give me to drink, thou wouldest have asked of him, and hee would have giuen thee water of life. For whosoever shall drinke of the water that I shall giue him, hee shall never be more a thirst: but the water that I shall giue him, shall bee in him a well of water springing vp into eternall life.

They therefore are the most thirteene hundred and sixtate and unfortunate of all men, which long foze and loke after another Messiah beside our Lord and Saviour Christ Jesus. The Apostle Saint Peter in a moste long Oration well grounded, and confirmed with Scripture and strong reasons, in the seconde of the Acts, both shew that our Lord Jesus is that true Messiah.

For with this sentence hee shutteth up his Sermon: Therefore let all the house of Israel fully knowe, that GOD hath made both Lorde and Christ this Jesus, whom ye have crucified. To the same marke tendeth that large and learned Oration of the first martyre S. Steven, which is extant to be seen in the seventh chapter of the Acts. Philip both out of Claires prophesse declare to the Council of Ethiope, that Jesus is Christ. Saint Paul in all the Jewish Sinagoge's puttheth forth none other proposition to preach on but this, Jesus is Christ, that is, Jesus is the King, the Bishop, and the Saviour of the faithfull. And in the thirteenth chapter hee both at large
large declare and prove that proposition true.

So nowe these most evident and cleare testimonies of holie Scripture cannot chose but suffice such heads as are not of purpose set to cavill and wangle. I will not at this present to bullty and curiously dispute against the overthwart Jewes, who look for another Messia, and doe deny that our Lord Jesus theSon of God and the virgin Marie, is the true Messia. The wretches sile that to bee true, which the Lord in his Gospel did fo zefel them, saying: When ye shall see the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place, let him that reade th venfand te. Then let them that are in Jewrie flee to the mountaines. But wo to them that are with childe and gie sucke in those daies. For great shall the affliction bee.

And againe speaking of the citie of Jerusalem, he faith: The daies shal come upon thee, that thine enimies shal compasse thee with a trench, and hemme thee in, and laie siege to thee on euery side, & shall make thee euen with the grounde, and thy sonses that are within thee. And they shall not leave in thee one stone standing vpon another: because thou knowest not the time of thy vifitation.

And againe: There shal be wrath vpon this people: and they shal fall with the edge of the sword, and shall bee ledde captiue into all nations. And Jerusalem shall bee trod vnder foote of the Gentiles, vntill the time of the Gentiles bee fulfilled. Nowe since they feele these things to be so finished as they were by Christ foretold in the Gospel, why doe not the wret-

ches give God the glorie, and in other things believe the Gospell, acknowledging Jesus Christ the Sonne of God and the virgin Marie, our Lord and Saviour, to bee the true and looked for Messia? What have they wherewith to cloke their Rabbozme incredulitie? They have nowe by the space of more than a thousand and five hundred yeares bene without their countrie. I meane, the lande of promise that flowed with milke and honey: they have wanted their Prophets: and lacked their solemn service and ceremonial rites. For where is their temple? Where is the high priest? Where is the altar? Where are the holy instruments: where be the sacrifices that ought to be offered according to the law? All the glorie of Gods people is nowe translated unto the Christians.

They loie to be called the sonses of the faithfull Abraham: they enjoy the promises made vnto the fathers: they take and make mention of the fathers: they judge rightly of the law and covenant of the Lord: they have the holy Scriptures, and in expounding them they have great vertetific: they have the true Temple, the true high priest, the true altar of incense and burnt offerings, even Christ Jesus the Lord and Saviour: they have the true worshippe which was of olde prefigured only in those externall ceremonies. As I have alreadie declared vnto you in that place where I handled the Jewish ceremonies.

The Gentils are out of every quarter of the world called vnto Christ Jesus. All the promises touching the calling of the Gentils, have bene hither to most abundantly fulfilled, and are even at this day.
Nowe are we the chosen flocke, according to the doctrine of Saint Peter, We are the royall priesthood, an holie nation, a peculiar people, being called hereunto that wee shoulde preach the power of him, which hath called us out of darkenes, into his marvailous light. Therfore let the unhappe Jews (unless perhaps they had rather to bee intangled in greater errors, to be vexed daily with endless calamities, and so at last perished eternally) turne unto Christ by faith, and together with vs begin to worship him, in whom their fathers hoped, and in whom alone is life and salvation. For, that I may with the Apostles words conclude this place: God is made manifest in the flesh, justified in the spirite, scene to the Angells, preached to the Gentiles, beleued in the world, and receiued in glorie. And euery one that beleueth in him shall live eternallie, and neuer bee con- founded.

Whee have nowe behinde the last part to expounde the contents whereof are, that God the father, who before was angry with the world, is pleased nowe in his onely begotten Son Jesus Christ our Lord. First of all therefore I have to shew you that God was angry with the world: which is no hard matter to prove. For God is angry at sins. But the whole world is subject to sin, therfore it must of necessitie be, that the most just God is mightily angry with all the world. And Paul saith (The wrath of God is revealed from heaven against all vngodliness and vnrighteousnes of men. Againe, the same Apostle saith, that all men are subject to sinne: For confirmation whereof he citeth these sentences of the holy scriptures, saying: There is none righteous, no not one: there is none that vnderstandeth or seeketh after God: They are all gone out of the way: they are all become vnprofitable: ther is none that doth good no not one. Their throat is an open sepulchre, they have vsed their tongues for to deceiue, the pouln of aspies is vnder their lippes. Whole mouth is full of cursing & bitterness: their feete are swift to shed bloode, Hartes grieue and misery are in their waies: & the way of peace haue they not known. There is no fear of God before their eies.

Nowe leaue the Israelites shoulde answer, that these things do not pertaine to the people of God, but to the heathen and vngodlie alone, he addeth: We know that whatsoever the lawe faith, it faith it to them, which are vnder the lawe: that euery mouth may be stopped, and that all the world may bee endangered to God. No man is here excepted. For to the Galatians the same Apostle faith: He hath that vp al vnder sinne, that hee may have mercy on all. It followeth therefore that all the world was subject to the wrath 02 indignation of the most just and righteous God: as is at large proved in the second, fourth, and fift Chapters to the Ephesians.

But the heavenly father is appeased 02 reconciled to this wicked world, through the onely begotten sonne our Lord Jesus Christ. And this, I hope I shall abundantly prove by the only testimonie of God himselfe. For the father by sending downe a voice from heaven vnto the earth vpon Christ, first ascending newly out of the water after his baptism, and then againe at his transfiguration in the sight of his disciples, did significantly say: This
is my beloved sonne in whom I am delighted, pleased, or reconciled, hear him.

This testimonie is ready to have beene farrewelde in the 42. chapter of Elias Prophetic, And Peter the Apostle repeate the same in the first chapter of his second epistle. Paul also did as it were expound this, and say: It pleased the Father that in the Son should dwell all fulnesse, and by him to reconcile all things unto himselfe, since hee hath set at peace thorough the blood of the Cross by him, both the things in earth and the things in heaven. In heaven is God, and the men here upon earth. Now Christ is the mediator, which goeth betwixt vs and reconcileth vs unto his father, so that now we are the beloved of the father, in his beloved sonne. For in the epistle to the Ephesians the same apostle faith: He hath made vs accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sinnes, according to the riches of his grace. All this shall be more fully understood by that which followeth.

For nowe I must prove that God the father hath in his sonne given vs all things that are necessary to a happy life and eternall salvation. I name here two things, a happy life, and everlasting salvation. By a happy life I understand a holy and godly life, which we live and leade quietly and honestly in this present worlde, eternall salvation is that felicitie of the life to come, which we with assured hope doe verily look for. Nowe we have in Christ a most absolute doctrine of a happy life taught vs by the Gospel, wherein also we doe comprehend the example of Christ his owne trade of life. Uterly our heauenlie fa-ther hath made him our teacher, in saying: Heare him. And he himselfe in the Gospel after Saint Matthew faith: Be yee not called masters: for yee have one master, even Christ, who in the Gospel after St. John is called The light of the world. In another place also he testifith that his doctrine is contained in the holy Scriptures: whereupon it commeth, that he referreth his disciples to the diligent reading of the holy scriptures: Touching which scriptures, Paule the teacher of the Gentiles, and the universall Church of Christ, doth lay: All Scripture is given by inspiration of God, and is profitable to doctrine, to reprove, to correction, to instruction, which is in righteousnesse, that the man of God may be perfect, instructed in all good works. Wherefore although the whole worlde be mad, and that the obstinate defenders of the traditions rather than the scriptures, doe what their father doth; and yet maugre their heads the worlde of the Apostle shall abide most firm, whereas in he testifith that the doctrine of the scriptures, otherwise called the Christian doctrine, is in all points most absolute and throughly perfect. Touching which matter, because I have alreadie spoken in the first Sermons of the first Decade, I am therefore here a great deale the briefer. Nowe concerning the eternall salvation fullie purchased for vs by Christ, thus ye must thinke. Eternall salvation is the breaung and enjoying of the eternall God, and so consequentely an unseparable joining of knitting on him. For Davids faith: There is fulnesse of joyes in thy sight, and at thy right hande are pleasures for evermore. And S. John faith: Nowe are wee the sonnes of God, and yet it appeareth
Christ alone is our life & salvation.

Of the Gospell.

not what we shall be. But we know that when he shall appear, we shall be like him: for we shall see him as he is. Moreover, the Lord in the Gospel faith: Blessed are the pure in heart: for they shall see God. But all men are indured with unpure hearts: therefore no man shall see God. Because no uncleannesse abideth in consuming fire. And God is a consuming fire: therefore we cannot be partakers of salvation, unless we be purely cleansed. But without the shedding of blood, there is no cleansing or remission of sinnes: I doe not meane the blood of Ramses & Goates, but of the onely begotten Sonne of God our Lord Jesus Christ, he therefore took our flesh & blood: he came into the world, died willingly for vs. and shed his blood for the remission of our sinnes: and so by that meane purging the faithful, so that now being cleane, they may be able to stand before the most holye God, who is a consuming fire. To this may be annered the consideration of the incarnation of our Lord Jesus Christ, his death, resurrection and ascension into heaven, whereof I did above make mention in the definition of the Gospell: For in these pointes doth consist the whole misterye of our reconcillation. Touching which I doe in this place speake so much the more briefly, because in the exposition of the Apostles cred I have handled so much, as seemeth to concern those points of doctrine: which wholesomly will knowe, may looke and find them there.

Now that Christ alone is our most absolute life and salvation, it may be gathered by that, which is alreadie spoken, and yet notwithstanding I will hère alledge some testimonies more, to the end that the veritie and sinceritie of the Evangelicall truth may be the more firme and evident to all men. That in Christ alone our life & salvation doth consist, so that without Christ there is no life & salvation in any other creature, the Lord himselfe doth testifie, saying: Verily verily I say vnto you, he that entereth not by the doore into the sheepfold, but goeth in some other way, he is a thief and a robber: Verily verily I say vnto you, I am the doore of the sheepe: as many as came before me are theues and robbers. Loe here there is but one doore onely, through which the way doth lie unto eternall life, and Christ is that doore. They therefore which doe by other means than through Christ Strive to come to life & salvation, are theues & robbers. For they steal from Christ his honor and glory, considering that he both is, and abideth the onely Saviour: in so doing they kill their owne soules. The same Saviour in the Gospell faith: I am the way, the truth, and the life. No man commeth to the Father but by me. Hath he not in these few words rejected and utterly excluded all other meanes of salvation, making himselfe alone our life & salvation? This phrase of speech, No man commeth to the father but by me. is the same that this is, Through Christ alone wee come vnto the Father.

Moreover the Lord's Apostles have so laboured Christ alone before our eyes, that no man can choose but understand that without Christ Jesus, there is no life to be found in any other creature.

The holy Apostle Saint Peter in the Apostles faith, There is in none other any salvation. For there is none other name under heauen giuen among men, wherein wee must bee saued.
The fourth Decade, the first Sermon.

He remitte anD tbe bicaufe

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ChriT, being demaunded whether

they also woude leene him, did an-

swere, Lorde, to whom shall we go?

Thou haft the words of eternall life,

and we beleee and know that thou

art ChriT the Sonne of the living

God. Lo heere they neither will no;

can sozfake ChriT. Bicause there is

none other to whome they may joine
themselves. For he alone is the life

and saluation of them that beleue, and

that to, so absolute and perfect, that in

him alone they may content and take

themselves. With the wirtings of

the Evangelists doth the doctrine of

the Apostles fully agree. For Paule

to the Colossians faith: It pleaed the

father that in the sonne should dwel

all fulnesse. And againe; In the sonne

dothe dwell all the fulnesse of the

Godhead bodily, and yee are fulfil-

led in him.

And in the Epistle to the Hebrewes

he affirmeth that the faithful have ful

remission of sinnes: because sacrificies

for sin doe ceale to be offered, and that

God doth by the prophet Jeremie pro-

mise to absolute remission of sinnes,

that he will not so much as once re-

member oz thinke on them hereafter.

To this place belongeth the whole E-

pistle written to the Hebrewes: and

the conclusion of the eight Sermon in

the first Decade, wherein I reckoned

unto you the treasures that God the

father doth give to us in ChriT his

sonne our Lord and Saviour.

Upon this now doth followe conse-

quently, that they have not yet right-

ly understood the Gospell of ChriT,

noz sincerely preached it, wheuerer

do attribute to ChriT Iesus our Lord

The unfuo-
cere prea-

ching of the

Gospel.
The true Messiah either not onely, or else not fully all things requisite to life and salvation. It is a wicked and blasphemous thing to ascribe either to men, or to things inferior and worse than men, the glory and honor due unto Christ. The principal exercises of Christian religion cannot by derogating from the glory of Christ, challenge any thing unto themselves. For sincere doctrine doth directly lead vs unto Christ. Prayer doth innocent, praise, and give thanks in the name of Christ. The Sacraments doe serve to seal and present to vs the mysteries of Christ. And the works of faith are done of devout, although also of free accord: because we are created unto God woks, Pea through Christ alone they do please and are acceptable to God the Father. For he is the Wine, we are the branches. So all glory is reserved untouched to Christ alone: which is y surest note to know the true Gospel by.

Thus hitherto we have heard, That God the Father of merieces, according to his free mercies taking pity on mankinde, when it stooke fast and was drowned in the mire of hell, did, as he promised by the Prophets, save his onelie begotten Sonne into the world, that he might drowne vs out of the mudd, and fully give vs all things requisite to life and salvation. For God the father was in Christ reconciled unto vs, who for vs and our salvation was incarnate, dead, raised from death to life, and taken up into heaven againe.

And although it may by all this be indifferently well gathered, to whom that salvation doth belong, and to whom that grace is rightly preached, yet the matter it selfe both seems to require infinite words expressely to the we, that Christ and the preaching of Christ his Grace declared in the Gospel doth belong unto all. For we must not imagine that in heaven there are laide two books, in the one whereof the names of them are written, that are to be feared, and so to be feared, as it were of necessity, that do what they will against the word of Christ, and commit they never so hainous offences, they cannot possibly choose but be feared: and that in the other are contained the names of the, which doe what they can, and live they never so holie, yet cannot avoid everlasting damnation. Let vs rather hold, that the holy Gospel of Christ doth generally preach to the whole world, the grace of God, the remission of sins, and life everlasting. And in this belief we must confirme our minds with the word of God, by gathering together some clement places of the holy Scriptures, which do manifestly prove that it is euer so. Of which sort are these sayings following: In thy seede shall all the nations of the earth be blessed. Genesis 22. Every one that calleth upon the name of the Lord shall be saued. Joel 2. We have al gone astray like sheepe: and God hath laied vp on him the iniquitie of vs all. Isaiah 53. Come to the waters all yee that thirst. Isaiah 55. There are of this sorte innumerable places in the old testament.

Nowe in the Gospel, the Lord saith: Every one that asketh receiuth, & he that seeketh findeth, &c. Matthew 7. Come to me all ye that labour and are heavie laden, and I will eale you of your burthen. Matthew 11. Teach all nations, baptizing them in the name of the Father, &c. Matthew 28. Go ye into the whole world, and preach the Gospel unto all
The fourth Decade, the first Sermon.

all creatures. Whosoever believeth &
is baptised, he shall be saved. 

Parc. 16. So God loved the world that he
gave his only begotten sonne, that
everyone which believeth in him
should not perish, but have eternall
life. John, 3. In the Acts of the Apo-
tles, Saint Peter faith: Of a truth
I perceive, that there is no respect of
persons with God, but in every na-
ton he that receiveth him, and worketh
righteousnesse, is acceptable vnto him.

Acts, 10. Paul in the third to the
Romans faith: The righteousnesse
of God by faith in Jesus Christ com-
meth vnto all, and vpon all them
that believe. And in the tenth Chap-
ter he faith: The same Lord over all
is rich to all them that call vpon
him. In his Epistle to Titus, he
faith: There hath appeared the grace
of God that is healthfull to all men.

And in the first to Timothie the second
Chapter he faith: God will have all
men to be saved, and to come to the
knowledge of the truth. These and
such like are the manifest testimonies,
whereof all the faithful do firmly
lay them selves.

But nowe if thou demandest how
it happeneth that all men are not sa-
ued, since the Lord would that all
should be saved, so come to the know-
ledge of the truth: The Lord in the
Gospel doth himselfe aunswere thee,
saying: Many in deed are called, but
fewe are chosen. Which sentence he
doeth in the fourteenth of St. Lukes
Gospel more plainly expound, where
he doth in a parable shewe the causes,
why a great part of mortall men both
not obtaine eternall salvation, while
they prefer earthly things and tran-
storie before celestiall or heauenlie
matters. For euery one had a fene-
rall excuse to cloake his disobedience
withall: one had bought a farme: an
other had fine yokes of Drem to trie:
the thirde had nevile married a wife.

And in the Gospell after Saint John
the Lord faith: This is condemn-
iation, because the light came into the
world, and men loued darkenesse
more than the light. With this doc-
trine of the Evangelistes, both that
saying of the Apostle aforesaid. 2 Corin.

4. Chapter. And in the first to Timo-
thy the fourth Chapter he faith: God
is the Sauior of all men, especially
of those that believe. Whereupon
we gather, that God in the preaching
of the Gospel requireth faith in every
one of us: and by faith it is manifest,
that we are made partakers of all the
goodnesse and gifts of Christ. And be-
cause there is a relation betwixt faith
and the Gospell. For in the Gospell
after Saint Paul the Lord enu-
ent faith to the preaching of the Gos-
pell. And Paul faith, that To him
was committed the preaching of the
Gospell vnto the obedience of faith.

Againe he faith: The Gospell is the
power of God vnto saluation to all
them that doe believe. And in the
tenth Chapter to the Romans he both
by Gradation shewe that the Gospell
is receiveth by faith. But that faith
may be rightly planted in the heartes
of men, it is needeful that the preach-
ing of repentance do first goe before.

For which cause I in the latter ende
of the definition of the Gospell, add:
So that we acknowledging our
sinnes may believe in Christ: that
is to say: the Lord will be our Saui-
our, and give vs life everlasting, if
we acknowledge our sinnes, and doe
believe in him. And therefore here
nowe may be answere the treatises,
of faith and repentance. Touching
faith, I have alreadie largely spoken
in
in the 4, 5, and 6. Sermons of the first Decade. Concerning repentance I will hereafter speak in a severall Sermon by it selfe. In this place I will only touch summarily such points of repentance as seem to make for the demonstration of the Gospell.

The Gospel teacheth faith and repentance. Our Lord Christ Jesus doth in the preaching of the Gospell require faith and repentance: neither did he himself when he preached the Gospell proceed in any other way. For: 1. Parke hath: Jesus came into Galile, preaching the Gospel of the kingdom of God, and saith: the time is fulfilled, and the kingdom of God is at hand, repent and believe the Gospell. Neither did he otherwise instruct his disciples, when he sent them to preach the Gospel unto all nations. For: 2. Luke saith: Christ saith to his Disciples, so it is written, and so it behooved Christ to suffer, and to rise again the third day from the dead, and that in his name should be preached repentance, and the forgiveness of sinnes unto all nations. Saint Paulke like a good Scholer following his master, in the Acts of the Apostles saith: Yee knowe that I haue helde backe nothing that was profitable unto you, but haue shewed you the whole truth, and throughout euery house: witnessing both to the Jewes and also to the Greekes, the repentance, that is toward God, and the faith that is toward our Lorde Jesus Christ. In his Epistle to the Romane, where he doth compendiously handle the Gospel, he taketh occasion to begin the preaching thereof at sin, convincing both Jewes and Gentiles, to be subject therunto.

Now he beginneth at sinne, to this ende and purpose, that everyone be reconciling into himselfe may be and acknowledge that in himselfe he hath no righteousness, but that by nature he is the sonne of wrath, death, and damnation: not that such acknowledging of sinnes both of it selfe make vs acceptable unto GOD, or else deserve remission of sinnes and life everlasting: but that after a while it doth prepare a waie in the minds of men to receive faith in Christ Jesus, and so by that means to embrace Christ Jesus himselfe, who is our onely and absolute righteousness. For the boole neede not the Phisitians, but such as are sick and diseased.

They therefore which think themselves to be cleare without sinnes, and righteous of themselves, do utterly reject Christ, 4 make his death of none effect: but on the other side they that see the diseases of the mind, and doe from the bottome of their hearts confess that they are sinners and unrighteous, not putting any trust in their owne strength and merites, doe even pante for the waie that they may make to Christ, which when they see, then Christ doth offer himselfe in the Gospel, promising unto them remission of sinnes and life everlasting: as he that came to heal the sick, and to save repentant sinners. But the promise is received by faith, and not by works: therefore the Gospell and Christ in the Gospell are received by faith. For we must diligently distinguish betwixt the preceptes and the promisses.

The promisses are received by faith: the preceptes are accomplished by works. Whereupon Paulke is ready to haue saide: If the inheritance be of the lawe, then is it not nowe of promise. But God gave Abra-
The fourth Decade, the first Sermon.

Abraham the inheritaunce by promise.

The same Apostle to the Romans conferring the Lawe and the Gospell together both fate: The righteousneses which is of the lawe doth say, who soever doth these things shall live by them. But the righteousness of faith doth say, if thou believe thou shalt be saved.

The Law therefore is grounded upon works, whereby it seemeth to attribute righteousnesse. But because no man doth in works fulfill the Lawe, therefore is no man justified by works, or by the Law.

The Gospell is not grounded upon works, for sinners acknowledge nothing in themselves but sin and wickednesse.

For they feele in themselves that they are wholly corrupted: and therefore they flye to the mercie of God, in whose promises they put their trust, hoping verily that they shall frame obtaine remission of their sinnes, and that for Christ his sake they are receive into the number of the sinnes of God.

I would speake more in this place concerning faith in Jesus Christ, the remission of sinnes, and the inheritaunce of life everlasting, if I had not already in the first Decade declared them at large. Here, by the waye, ye have to remember, that the Gospell is not sincerely preached, when ye are taught that we are made partakers of the life of Christ, for our owne deserues and meritorious works. For we are freely saved without respect of anie worikes of ours either first or last.

And although I have oftener than once handled this argument in these Sermons of mine: yet because it is the

hoke whereupon the hindge of the Evangelical doctrine (which is the doze to Christ) doth hang, and that this doctrine (to wit, That Christ is received by faith and not by works) is of many men very greatly refusit, I wil for the declaration and confirmation take thereof, produce here two places one ly, but such as be apparant enough, and evident to prove and confirm it by: the one out of the Gospel of Christ our Lord, the other out of Paul's Epistles.

Our Lord Jesus Christ being about to teach briefly the waye to true salvation, that is, to preach the glad tidings of life unto Nichodemus in the Gospell after Saint John, doth first of all beginne at repentance, and doth whollie take Nichodemus from him left, leaving him no merites of his owne, wherein to put his trust.

For while he doth utterly condemn the first birth of men, as that which is nothing available to obtaine eternall life, what doth he, I beseech you, leave to Nichodemus wherein he may brag to make his boest: For he doth expressly saye: Verile, verile, I faie vnto thee, vnselte a man be borne from aboue, he cannot see the kingdom of God.

Ofrerege

dion more largely is spoken in the Sermon of repentance.

If the first birth and the giftes thereof were able to promote a man to the kingdom of God, what need then should he have to be borne the seconde time? The seconde birth is wrought by the meanes of the holy Ghost, which being from heaven powred into our hearte, doth bring vs to the knowledge of our fathers, so that we may callie perceiue, authentically knowe, and sensibly feele, that in our fleshe, there is no life, no integrity, or righteousness at all: and
and so consequently that no man is saved by his own strength or merits. What then? The Spirit forsooth doth inwardly teach us that, which the sound of the Gospel doth outwardly tell us, that We are saved by the merite of the sonne of God. For the Lord in the Gospel faith: No man ascended into heaven, but hee that descended from heaven, the sonne of man that is in heaven. For in another place he doth more plainly say: No man commeth to the father, but by mee. And againe to Nicodemus he faith: As Moses did lift vp the serpent in the wilderness, so must the sonne of man bee lift vp, that euery one which beleueth in him should not perish, but have eternall life.

Nowe Moses did hang by the brazen serpent for the health and recovery of them that were poisoned by the bites of the serpents. For they died presently that were stung with the serpents: but else they did immediately take vp to the brazen serpent: for at the verie sight thereof the poisoned sting did lose all force, and the person envenomed was out of hande refixed and cured againe. Neither was there in the host of the Israelites anie other medicine but that alone, which whosoever despised, he died without remedie. For the force of the poison was not expelled, and the life of the inflected was not preferred either by the power of prayers, or the multitude of Sacrifices, or medicinal herbs, or anie kind of Physick, or other means of mans invention. If any would escape the perill of death, it behooved him to beholde the brazen serpent aloft.

Nowe, that brazen serpent was a type or figure of Christ our Lord: who being lift vp upon the Cross, is ordained of God to be the onely salvation. But now to whom doth that sauing health befall. To them forsooth that doe beholde him being to lift vp. The Lord himselfe telleth vs what to beholde doth signific, and in stede thereof doth put, to beleue. Therefore no works, none other means, no merites of ours doe sake us from eternall death, and from the force of sinne, that is, the poison wether we are all infected by the olde serpent our adversarie Satan. Faith alone, wherby we beleue in Christ, who was lift vp for the remission of our sinnes, and in whom alone our life and sure salvation doth assuredly consist, is the onlie thing that quicketh vs, which are already dying by the envenomed sting of Satan, which is sinne.

Hear moreover what the Lord doth addde, instructing Nicodemus yet more fully in the true faith, and making the onlie cause of our salvation to be the merie & onely grace of God, which is receiv'd by faith in Christ. For so (faith he) GOD loved the world, that hee gave his onely begotten sonne, that euery one which beleueth in him should not perish, but have eternall life. For God sent not his son to condemn the world, but that the world might bee saued by him. He that beleueth in him is not condemned: but he that beleueth not in him is alreadie condemned: because he beleueth not in the name of the only begotten sonne of God.

Loe, what could he spoken more plainly? By faith we are made participators of Christ. By repeatinge faith so often, his meaning was so to beate it into our heads, that no man should hereafter doe once so much as doubt of so manifest and evident a seece
piece of doctrine. But if hère nowe thou doest little set by the authority of Christ, then whose authority wilt thou esteem? But thou wilt not, I knowe, receit his testimonie. Yet albeit that his warrant is sufficient, giue eare notwythstanding to that Disciple whom the Lord loved, who in his Epistle expounding as it were the words of the Lord, and by the way of exposition repeating and bea-ting them into all men's minde, doth strongly cry out: If we receive the witnesse of men, the witnesse of God is greater: for this is the witnesse of God which he testified of his son, he that beleueth in the sonne, hath the testimonie of himselfe. Hee that beleueth not God, doth make him a lyar, because hee beleued not the recorde that hee gaue of his sonne. And this is the recorde, that God hath giuen vs eternall life, and this life is in his sonne. Hee that hath the son hath life, and hee that hath not the sonne of God hath not life. But what else is it to have the son of God, than to beleuue in him? For this sense is gathered by that which went before being of it selue to euident, that for me to adde any thing unto it, is to do nothing else, but as it were to goe about with a tallowe candle to helpe to ad-light the sunne at his rising.

Nowe are we come to the place of Saint Paul, which is to be scene in the thirde and fourth Chapters of his Epistle to the Romaines. The righteousness of God, saith he, without the law is made manifest, being wit-nessed by the testimonie of the lawe and the Prophetes. Paul the in this place doth preach the Gospell most evidently. For I knowe not any other place wherein he doth it moe plainely. He teacheth herein how we are li-

fied before God, what is the true righteousness and salvation of man-kind, and by what means it commeth unto vs.

He faith, that the righteousness of God, that is to sake, the righteousness which God bestoweth, or which doth prevail before God, is revealed without the lawe, that is to sake, both come unto vs without the help of the lawe, to wit, without the aide and merits of the works of the lawe. For touching the testimonie of the law and the prophets, they witnesse both togethet, that they which beleue are justifi-ied by the righteousness of God. Now, what that righteousness is, hee both immediately declare, sauing: The righteousness of God commeth by the faith of Iesus Christ unto all, and upon all them that beleue. The righteousness faith his, whereas we speake, is not humaine or of moxtall man, but altogether divine or of God himselfe. For as God alone is onelie just, so the righteousness of God is the true and onely righteousness of God that saith vs. Which righteousness God makeith vs to be partakers of by the faith of Jesus Christ, to wit, if we beleue in Christ, and hope in him for to be saued. Neither is there her anie man excluded from righteousness and salvation. For Paul doth plainly say: Unto all, and upon all, that doe beleue.

Therefore God doth repute and esteem all them to be righteous, which doe beleue in Jesus Christ his onely sonne our Lord and Saviour. Now he doth presently anser the cause, why he attributeth salvation unto the right-eousnesse of God and not of man, or why the Gospell commeth to vs the righteousness of God, sauing: For there is no difference: all have sinned and
and have need of the glory of God.
For because all men of their own nature are destitute of the glory of God, that is, since they are without the true image of God, to the likeness whereof they were created in the beginning: therefore all men berile are unrighteous and sinners: whereupon it followeth, that in them there is no righteousness, and that they have nothing wherein to boast before the righteous God.

For what else, I beseech you, do sinners carry from the judgment seat of God, but confusion and ignominy? And so: because all men are such, and in that case, therefore the Apostle both very wisely addeth, but they are justified freely by his grace throughout the redemption in Christ Jesus: whome God hath set forth to be a propitiation or reconciliation through faith in his blood. Which is all one as if he had said: men are justified for Christ his sake by the mere grace of God, without anie helpe or merit of their owne. For do they do but believe that God hath given his Sonne to the world, to redeem his blood, and to reconcile the purifiled sinners unto his Father in Heauen. In which words there are most fully and plainly declared the whole maner and order of sanctifying, purifying and justifying of sinners.

But it is god here to repeat the Apostles wordes, and more nereely to examine and deeply to consider them. They are, faith hee, freely justified. But wherefore freely? Because for faith, they are justified by the mere Grace of God, without the helpe of their owne woorkes or merits. For all men are sinners, and therefore they have nothing of themselves to allege for their justification; where-upon it followeth, that, since some are justified, they are justified freely by the grace of God. For the same Apostle in the eleventh to the Romaines, faith: If we bee saved by grace, then nowe not of woorkes: for then grace is no more grace: but if by woorkes, then it is now no grace.

But there followeth in Paul immediately that which both yet make that argument more manifest which is notwithstanding vere manifest already, through the redemption, faith hee, that is in Christ.

Our righteousnesse and salvation is the woarks of mere grace: because we are redeemed. For in respect of our selves, our woorks and merits, we were the servants of death, and the diuell, in somuch as we were sinners and subject to sinne. But God by sending his Sonne redeemed vs, when as yet being his enemies we were bounde to the diuell his open adversarie.

Therefore hee did freely redeem vs: as Eiae the Prophet did in his two and fiftie Chapter plainly foresay, that if should come to passe, But true salvation is not in any other whatsoever hee bee, save in Christ aloue our true Lord and Saviour. For the heavenly Father did by his eternall counsell set forth his Sonne our Lord Jesus Christ to be our propitiation, to wit, that he might be our reconciliation, for whose sake only the Father being pacified, adopteth vs unto the number of the Sonnes of God: which is accomplisht by none other way, but through faith in his blode, that is, if we believe that the Sonne being sent of the Father did shed his blode thereby to set vs cleansed, justified, and sanctified before his heavenly Father. Wherein we see againe that
that our salvation doth freely consist in faith in Jesus Christ.

These points being thus unfolded, the Apostle proceeding to those howe farre the benefits of redemption and justification both stretch, doth immediately add: To declare his righteousness, by the forgiving of the sinnes that are past, which God did suffer, to shewe at this time his righteousness.

God, faith he, hath set forth Christ to be the only propitiation, that he might shew that there is but one and the same righteousness of all ages, Christ, I say, himself, who is the righteousness of all that believe.

Now, here he maketh mention of two several times, that ancient age of the Fathers, and this present time wherein we nowe live. The ancient age is that, which went before the coming of Christ. This latter age of ours, is that, which beginneth at Christ, is now at this present, and shall be extended to the end of the world.

And God verily did of his long sufferance bear with, and suffer the sinnes of that olde age for Christ his sake, by whome, and for whome, he hath forgiven them. Neither doth he set before us at this date any other righteousness, save Christ alone, to be received and embraced by faith.

For the Apostle doth not obscurely afterwarde add: That he might be just, and the inflister of them that believe on Jesus. As if he shoulde have said: nowe the meaning of all this is, that we should understand that all men are unrighteous and altogether sinners, but that God alone is righteous, without whom there is no righteousness at all: and that he both communicate his righteousness to all them that do believe in Christ, to wit, which do believe that soz Christ his sake the Father is pleased and reconciled unto us, and that soz we are reputed both just and holy.

By these words of the Apostle there are two verie wicked and blaspheinous errors of certaine fellows notorious refuted. The one of the twaine is the error of them, which faie that our Fathers were intisled, not by faith in Christ, but by the law and their owne merites: affirming that Christ suffered not soz the fathers, but soz them alone, that lived when he was upon the earth, and soz them that sorrowed after his death. The other error is theirs, which faie that Christ offered by his body soz the Fathers, soz originall sinne onely, not soz vs and al our sinnes, and therfore that we must make satisfaction soz our owne sins. But the Apostle Paul doth in this place condemnre both these opinions.

And the holy Evangelist John agreeing with Paule doth faie: The blood of the Sonne of GOD doth cleanse vs from all sin: for he is the propitiation for our sinnes: not for our sinnes onelie, but for the sins of all the worlde. Therefore the merite of Christ his redemption doth extende it selfe to all the faithfull of both the testaments.

The Apostle Paule proceedeth, and upon that which he had faide, he increaseth: Where is the boasting? It is excluded: By what lawe? Of workes? Nay, by the lawe of faith. He gathereth by the Evangelical doctrine hither taught, that all the boasting of euerie mannes owne righteousness, and all the bragging of eueries merites is utterly taken waie: altogether extirpated and vanished.
Not by the law of works, that is, not by the doctrine, concerning works which is wont to the most part to puffe men vp, and make them swell: but by the law of faith, that is, by the doctrine concerning faith, which doth empty and leave in vs nothing but an humble confession and acknowledging of our owne lacke of merits, attributing all our helpe to grace in Christ Jesus. And at the last gathering the chere proposition, he faith: We doe therefore hold that a man is justified without the workes of the lawe.

This is the summe and breuiarie of the whole Gospell, that we are justified, that is to saie, absoluted from sinnes, from the definitive sentence of death and damnation, and sanctified and adopted into the number of the sonses of GOD, by faith, that is, by an assured confidence in the name of Christ, which is given by the father to be our onely Saviour. And here are workes by name excluded: to the ende there should be given to vs no occasion to intangle faith with workes, as to attribute to workes the glostie and title due to faith alone, as rather to Christ, upon whom our faith is grounded and upheld.

This proposition being once put southe, he doth presently after conforme with argumentes, heaving withall, that this salvation is common both to the Jewes and Gentils, saying: Is he the God of the Jewes onelie? Is he not also of the Gentils? Yet even also of the Gentiles. For it is one God that shall justifie the circumcision by faith, and the uncircumcision through faith. He feteth the confirmation of that which he said, from the nature of God. There is but one God, who is of his owne nature both life and righteousness. And he is the God both of the Jewes and Gentils: therefore he is the life and righteousness of both the people: which righteousness he befallen them by faith; therefore faith doth justifie vs, and make them both righteous.

This is declared by the example of Cornelius the Centurion. For he is justified, as, as I shoulde rather saie, being once justifie, he is declared to be acceptable to God, by the sending downe of the holy Ghost in a visible forme upon him, when as he neither was circumcised, nor yet had kept the lawe, but had onely heard the preaching of the Gospell, and had believed in Jesus Christ. Now GOD did not justifie Cornelius so alone, but will also justifie all other nations by faith: even as he will not by any other means than by faith alone justifie the Jewes.

It followeth in Paulie: Doe wee then destroy the law through faith? God forbid: but wee rather maintaine the lawe. For the defenders of the disputers in the defence of workes, or rather of justification by workes, are wont to object, if faith alone in Christ doth justifie: then is the lawe or doctrine of the lawe altogether unprofitable. For to what ende are we commanded to doe good workes, if good workes doe not justifie. The Apostle answereth, that the lawe is not abolished by faith, but rather maintaine. For since faith doth directly tende to Christ, in whom alone it doth sere and finde all fulleste: and that the lawe it selfe is the Scholemistresse unto Christ, and doth put all under sinne, so that justification is by faith given to the faithfull, it is most evident that the lawe is not destroyed or darkened, but confirmed and
and made light by the doctrine of faith.

The Apostle goeth on in his confirmation, and faith: What shall we say then that Abraham our father, as pertaining to the flesh did finde? For, if Abraham were justified by workes, then hath he therein to boast, but not before God. For what faith the Scripture? Abraham beleeued God, and it was counted vnto him for righteousness. There are verily many examples of the holy fathers: but among all the rest, the Apostle chose out this of Abraham to handle it at large. For he in the scriptures is called the father of them that doe beleue. Whereupon it is assuredly certaine, that the children shall be justified after the same sort that their father was: as the Apostle hath in expresse wordes taught in the latter end of the fourth chapter. Moreover, Abraham was famous for god workes above all the rest of the holy fathers: therefore if any other could have bene justified by his god workes or merits, much more might Abraham before all the rest. But for because he was justified by faith, and not by workes, it is manifest therefore that all the Saints also both have bene and are justified by faith and not by workes.

Furthermore, Abraham liued 430 years before the lawe was revealed by Moses: whereupon it followeth, that his workes cannot be called the workes of the lawe by them that are the beniers of the justification by faith without the lawe. Therefore the workes that he did, he did them of faith, and his workes were the workes of faith, and yet was he not justified by them but by faith. Therefore the glory of the justification of faith remaineth found, unspotted, and unimplied with any thing else. What, faith he, shall we say that our father Abraham founde concerning the flesh, to wit, so farre faith as he is a man, and we also men of him?

What, I say, shall we say that he deserved? To this demande this answer must be added: he founde nothing, and by his workes he deserved nothing. For the proofe followeth, if by his workes he deserved any thing, so was he by his merits justified, then hath he wherein to boast. But he hath nothing wherein to boast: therefore is he not justified by his workes. For God alone is righteous, and keepeth this his glory unto himselfe alone without any partner or joint-possessor with him, making insufficing them that are of the faith of Jesus Christ, to the end that his grace may be always praised.

But Paul himselfe by bringing in a place of Scripture both theew that Abraham had nothing wherein to make his boast. For what, faith he, doth the Scripture say? Abraham beleued God, and it was counted vnto him for righteousness. Lo here the Scripture doth most plainly say, that Abraham was justified by faith, so rather that faith was imputed to him for righteousness, and therefore that Abraham was for his faith counted righteous before the most unjust and righteous God.

But let us heare Paul, how he appliceth this place of Scripture unto his purpose. It followeth then. To him that worketh, is the reward not reckoned of grace, but of due. But to him that worketh not, but beleueth in him that justifieth the vngodlie, his faith is counted for righteousness. Which wordes verifie may he hislie reduced into this

Vb kinde
kinde of argument. Who so ever doth with his workes deserve anie thing, to him the rewarde is giuen as a thing of dutie due unto him, and not imputed freesly as though it were no debt.

But faith is imputed to Abrahame unto righteousness, therefore he received righteousness, not as a rewarde of dutie ought unto him, but as a gift not due, but freesly giuen him. And againe: To him that worketh not, but beleueth in him that justifieth the vngodly, his faith is reckoned for righteousness. But to Abrahame faith was imputed unto righteousness: therefore he obtained righteousness by faith and not by works.

Now, there is an Emphasis in that he faith: But beleueth in him that justifieth the vngodly. For thereby is signified, that he which is to be justifieth both lying nothing with him, but the onely acknowledging of his owne miserie and vngodlineesse, to seeke for mercie at the hande of the Loorde.

For he understandeth that he is destitute of good works, and such as may abide the triall of Gods just judgement. He doth therefore file to the merie of God, presuming for a certainte that the righteousness of faith is the aide or help of the sinner that must be freesly saved by the grace of God.

Here by the way ye must note that Christians righteousness both is, and is saide to be imputative righteous

Here by the way ye must note that Christians righteousness both is, and is saide to be imputative righteousness. Which thing alone is able to brake the necke of all our boasting: for imputation is the contrarie unto debt. God is not of dutie bound to vs, either for our owne sakes, or for our workes sakes, but to farre forth as he bath bound himselfe to vs of his free grace and goodness. And in vs there are manie things that hinder the perfection of righteousness in vs.

Whereupon David crieth: Enter not into judgement with thy seruant: for in thy sight shall no man living be justified. Therefore God doth freely impute to vs the righteousness of faith, that is, he reputeth vs for righteous, because we beleuue him through his sonne.

So we read, that in the evangelicall parable the Loorde did saie: But when the debters were not able to paie, hee forgane them both the debt. For God also forgane vs our debts or sins, not reprobating them unto vs, but counting vs for righteous for Christ his sake.

For the same Apostle most evidently testifying the same thing in the seconde Epistle to the Corinthians, faith: God was in Christ reconciling the world vnto himselfe, by not imputing sinnes to men. And after that againe: Him, which knewe no sinne, he made sinne for vs, that wee might be the righteousness of God in him.

What canst thou require more evi
dently then that we are counted righteous before God, because by Christ his sacrifice our sinnes are so purged, that we should hear after wee no longer helde with the gile of the same.

We proceede now to reckon by the other arguments of Saint Paulus, as firme and manifest as these that are alreadie rehearsed.

In the same chapter therefore it fol

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What Dauid thought of justification.
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forgiven, and whose finnes are couered.

Blessed is that man to whom the Lorde will not impute sinne. In the beginning he doth with clere and evident words, express the thing that he intendeth to prove or confirme, to wit, that GOD imputeth righteousness to the Saintes without workes. What could he saide more plainly?

And to prove it to be so, here he inferreth the testimony of DaviD, which both in a manner containe these sundry members or clauses.

First, Blessed, faith he, are they whole unrighteousnesse are forgiven. Then, Blessed are they, whose finnes are covered. And lastly, Blessed is that man to whom the Lorde will impute no sinne.

Now, the force of the argument or demonstration both consist in the wordes: Forgiue, Cover, and not Impute. The creditor forgiveth the debtor: that, which he hath not paide him, whether he be able or not able to pay it him. We in respect of our finnes (which are our debts) are able to paye nothing to God.

Forgiuenesse therefore of those debts or finnes of ours, is the gift of Gods mercie grace and liberalitie. For the creditor cannot forgive the thing that is alreadie paide unto him. For when he giuenth backe the thing that he hath received, in so doing, he both not forgiveth, but giueth, and that done in the Scriptures is called Domum, a gift, not Remissio, a forgiving.

Whereupon Saint Paulus saith: God gave to Abraham the inheritance: therefore Abraham with his workes did not merite the same.

Secondly, some sithie thing that offendeth the eyes of men is blussally wont to be couered, and yet notwithstanding the sithie thing abideth sithie still, although it doth not appere outwardly buts the eyes of men.

And our mercifull God hath couered our finnes, not that they shoule not be, but that they shoule not appeare or come to judgement: Which thing is the gift of grace, and not of merits. For the couering is nothing else, but the blood of the Sonne of GOD: for, for his blodes sake we finnes are not damned. Laitlye, GOD might by right and justice impute sinne unto vs: but of his grace he imputeth it not. And all these laide together, doe confirme and prove, that righteousnesse is freely by faith without workes imputed unto vs.

The verie same place of Saint Paulus taken out of DaviD, both discusse and make plaine unto vs other points of doctrine also, whereof there is some controversie. For we learen that Justification is nothing else but sanctification, forgiuenesse of finnes, and adoption into the number of the children of GOD. We learen that Saint Paulus speaketh not onelye of the ceremoniall workes of the lawe, but also of the Saints good workes of every sort.

Furtheremore, we learen that both finnes and inquiuities, that is, all maner finnes of the faithfull are fruily pardoned and utterly forgiven. Moreover, we learen that finnes are fullye remitted, not the fault onely, but the punishment also: which punishment some lay, is retained: but God doth not impute finnes. In another place he saith,
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that hee will not have any remembrance of our sinne at all. Lastly we
learn that the satisfactions for sinne of mans inuention is most vainelie,
and flatly opposite to the Apostles doctrine.

I have hitherto alledged two most evident places: the one out of the
Gospel of Christ, the other out of Saint Pauls his Epistle written to
the Romanes, by which I meant to prove that Christ being preached to
us by the Gospel is receyued not by worke, but by faith; and I hope I
have by divine testimonies so declared this matter of importance, that no
man that read heraft after either to doubt, or waner in the same. To all this
now I add this note still most necessarie to be observed, that all good and
holy men in the church of Christ must with all their power doe their endear-
our, that this doctrine of the Gospel may abide sincere and utterly uncor-
rupted.

For they must in no case admitte, that justification is partlie attributed
to faith and the mercy of God, and partly to the worke of faith and our
owne merites. For if that be admitted, then both the Gospel lose all force
and vertue. I think therefore, that all men must onelie and incelantlie
vagie this, that the faithfull are justi-
fied, faued or sanctified by faith
without workes, by the grace and
mercie, I saie, of GOD through
Christ alone. And I suppose veri-
lie that this doctrine of the Gospel
must be kept sincere and uncorrup-
te in the Church for verie manie caus-
es, but among all other for these es-
sually which follow heraft.

First of all, It is manifest, that the often repeated doctrine of the
Grace of God, which in his onely

Why the doctrine of faith that
this piece of doctrine. For he, as it were in certaine assembled counsels, did determine and decree that, which we in this place do counsell all men to retaine. For having gathered together his disciples at Caernea Philippi he demanded of them what men did think of him. Now, when they answered diversely, according to the diversitie of opinions that the common people had of him, he inquired of them what they themselves thought of him. Then Peter in the name of all the rest saide: Thou art that Christ the sonne of the living God. To whom the Lord replied: Happie art thou Simon Bar-Iona, for flesh and bloode hath not revealed this to thee, but my father which is in heauen. In these words he concludest two severall things.

First, that true faith both make vs happie. Neithe is it to be doubted but that to make happie, is bled here in that signification, which ye hearde out of Paul: even now that David bled it in. Lastly, that that sanctifying faith is not the worke of our owne nature, but the heavenly gift of God. And then also he taketh occasion upon that notable confession of true faith, to give a new name to Simon Peter, for the eternall memorie of the thing, and for the impringt of the signification of that mysterie in all mens minde.

Peter confessed that Christ was a stone of rocke. Therefore Christ surnamed Peter a Petra, that is, a stone, as if one should call him a living stone laide upon a living stone, or of Christ a Christian. Pea, and least peradventure anie man should tie the thing universally belonging to the whole Church, unto Peter alone, the Loade himselfe both applie it unto all the Church, and faith: And vpon this stone will I bulde my Church: and the gates of hel shall not preuale against it. As if he should hawe saide: that which now is done in the Peter shall hereafter be done in all the faithfull.

Thou by faith art laide vpon me, which am the stone, and art made a member of the Church, I therefore doe ordaine, that whosoever confesseth me to be the stone, shall be a member of the Church, sanctified, insulified, and delivered from the duel and the power of death.

Thy confession (that is, I Christ the sonne of God, whom thou confessst:) shall be the foundation of the Church, vpon which foundation whosoever are laid, they shall be insulified and freely saucd.

For Paul the also saide: Another foundation cannot be laid, than that that is already laide, which is Christ Iesus. And the Apostle John saith: This is the victorie that hath overcome the world, even your faith. Now least Peter and his other fellow disciples shoulde not knowe the waie how other men shoulde be admitted into the fellowship of the Church, and received into the communio of Christ, he addeth immediately: And I will giue thee the keies of the kingdome of heauen: and whatsoever thou looest in earth, shal be loosed in heauen, &c.

Hee gaue the keies when he sent the Apostles to preach the Gospell. Therefore, by the preaching of the Gospell (which is the keie of the kingdome of heauen) is heauen opened, and the waye pointed out how wee being graffed in Christ the Church, may be made the heires of eternall life, to wit, through faith in Christ,
which we are taught by the Gospell of Christ.

Thus much touching the counsell, whereby Christ himselfe was President, held at Cesarca Philippi. There is extant in John another counsell held at Capernaum, both famous and full of people. For in a great multitude of his discipules and other men he doth determine, that eternal life is gotten by faith in Christ: and that there is none other way for us to come to life than this: To care his flesh, and to drink his blood: that is, to believe in him.

And when among the audience there was a Schism by reason that manye revolted from Christ, he demanded of them that were his nearest discipules, whether they also would forsake him, then Peter in the name of all the rest did answer: since in the Lord Christ, there is life and saluation, if we depart from thee we cannot be partakers of life, and therefore by faith we will firmly sticke and cleave close to thee for ever.

Dozener, here are to be reckoned two counsells also that were held by the Apostles.

The one of which no man can deny to be very generall and universal. For in it there were devout men of every nation under heaven. In that counsell did Peter the Apostle in especially words teach: that Christ is the Saviour of the world, whom whosoever believeth, he shall have life everlasting. The place is known in the Acts of the Apostles the second chapter.

Before the chiefe of the Jewses the same Apostle declareth, that there is saluation in none other than in Christ alone. The place is extant in the Acts of the Apostles the third chapter.

ter. The like he doth to the first fruits of the Gentiles, Cornelius and his householde in the tenth Chapter. The second counsell, which was famous also, and passing adorned with all good gifts, is described in the fiftenth chap. of the Acts: in which Counsell this proposition was allowed: That faith without works doth not suffice freely.

Touching which matter I have spoken at large in another place.

Nowe, by all this I would have it proved, that the doctrine of Faith that is sufficient without works, ought to be received unmingled, and uncorrupt in the Church, because, as I may so faie, it is most Catholique, and altogether unreprouceable: to the breach whereof this curse or Antematiisme of the Apostle is added, saies: If wee, or an Angell from Heauen shall preach to you anie other Gospell, than that which wee have preached, let him be accursed.

The second cause, why it is expedient, that this doctrine be kept sincere in the Church, is, because if it be once put out of joint, the glozie of Christ shall be in danger of waste and in jeopardy.

For the glozie of Christ is darkened and corrupted in the minds of men (although it felle it remaineth alwayes founde and clear) if we beginne to divide the righteousnesse, whereby wee stande and appeare before God, attributing it to our owne merites, and good workes of our owne. For this is the glozie of the Sonne of God, that under heauen there is none other name given vnto men, in which they must bee saied.

Herebyon it is that Paul le side Christ
Christ is made of none effect to you, whosoever are justified by the law, yea, are fallen from grace. And again: I do not despise the grace of God. For if righteousness be of the law: then did Christ die in vain. If he died in vain, then is the gloze of Christ his Cross perished.

The thirde cause is, the certaine and assured reason of our salvation. Our salvation should be utterly uncertaine, if it did depende upon our workes and merits; whereof according to our naturall corruption, unlesse we bee beside our selves, doe faile, or ought to faile with Job: If I haue anie righteoufnesse, I will not answere, but humblie beseeche my Judge.

Therefore did Paul[e very rightly faile: If the inheritance bee of the law, then is faith voide, and the promise made of none effect. Therefore is it of faith, as according to grace, that the promise may be firme to all the seede.

The fourth cause is, because by this doctrine especially there is repaired in vs the image of God, to the likeness whereof we were at the first created. For, by faith Christ dwelleth and lineth in vs who is also delighted in our humilitie: But then is the image of the diuell slain in vs, when we beginne once to bee profonde in our selves, and to blarpe the gloze of God, which is done undoubtedly so often as we doe attribute our righteoufnesse and salvation unto our selves: as though by our owne workes or merits we had achieved the kingdome of God. The diuell dwellith with pride, and both his endeavours to robbe God of his gloze. The saints doe knowe and acknowledge that they are saved by the true grace and merie of God: and doe therefore attribute to him all honour and glozie, and to themselves confusion and ignominie. Wherunto undoubtedly belongeth the parable of the Pharisee boasting in his god works, and of the Publicke praving and saying: God be mercifull to me a sinner: of which twaine the Publicke is read to have gone heauie to his house rather justified than the other.

The fift cause is, the value or estimation of the saine. For that femeath to be no great fault, which may by mens works bee blotted out before God. But the holy Scripture teacheth, that sinnes could be by none other means cleansed, but by the death and innocent obiade of the Sonne of God. Now, by that eruerie man that hath any understanding may easily gather, that if in the sight of God is a most abominable and detestable thing. Whereupon there doth arise in the faithfull Saintes a carefull and diligent watching against sinne, and a continually bewailing of our miserable condition, with a palling humilitie, and exquisite modestie.

I could yet add to these some cauases more, why all men ought to strive and industry to keep this doctrine (that the catholike Church is justified by the grace of God in his only begotten sonne, through faith & not through works) sincere and uncorrupt in the Church of Christ: but these I hope are sufficient for them that are not of purpose set to quarrell against vs. And yet notwithstanding there is no peril why this doctrine god works should be neglected: of which I have spoken

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I could yet add to these some caus-
in place convenient. But if there be any that refuse not, of purpose to cavill against the manifest truth of the Gospel, I object against them that saith of Paul: that neither we nor the churches of God do stand to wrangle in so manifest a light.

To conclude, the summe of all that which hitherto I have saide touching the Gospel is this: that all men that be in the world are of their own nature the servants of sinne, the dull, and eternall death, and cannot be loosed or set at libertie by any other meanes, but by the free grace of God, and the redemption, which is in the onely begotten son of God our Loçde Christ Jesus.

Of Repentance, and the causes thereof, of Confession and remission of sins, of satisfaction and indulgences, of the old and newe man, of the power or strength of men, and the other things pertaining to Repentance.

The second Sermon.

Promised in my last Sermon, that I made of the Gospel of Jesus Christ, to adde a discourse of Repentance, which by the helpe of God, and your good prayers, I purpose in this Sermon so to performe.

They among the Latines are sayde to repent, which are agreed at, or ashamed of the thing that they have done. Thou haft done a good turne, and thinkest him unworthy of it, soz whose thou haft done it, and soz that cause are soze to thy selue: that sorrowe of thine is Repentance. The Germans call it Denrijwes.

Of which redemption they onely are made partakers, that doe believe and trust in him. For whosoever doth by true faith receive Christ Jesus through the preaching of the Gospel, they are thereby all justified, that is, acquited from their sinnes, sanctified and made heirs of eternall life. But they that by their unbelieve and hardnes of hart do not receive Christ, are given over to the eternall paines, and bonds of hell. For the wrath of God abideth upon them.

Let vs therefore give hartie thanks to God our redeemer, and humbly beseech him to keepe and increase vs in the true faith, and lastly to bring vs to life everlasting. Amen.
thing, that before thou enquiredst. Pore over the Hebrews call repentance the shuah, that is a conversion, or returning to the right way, or mine again. The Metaphor leemeth to be taken of them, which once did stray from the right path, but do again at length return into the way. Which word is translated to the mind, to the maners, and deeds of men.

But nowe this word is diversely used. For repentance signifieth the changing of the purpose once conceived, of any other thing. For by Jeremie the Lord saith: If they turne from euill, I will also repent me of the euill, which I meant to lay upon them. Therefore God doth then repent, when he changeth his purpose: he repenteth not, when he doth not alter it. Paulus saith: The gifts and calling of God are without repentance. And David saith, The Lorde hath sworn, and will not repent.

Else-where repentance is figuratively attributed to God like to the affection of most men; as when he faith, I repent me that I haue made man. For God of his owne nature doth not repent as men do, so that he should be touched with grief, and that the thing should nowe mislike him, which he before did like of, but he doth barely alter that, which he hath done. Among Ecclesiastical writers they are saide to repent, which after a prescribed manner of punishment do penance for their sinnes, which they have committed. The scripture in another place doth vie it for the whole effect and matter of the Gospel: For in the Acts we read that God gave to the Gentiles repentance unto life. But we in this disputa-

tion of ours, will use Repentance for a converting or turning to the Lord, for the acknowledging of sinnes, for the griefe conceived for sinnes committed, for the mortification, and the beginning to leade a newe life, and finally for the change, correction, and amendment of the life from euill to better: that which we Germanes call Enderung, Enderung oder Befserung.

And as diversely too is Repentance defined of the Ecclesiastical writers: howbeit all agree that it is a conversion or turning to the Lord, and an alteration of the former life and opinion. We therefore doe faie, that Repentance is an vnfeined turning to God, whereby we being of a sincere feare of God once humbled, doe acknowledge our sinnes, and so by mortification our olde man, are a fresh renewed by the spirite of God. This definition doth consist upon his partes, which being somewhat largely opened and diligently expounded, will declare unto vs and lay before our eyes the whole nature of Repentance.

First we say that Repentance is an vnfeined turning unto God. For I will hereafter shewe you that there are two sortes of Repentance, to wit, feined, and unfeined. And the Apostle Peter faith, Repent and turne, that your sins may be blotted out, expounding as it were the first by the last, to wit, Repentance, by returning, (he meanteth) to him from whom they had turned themselves away.

For there is a certaine relation betwixt turning to, and turning fro. If thou hast never turned away, then hast thou had no need to have turned to againe. But we have all turned away from the true, just, and good God, and from his holy will, unto the devil, and
and our owne corrupt affections. And therefore must we againe turne us from the diuell, and from our olde naughtie life and will, unto the living God, and his most holy will and pleasure. We do here signifi
cantly say Do God, and not Do creatures, 0z any helps of man. For the Lord in Jeremi
doth say: If Israel thou wilt returne, returne to me. Whosoever therefore do not turne to God, nor make themselves confoznable to his holy will, how soever they do turne to creatures, and other meanes of mans intention, yet are they not to be ezamned 0z counted penitentes.

Now there is none to blinde, but saith that so; the stirring of us up to repentance, the preaching, or doctrine of the truth is needfull and requisite, to teach us what God is, to whom we must be turne: what the godnes and holines is, to which we must be turne: who the diuell is, and what the evil and wickednes is, from which we must be turne: and lastly what the thing is, that must be amended in our mind and life, and also how it must be altered and amended. Truly the Prophets and Apostles of the Lord in exhorting men unto repentance do trauel much and strike berie long in describing of Gods nature, godliness, righteousness, truth and mercy, in painting out the laws and offices of the life of man: and in accusing and heaping up the times of men, whereunto they add the grievous and horible tokens of Gods just judgements: as is in every place of the Prophets writings to be founde very rife. And therefore some there are, which bid us even nowe to preach the law to these men, who we would draw unto repentance: which thing as I doe not gainsay, but very well like it, so doe I with all admonith them that the preaching of the Gospel also both obiect to men their times, and grievously accuse them. For the Lord in the Gospel faith: When the holy Ghost commeth it shall argue the world of sinne, because they beleued not in me. Wherupon Saint Peter in the Acts of the Apostles up
byaidinge to the Jews their sins com
mited, 2 preaching unto them Christ's faith in Christ, exhorting them un
to repentance. The places are bere well knowne. Acts 2, and 3. S.Paul going about to drawe the Atheniens unto repentance, doth say, God who hath hitherto winked at the times of this ignorance, doth now preach to all men euery where that they should repent, because hee hath ap
pointed a day in which he will judge the worlde with righteousness through Christ. Let them therefore to whom charg is given to draw men unto repentance, learne here to vie much liberty & wildeome that all men may acknowledge their sinne, and the greatnesse of their iniquitie. Poscez
zv God doth stirre up men to repen
tance, not by his word onely, but also by divers afflictions, and sundrie sorts of punishments. Pca all the calamitie
ties that happen in the world are cer
zaine sermons, as it were, persuading and drawing us unto repentance. For that I may in silence overpaste that which is written in the Prophets, did not our Lord himselfe in the Gospel, when he heard tidings of the slaughter which Pontius Pilate had made upo
the Galileans, and the death of the 18 men by whom the tower in Siloe fell, plentifully say: "Thine theee that they were greater sinners than the rest? No verily: but unless thee repent, ye shall all likewise perish. It is assuredly cer
zaine therefore, that war, famine, and 
plagues

The doctrine of verity is needfull to repentance.
The fourth Decade, the second Sermon.

Lozde touched the heart of Peter as the Evangelist telliseth saies: And the Lord turning himself about looked upon Peter. That looking backe of the Lord made Peters hart to melt, & drew it from the destruction whereto it was about to fall. Therefore if our eares be pierced with the wound of God, and our harts touched with his holy spirit, then we like true penitents unsigneably reverence & deade the Lord.

And therewithall being humbled before the most just and holy God, whom we with our sinnen do so much offend and provoke to wrath and indignation, we confess his judgement to be just against vs, and stakie acknowledge at the sinnen and iniquities that in the woorde of God are objected against vs, crieng out, and laicng with the Prophets: Thou verily, O Lord art righteous, thou art true, and thy judgements just: but we are most vnrighteous,lyers, wicked, and wholsie overwhelmed with deteable iniquities. There is nothing founde or sicere within vs. All that wee haue is corrupt and miserable. We have sinned, wee have been wicked, wee have done vnjustly, wee haue forsaken thee. We haue gainfaide thy seruants the Prophets, wee have not obeyed the wordes of thy mouth. To thee therefore, O GOD, doth righteousnes belongeth, and to vs wretches shame & confusion. This humiliation and free confession of sins both God require of penitent sinners: touching which I wil herrafter speake somewhat more. For nowe I return more fully to expound the sicere of the Lord.

At this present I speake of the sicere sicere of God: for we confess that the sicere of God is of two sortes, sicere

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The fear of God in all penitents.

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At this present I speake of the sicere sicere of God: for we confess that the sicere of God is of two sortes, sicere
sincere and unsincere. The sincere feare of God is perceived in the faith-
full, and is a godlie reverence, consisting in the love and honour of God.
For the prophet bringeth in God saying: The sohone honoureth the fa-
thar, and the servant the master. Therefore if I be a father, where is my
honour? If a Lorde, where is my feare? And Paul faith: Ye have not
received the spirit of bondage again vnsto feare, but ye have received the
spirit of adoption, by which we criе, Abba father.

Therefore the sincere feare of God
in them that doe repent, is not the ser-
vice dead of punishment, but a care-
ful studie mixt with the love and ho-
noz of God. An honest wife seareth
hir husband, and a gracious daughter
seareth her mother, and yet eeh of them
both therewithall love, the one hir fa-
thar, the other hir husbande, and both
with an holie love endeavour hir self to
kkepe his favour, and seare least at any
time the should do any thing to lose it.
And therefore penitents do not only
seare, because they know being taught
by the spirite of God, that they have
committed sins, for which they have
deserved to be forstaken of the Lorde:
but we also love him as their merci-
full father, and are therefore sozie
with all their harts to their sinsnes
committed, and doe above all things
most ardentlie require to be reconciled
to their mercifull God and lo-
ing father.

For with this sincere feare of God
is joined the grieafe of sorrowe, which
is conceiued by the spirite of God for
our sinsnes that we commit. S. Paul
maketh mention of two faizes of sor-
rrowes. The sorrowe that is to God-
ward, faith he, doth bring forth re-
pentance not to be repeate of, but
contrariarie the sorrow of the worlde
bringeth death. The king and Pro-
phet David sozrowe to God-ward,
when he cried: Thine arrows sticke
falt in me, and thy hande doth presse
mefore. There is no whole part in
my flesh, because of thy displeasure:
there is no rest in my bones by rea-
son of my sinne. And so fozroward as
is to be seen in the 38. Psalm. Which,
although it were written of his gree-
vous diseaze or sickness, doth yet not
withstanding as it were in a shadow
thelwe vs the great grieafe, that is in
the Saintes for offending their god
and gracious father with their contin-
uall sinnes. To God-ward was the
sinfull woman sozie in S. Luke, who,
falling prostrate at the Lorde's heles,
did wash his foote with tears, and
wiped them with his haire. To God-
warde was Saint Peter sozie, and
wept (as we reade) full bitterly for
his offence. The godly are greatlie
grieved because they doe so oftentimes
offend so souly, so god a God and gra-
tious father. No wozde, I thinke, can
posibly express the griefe and sorrow
that they conceive. But the Prophet
Jeremie describing the contrary affec-
tion of impenitent sinners, doth saie:
Do men fall so that they may not rise
again? Doth any man go so attraie,
that he may not turne again? Howe
doeth it happen then that this people
of Ierusalem is turned away so stub-
bornely? I gaue ear and hearkened,
they spake not rightlie: there was
none that did repent him of his wic-
kednes, to say, what haue I done? E-
very one of them turned to his own
course, like a fierce horse headlong
to the battell.

The worldlie grieafe is the sorrow
of such men, as know not God, and are
without faith & the true lune of God,
pea of such, as pæd under the burthen of sorrow, aversities and very finnes. Like to this also in a manner is the consideration of the unincercr fear of God. For the wicked with their head the dwell doe fear God, not as a father, whom they are loze to offend, and to whom they desire to be reconciled as to a father, but as a tormenter, because they know that he will reueng their euid dèdes. And therefore with Judas they runne to the roape. There is in them no love of God, no honors, no god will, no reverence, but mere hatred, hozro2, and bitter desperation: But such fear the Apostle and Evangelist John denied to be in charitie, saieing that perfect charitie casteth out all fear: I meane not that fear of the Lozde, that is the beginning of wis- dome, but that of which I have spoken all this while, the fear, I meane that is in the dwell, and the wicked men his members.

And nowe by this we gather, that unto penitentes faith in God, and the merit of Chripe is most of all and especially needfull. In which sense it is, I thinke, that many have made faith a part of repentance: which as I doe not greatly denie, so yet do I see that Saint Paul made, as it were a difference betwixt faith, and repentance, when in the 20. of the Ncs b B faith: that he witnesed both to the Jewes and Gentiles the repentance that is toward God, and the faith in Je- sus Chripe. Therefore repentance and faith seeme to be divers: not that true repentance can be without faith, but because they must be distinguised and not confounded. We doe all knowe that true faith is not without works (as that, which of necessitie iteth forth god woorke) and yet we make a difference betwixt faith and works, so yet that we doe not separe them o2 rende the one from the other: and in like manner we acknowledge that true faith and true repentance are un- devidedly knit together, and closelesse fastened the one to the other. I will not stand in argument whether faith be a part of repentance, o2 both by a- ny other meanes depend upon it. It seemeth to me a notable point of folly, to go about to tie matters of Divinity to precepts of Logick. For we learn- not that of the Lozdes Apoilles, I ad- monished you before in a Sermon of the Gospell (which thing I do here re- peate againe) that the acknowledg- ing of sinnes both not of it selfe obtaine grace o2 fowgueness of sinnes: even as the bare acknowledging of a dis- ease is not the remedie for the same. For euene damned me also do acknowledg- dge their sins, and yet are not thera- faze healed. The acknowledging of sinne is a certaine preparative unto faith: as the acknowledging of a dis- ease, both minister occasion to thynke upon a remedie. To this at this pre- sent we add, that not the very fear of God, how sincere soucer it be, not the verie sorrow we conceived for our sins, how great soucer it be, nor the verie humiliation howe we submisses soucer it be, doe of themselves make vs ac- ceptable to God, but rather that they prepare an entrance and make awake for vs unto the knowledge of Chripe, and so consequentlie doe lead vs to Chripe himselfe being incarnate and crucified for vs, and our redemption, and lay vs upon Chripe alone, by him to be quickened and purely cleansed. For he that is truly converted to god, is utterly turned from himselfe and all hope of worldly aide. Who so both truly feare God, and is so in verie dèdes from the bottome of his hart, he both
both fear and is sozie fo his sinnes committed, and not fo that alone, but because he findeth himselfe to bee corrupted whole, and to haue in himselfe no soundnesse or integritie : yea, because he reverenceth God as his Father, he doth disclose to him is worthes, as to a Chirurgical, desiring instantlie to be reconciled unto him as to his loving father. And whereas here true godlines doth cry, that no man can be reconciled to God the Father, but by the onely begotten sonne, the penitent doth by faith lay holde on the son, and so seek the means of his reconciliation. Faith is grounded upon the onely grace of mercy of God exhibited to vs in Christ Jesus, and the penitent believeth that he is accepted of God for Christ his sake alone: and therefore he maketh his supplications to God, comming himselfe wholly into his mercie, as we reade that David, and the prodigall sonne in the 15. Chapter of S.Lukes Gospel did. To this place might be annetered the doctrine of the Gospel of faith in Jesus Christ, and of the remission of sinnes, touching which I have alreadie spoken.

And here I thinke it not amisse, that the minde of penitents must by all meanes be confirmed with manie and evident places of scripture plainly biftered concerning the full remission of sinnes, to the ende that hereafter we have no scruple of conscience, to cause vs to despaire or doubt in our temptations. Wherein notwithstanding I repeate againe and againe this note to be thoroughlie marked, for the confirmation of the glory of the onely begotten son of God our Lord Christ Jesus, that penitent sinners have their sinnes remitted, not so: their repentance, in respecte that it is our worke or action, but in respect that it comprehendeth the renewing of man by the holy Ghost and true faith, which delivereth vs to Christ our physician, that he may heale all our diseases, and binde vs all our grievances. And although this treatise both properlie belong to the common place of faith, and the Gospel, of which I have so briefly, as I coude, alreadie discussed, yet notwithstanding I will here recite some evident sentences touching the grace of God, and free remission of our sinnes.

DAVID IN THE HUNDRED AND THIRDE PSALME, FAITH: Praise the Lorde, O my soule, and forget not the things that he hath done for thee: which forgiueth all thy sins: and healeth all thine infirmities. Which saueth thy life from destruction: and crowneth thee with mercie and louning kindnesse. He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse. For look how high the heauen is in comparison of the earth: so great is his mercy toward them that feare him. And looke how farre the East is from the West: so farre hath he set our sinnes from vs. Yea, like as a father pitteth his owne children, so is the Lord mercifull to them that feare him. For he knoweth that we are fraile (prone to sinne) and doth remember that we are but dust.

Saulie in the first Chapter of his PROPHETIC FAITH: Thus faith the Lord, Though your sinnes be as red as Scarlet, they shall be made whiter than Snowe: and though they bee red as purple, they shall be made like vnhide wool. Againe in the fourtie and three Chapter, he bringeth in the Lord, saying: I am he, that blot out the transgressions, and that for mine owne sake, and I will not remember
member thy sinnes.

In the 31. Chapter of Jeromie, which saies is also allledged by Paul in the eight and tenth chapters to the Hebrews, the Lord saith: This is my covention, that I will make with them after these daises. I will be mercifull vnto their iniquities, and not remember their sinnes any more.

In the 36. Chapter of Ezekiel the Lord saith: I will sprinkle cleane water vpon you, and ye shal be cleansed from all your vncreditnesse. A newe hart also will I give you, and a newe spirite will I put within you: as for that stonic hart, I will take it out of your flesh, and give you a fleshie hart. I will deliver you from all your vncreditnesse. But I will not do this for your fake, saith the Lord, be ye sure of it, &c.

Daniell in his ninth Chapter leaveth to vs a manifest example of confession of sinnes, and both in express words say, that by the Messias sinnes are forgiuen, iniquitie purged, and everlastinge righteouseth brough in, in stead of it. So both the Prophet Zacharie in his third chapter affirme, that the iniquitie of the earth is purged by the onelie Sacrifice of Christ Jesus.

The Lord in the Gospell after S. Mathew doth say: They that are whole neede not the Phisician, but they that are sicke. Neither did I come to call the righteous, but sinners to repentance. And therefore is he called Jesus, that is a Saviour. For the Angel said: He shall saue his people from their sins. And Saint Paul the Epistle to Timothee saith: It is a sure saying, and worthie by all meanes to bee received, that Jesus Christ came into the world to saue sinners.

In the same Gospell the Lord saith: Every sin and blaspheemie shall be forgiuen men: but blaspheemy against the holy Ghost shal not bee forgiuen men. And whosoever shall say a word against the sonne of man, it shal be forgiuen him: but whosoever speaketh a word against the holy Ghost, it shal not be forgiuen him neither in this worlde, nor in the world to come. Concerning sinne against the holy Ghost I have alreadie spoken in another place. Now to this place do belong all the examples of that most liberal kind of forgiuenesse, which is expressedy in the Gospell, as for example, of the sinfull woman, Luke the 7. Also John the 4. and Mathew the 8. Chapter.

Of Zachary, Saint Peter, and the three upon the Crofe. But who is able brieuely to reckon them all? To this also do apparteneth the three parables in the Gospell after the Evangelist S. Luke.

In the Gospell after Saint John, the forerunner of the Lord doth cry out lusting. Behold the lambe of God that taketh away the sinnes of the worlde. And the Lord himselfe doth say to his Disciples: Whose sinnes soever yee forgiue, they are forgiuen.

Peter the Apostle in the Ates doth cry and say: All the Prophets beare witness to Christ, that whosoever beleueth in him shal by his name receive remission of his sinnes. The same Apostle againe in his Epistle, saith: Christ his owne selfe bare our sinnes in his bodie vpon the Crofe, that we being dead to sinne, might live to righteouseth: by whose stripes yee are healed.

The Apostle Paul in the 5. chap. of his 2. Epistle to the Coprintherians saith: God was in Christ reconciling the world vnto himselfe, not imputing
their sinnes vnto them. For him that knew not sinne, hee made sinne for vs, that weethrough him might be made the righteousnes of God, and in the tenth to the Hebrewes he hath, Christ having offered one sacrifice for sin, is set downe at the right hand of God for euer, from henceforth tarrying till his foetes be made his footstooole. For with one offering hath he made perfect for euer them, that are sanctified.

Moreover, the blessed Apostle and Evangelist John both no lesse truly than evidently testified, saying: the bloode of Iesu Christ the sonne of God, doth cleanse vs from all sinne. And againe, And he is the propitiation for our sinnes: not for ours only, but for the sinnes also of the whole world.

But now most baine, and the very messengers of sathan himselfe are the Nozarians and Anabaptists, which feign that we are by baptism purged into an Angelicall life, which is not polluted with any spots at all: but if it be polluted, then can he, that is so defiled, looke for no pardon at all.

For to passe over many other places of holie Scripture, was not S.Peter conuerced to God in baptism? Had he not talked of Gods good grace? After that notable confession which he made, the Lord said unto him: Happie art thou Simon Bar-Iona, flesh and blood hath not revealed this vnto thee, but my father which is in heaven. Again, when the Lord demanded of his disciples, saying: Wilt ye depart also? Then Peter in the name of them all answered, Lorde, to whom shall we go? Thou hast the words of eternal life: and we believe & know that thou art Christ the sonne of the living God. And yet this verie same Peter after his baptism and taffing of the grace of God, sinned notwithstanding, and that not too lightly, in denying and selfwearing his Lorde & master. Now was he, for this sinne of his, altogether unpardonable? Was his returne to God againe stopped by his stumbling? No veritie. For when he heard the cocke crowe, he remembered presently the words of the Lorde, he descended into himselfe, hee conforted what he had done, he wept bitterly, and moyned lamentably. And yet he was not long tormented in that griefe without consolation. For the third day after, to the women which came to the Lorde sepulchre, it was said by the Angels: Tell his disciples and Peter, that he is risen and goeth before you into Galilie.

Loo hie the Lorde will have it known to Peter by name, that he was risen. And why to Peter by name? Because forsooth he had sinned more grievously than the other: not that the Lorde did like of Peters sin, but because he would thereby declare to vs that penitents doe obtaine forgivenesse of their sinnes, so often as they doe turne to the heavenly grace of God againe. And not mane daies after he restored Peter to the ministe-rie againe, commending to him the charge of his shepe.

Moreover the Lord in Jeremie speaketh to the people of Israel, saying: If any man put away his wife, and shee marrieth to another man, will her first husbande turne to hir againe? But is not this land defiled? Haist thou not committed fornication with many? yet turne thee to me again, faith the Lord. And the Galatinians being once rightly instructed by the apostle Paul, but after that seduced by the false apostles, resolued for the truth and preache
thing of the Gospel: yet notwithstanding they obtained pardon. The Corinarians also after they had received grace did faithfully and willingly sin in many things: but yet upon repentance the Apostle Paul promised them forgiveness of their sins at the hands of the Lord.

And what is more manifest than this, that all the saints do daily in earnest and truly, not hypocritically, or falsely pray, saying: Forgivenss of our trespasses? They which pray thus, do plainly confest that they are sinners. And the Lord promised to hear those that pray with faith, therefore even those sins are forgiven at the prayers of penitents, which are committed after the grace of God is once known and obtained.

Now the places in the Epistle to the Hebrews which the Papists alledge for the confirmation of their opinion I have in an other place to thoroughly discoursed, that I need not here busily to stand long upon them.

But now to gather a summe of those things, which I have hitherto said concerning repentance, let us hold that repentance is a turning to God, which, although he doth by his word and other means stirre it up in us, is notwithstanding especiallie by the holy Ghost so wrought in us, that with fear we love, and with love we fear our just God, and merciful Lord from whom we were turned backe, being so now with all our harts that we with our sinnes did ever offend to gratious a Father.

For being humbled before his eternal and most sacred majestie, we acknowledge the sins that are objected against us by the word of God: yea, we acknowledge that in us there is no integritie or soundnesse: but do greatly desire to be reconciled with God. And since that reconciliation cannot be otherwise made, than by the only mediator: the Lord Christ Jesus, we do by faith lay hold on him, by whom we, being acquitted from all our sinnes, are reputed of God for righteous and holy.

This benefite who sooner do sincerely acknowledge, they cannot chose but hate sin, and mortifie the old man.

I would therefore now and other members belonging to this treatise of repentance, to wit, the mortification of the old man, and the renewing of the spirite, were it not, that the very matter it selfe doth require to have some what said touching the forgivingnesse of sinnes, and satisfaction for the same.

For some there are, that, when they speake of repentance, do speake some things contrarie to the truth. To the end therefore, dearly beloved, that ye be not ignorant what to think of these points according to the truth, I will not sticke to stay somewhat in the exposition of the same. And I hope ye shall out of my words gather such fruit, as ye shall not hereafter repent your selves off.

To confess, or a Confession is in the holy Scriptures diversely blazed. For it signifieth, to praise the Lord, and to give him thanks for the benefits that we receive at his hands.

And therefore Confession is put for praise and thanksgiving. For the Prophet faith: O praise the Lord, for he is good, and his mercy endureth for ever. Paul in his Epistle to Titus speaking of hypocrites, faith: In wordes they confess that they know God, but in their deedes they deny him.

Here, to confess, doth signifie to lay to professe, or to boast. In an other
place it is taken for to trust, to Blas
dupon God's goodness, and to testify
that confidence as well by words as
deedes. And in that sense did Saint
John use it in the fourth chapter of
his Epistle, and Paule in the tenth to
the Romans.

Moreover, to confess, is to give glo-
toe God, and freely to acknowledge
thy sinne, and the judgement which is
objected to thee for thy sinne. Salo-
mon in the twenty-eight chapter of
his Proverbs saith: Whosoever hid-
eth his iniquities; doth as it were
defend them) nothing shall go well
with him: but who so confesseth and
forlaketh them, to him shall be shew-
ed mercie. The Hebrew tongue blest
the word Iadah for that, which we call
to confess.

Now Iadah signifieth to let slack, to
lose, as when a bowe once bended is
unbended againe. And Modeh, which
commeth of Iadah, is as if one should
sake, confessing, yeelding, or granting
to be vanquished. For God accuseth vs
and pleadeth vs guiltie of sinne, and
indangered to punishment: which our
selfes doth presently acknowledge, but
yet standeth still like a bended bowe,
but ill at length when that stiffness
is unbended, it doth acknowledge ene-
rnie thing that God accuseth against
vs. This acknowledging is called
Modeh, that is, a confession.

And we Germans say, Es hat ge-
lassen. Er hat geschront, when we
meaneth that any thing hath yeelded, or
that a man hath at last confessed that,
which he did afores either flatly denie,
or else dissemble.

But now confession of sinnes is
of more soates than one. For the one is
divine, the other humane. I will first
speak of the divine confession, then of
the humane. We call that divine,
whereof there be evident testimonies
of examples in the holy Scriptures,
and which is instituted by God him-
selue. That is a free acknowledging
and flat confession of the sinne, which
God accuseth against vs, whereby we
do attribute all glozie to God, and to
our selves shame and confusion, and
there withall do crave pardon of God,
and of our neighbour, against whome
we have sinned. Now sin is objected
to vs by God himselfe, who outward-
ly by the worde, or the ministerie of
men, and sometimes by signes & won-
ders, and inwardly by the secret op-
eration of his holy spirit, doth plead vs
guilty of sinne, and indangered to pu-
nishment, requiring of vs a free and
voluntary confession of our sinnes.

For he lyketh of a free and volunta-
rie, not a sinned or extorted confession.
Truly the citizens of Jerusalem, and
people of the Jewish religion, did of
their own accord come to the baptism
of John confessing their sinnes, which
John in his preaching had objected a-
gainst them. And after the ascension
of Christ into heavien, Saint Peter
accused the sinnes of the Jews: and
immediately upon the accusation it
followeth in the historie: When they
heard this they were pricked in their
harts, and saide to Peter and the o-
ther Apostles, Men & brethren, what
shall we do? And so forth as followeth
in the seconde of the Acts. Likewise
also the keeper of the prison at Philip-
pos, feeling the earthquake, spung
out, and being instructed with the A-
postles words confessed his sinnes, and
was baptised. And the men of Ephes-
sus which were given to magical arts,
when they heard the calamitie, which
the diuell brought upon the sinnes of
Scena their fellows and practisers in
mageckie and sorcerie, did feare excres-
dingly,
The fourth Decade, the second Sermon.

The confession which is privately made to God.

vingly, and came and did confess their sins. Upon these causes for the most part both the confession of sinsnes especially arise.

Againe, of the confession instituted by God, there are two sorts; whereof the one is made to God, the other to our neighbour. That which is made to God is either private or publicke. We doe then make our confession to God privately, when we disburden our harts before God, open the secrets of our harts to him alone, and in acknowledging the sins that are in vs, do earnestly beseech him to have mercie upon vs. This confession is necessary to the obtaining of pardon for our sinsnes. For unless we doe acknowledge our own corruption and unrighteousnes, we shall never by true faith lay holde on Christ, by whomne alone we are to be justified. But here we thinke not that penitents must hallet to any other confessor to confess thei sinsnes unto, but unto God alone. For he alone doth forgive and blot out the offences of penitents. He is the physician, to whomne alone we must discover and open our woundes. He is that is offended with vs, and therefore of him we must desire forgiveness and reconciliation. He alone doth take into our harts, and search our reins, to him alone therefore we must disclose our harts. He alone calleth sinnes unto him: let vs therefore make haste unto him, prostrate our selves before him, confess our faults unto him, and crave pardon for them of him.

This confession if it be made of a zealous minde to God-warde, although it cannot be made by ywoede of mouth, by reason of some impediment, or want of the tong, is notwithstanding acceptable to God, who doth not so much respect the mouth, as the minde of man. On the other side if we make confession with the mouth, and in harts are not throughly bent to the same, although we make that confession to God of the high priest, yet doth not the Lord regard so baine a confession.

Concerning that true confession to God, I have already spoken, whereas in the definition of Repentance, I said that penitents do acknowledge their sinsnes, Of which the scripture doth in manye places substantially speake. David in the Psalmes doth pray, sayinge: Haue mercie vpon me, O God, according to the greatness of thy mercie. For I acknowledge my sinsnes, and my sinne is euer before me. To thee alone haue I sinned, and done euill in thy sight. And so forth.

And in another Psalme: I haue made my fault knowne vnto thee, & mine unrighteousnes haue I not hid. I said, I will confess mine unrighteousnes vnto thee against my selfe, and thou haft forgiuen the wickednes of my sinne. In the Gospell the Lord teacheth to pray, and in prayer to confess and say: Forgiue vs our debts, as wee forgiue our debtors. And when we pray so, he biddeth vs to go aside into our chamber, that our hart, and the action of our harts may there appeare vnto our heavenly father alone.

The prodigall sonne doth in the field, where none but swine alone wer to be founde, privately both make and offer the confession of his sinne unto his father. And that Publicane in the Gospell, which is compared with the Pharisee, knocketh his breast, and with a lamentable voice doth to himselfe confess and say; Lorde be mer-
Of Repentance, &c.

Of reparation, &c. Let us now also hear John the holy Apostle and Evangelist, comprehending all, that may be truly spoken touching this confession, in this one saying: If we say, that we have no sin, we deceive our selves, and the truth is not in vs. If we confess our sinnes, God is faithfull and just to forgive vs our sinnes, and to cleanse vs from all iniquitie. With this private confession which is made to God, is that voluntary confession always joyned that is made before men. For penitents are humbled to often as the matter, the glory of God, and sauegard of our neighbour requireth, and so before men openly testifie, that they have sinned unto God. For to David, when Nathan the Prophet told him of his sinne, cried out, saying: I have sinned to the Lord. So also Zachaeus understanding that the Lord was by-hashed for receiving him, doth openly confess his sinne, and promise amendment.

We verily do publicly make our confession to God, as I told you a little aboue, but so much the rather yet, when after the bearing of the word of truth, we do after that public like solemn manner either in the Church, or other wise in some congregation, or holy assembly, recite our sins committed, and cry to God for mercy and pardon of the same. Truely of old the Lord appointed in our forefathers daies, that the Priest going before in woodes premeditated for the purpose, the whole people should follow him wood for wood, and openly confess their sinnes in the Temple. Whereupon undoubtedly it is at this day receiv'd in the Church of the Christians, that the Pastor, or doctor of the Church going before in words conceived, at the end of the exposition of the scriptures, before the assembly is dismissed, all the people should openly in the temple confess all their sins against God, and heartily desire him of his mercy to forgive them the same. The publice confessions of sinnes are notably known which were made by Daniel, Esdras, and Nehemias, and I saie plainly that that was a publice confession of sinnes, which Saint Mathew the in his thirde Chap- ter saith that the Jews did make. For all Iurie came out to Iohn the fore-runner of the Lord, and were baptised of him in Iordan, confessing their sinnes. For when they did publikely receive baptism, then did they thereby declare and openly confess their sinnes. For baptism is the signe of the cleansing of sinne; therefore they that are baptised confess that they are sinners. They that were not baptised, thought them selues to be other wise purged, and that they neede not any sanctification.

The Ephesians did publikely confess their sinnes, when gathering their books of witchcraft togethery they burned them in the fire. For by the burning of those books they did confess, that they had committed wickednesse, that was to be purged with fire.

Now the confession that is made to our neighbour is of this sort: Thou hast offended thy brother, or else he perhaps hath done thee iniurie, for which ye are at discord, and do hate one another: in this case verily ye must think of reconcilation: let the one therefore goe to the other, and confess and ask pardon for the fault committed, and let him, that is innocent in the matter, freely forgive him that confesseth his fault, and to become his friend againe. Of this confession
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fession the Apostle James spake, saying: Confess your faults one to another, and pray one for another, that yee may be healed. And our Lord and Saviour did before James teach us, saying: If thou offerest thy gift at the aulter (for he speaketh to those among whom at that time the sacrifices of the law were yet in use;) and doest remember there, that thy brother hath any thing against thee, leaue there thy gift before the aulter, and go thy waies, first be reconciled to thy brother: and then thou mayest come and offer thy gift. Do this also doth belong that Parable which the Lord putth forth and expoundeth in the eighteenth chapter after Saint Matthew, of him that was cast into perpetuall prison, because when he had sowe sin at his Lordes hande, he was ouer cruelly on his fellows servant, to whom he woulde not forgive so much as a farthing. For in the first chapter after Saint Matthew the Lordes faith: If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses; no more will your Father forgive you your trespasses. Not that, for our forgiving of others, our sinnen are forgiven us. For to the forgiveness of our sinnen shoule not be fre, but should come by our merits, and as a recompense of our deserts. But now when our sinnen are freilie forgiven through faith, verily that unreconcilable and harde hart is an assured argument, that there is no faith in a hard, stubborne, and unappeasable man. But where there is no faith, there is no remission. Therefore voluntarie forgivenes in a man towards his neighbour, is not that, for which we are forgiven of God our father, but is an evident signe and natural fruit of true faith and the grace of God in vs.

To these two kindes of confession some men adde that, whereby they that are oppressed in conscience with any grievous sinne, doth consult or alke confesse either of the Pinkes or of some other that is expert and skillfull in the lawes of God. But that is rather to be termed a consultation than a confession. And it is in no place either commanded or forbidden, and therefore left free at euerie mans choice. Wherefore no man ought to be compelled to this consultation. But if any brother do demande counsel either of the minister of the Church, or of anie other private brother, then charitie commandeth thee to satisfie him, if to be that thou canst. Ye, if he demandeth not, and thou dost see thy brother to be in danger, charitie againe commandeth thee to admonish him that is in danger, and to handle him as a brother. For Paulus to the Galatians faith: Brethren, if a man be prevented in anie fault, yee which are spirituall restore such an one in the spirit of meekenes: considering thee selfe least thou also bee tempted. Beare ye one anothers burden, and so fulfill the law of Christ. But this belongeth nothing to confession, therefore we returne to our purpose againe.

Thus much have we hitherto laid touching the confession of sinnen, which God hath instituted. Now we will annexe somewhat touching the confession of sinnen that men have ordained. That confession also is of two sortes, the one is publike, rituall or ceremoniall, which for the most part they call Exhomologesis. But the other is
is private or secret, and is called Nu-
ricular:

I call the publick confession Ritu-
all, not so much because it is the ac-
knowledging or confession of sinne,
as that it is the penitentiall action
for the sinne committed. For Isidore
the Bishop, Libro, Etymol. 6. Cap. 18.
faith: Exhomologes is the discipline
of prostrating and humbling men in
habit, in liuing, to lie in lacke and
ashes, to deface the bodie with filth,
to mourne & lament with a sorrow-
full minde, and through sorrow to
amende that, wherein they sinned
before.

These words of Bishop Isidore,
I woulde not have recited unto you,
(darely beloved) who is an Author,
not verie famous, but those I had seen
the same words in a manner to be
read in the boke which Tertullian
wrote of Repentance: and unless I
had found an example thereof in Eu-
sebius, who in the sitt boke and last
chapter of his Ecclesiastical historic
faith: Natalis the martyr being se-
duced by heretikes, and at length
understanding his errour, riseth vp
in the morning, and putting on a
sackcloth, sprinkling himselfe with
ashes, and with manie teares bewai-
ing his errour, casting himselfe pro-
strate at the feete of Zephyrus the
Bishop, and all other, not Clearkes
onelie, but laie-men also with great
lamentation and exceeding sorrow
provoked all the congregation with
earnest and continuall praiers to re-
quest of Christ Iesus to pardon his
offence.

Touching the rites of repentance
I will hereafter speake. Now this
ritual or ceremoniall Repentance,
as it was used among them of old,
appereth not to have beene comman-
ded of God, that whosoever at this day
committeth any sinne, should be com-
pelled presently to confess it openly,
in such sort as they were wont to doe
it. For where is it read that such pe-
nance was inioyned to the sinfull or
adulterous woman that is mentioned
in the Gospels? Many other sinners
are received by Christ into the grace
of God without such outward penance.
For it is very well known how
Christ dealt with Matthew, with Za-
chaeus, with Peter that denied him,
and with many other.

Therefore we do not amisse beleue
that the olde Bishops and Priestes did
invent that publick kind of penance,
for disciplines sake, and that they of
their times might have lesse liberty to
sinne. Truely Hermius Sozomenus
Salaminius, that notable writer of the
Ecclesiastical Historie, in his fourteenth
boke and sixteenth chapter sayeth:
In the beginning it pleased the
Priestes, that as it were in a theatre,
where all the congregation might
beare record of the same, the sinnes
of offencers should be openly puni-
shed. Loe, here he saith, It pleased
the Priest.

He addeth also that there was
*a Priest appointed to whom they*
*An Elden*
that sinned should come and confess
their sinnes, and should hear of him
the penance, to wit, what they should
do, or how they should abie for their
transgression. Immediately after he
described the manner of penance in
the Romish Church used. And to that
againe he addeth, that in the Church
at Constantinople there was a priest
appointed to heare penitents, which
office remained still, till at the length
a certaine Gentlewoman, which for
the sinnes that she had confessed, was
inioyned by such a penitariane to fall,
Ibid, and to pray to God, and thereby having occasion to be long in the Church, was at last bewrayed to have placed the whole with a Deacon. For which cause the Priests were will spoken of. But Nectarius the Bishop Denise how it were best to deal with such a grievous crime, de- pined the Deacon, that had done the sin, of his Deaconship. And so because some persuaded them, to leave it free to excite one, according to his owne conscience and confidence to come to the communion of the mysteries, he did quite take away the office of that penitentiarie Priestship: and ever since that time hath that coun- fell given to Nectarius, prevailed, and both even to this day endure. And so forth. The same in the beginning of the chapter faith: Nectarius the Bishop of Constantinople did first take out of the church the priest, that was appointed to heare the confession of penitents, whom all the other Bishops did in a manner follow. Thus far he.

But the Bishop Nectarius wouldn't have abrogated that Exhomologia- gesis (being so holy a man as indeed he was) if he had understood that it had been instituted by God himselfe: neither had it been lawfull for him to have abrogated it. Therefore he knew, even as Sozomene doth also confesseth that by the counsell of the Bis- hops, that order of penance was blurred in the Church. Neither do we read that John Chrysostom who succeeded Nectarius, and was a verie diligent and severe Bishop, did ever refuse that rituall penance, which his predecessour had abrogated before him. For in the 3. Homilie upon S. Paulus Epistle to the Hebrews he writeth: I bid thee not to bewraie thee selfe openly, nor yet to accuse thy selfe to others: but I will have thee to obey the holie Prophet, who faith: Open thy waie vnto the Lorde. Therefore confess thy sinnes before GOD the true and vprice Judge with prayers for the inuiration committed: not with thy tooong, but with the memorie of thy conscience. And then at length beleeue that thou maist obtaine mercie, if thou haist in thy minde continually. And so forth.

Again: Upon the 56. Psalme: If thou art ashamed to tell thy sinnes to anie man bicause thou haft sinned, yet saie them dailie in thine owne hart. I bid thee not confess them to thy fellow, that he should vpbraid thee: tell them to thy God who doth regard them. If thou tellest them not God is not ignorant of them, for he was at hand when thou didst them. And againe in another place he lay- eth: I bring thee not forthe into the theatre of thy companions: I compell thee not to discouer thy sinnes vnto mortall men. Rehearse thy conscience before God, and declare it vnto him. Shew thy wounds vnto the Lord thy best Phisition, and aske of him a salue for the same.

Again: Take heede that thou tell not a man of thy sins, least he bewray thee and vpbraid thee for them. For thou needest not to confess them to thy companion, that he should bring them abroad, but to the Lord, which hath the care of thee, who also is a gentle Phisition: to him therefore thou shalt shew thy wounds.

Moreover, he bringeth in the Lord speaking and sayeing: I compell thee not to come into the open theatre, and to make many priuie to thy sins: tell thy sinne priuately to mee alone

A a a 4
of repentance. &c.

that I may heal thy sore. Thus much out of Christ of tome. For all this doth manifestly argue that the ceremonial penance (as it was once violed in the Church) was instituted by God, was without any injury taken out of the church, and not restored again by the bishops that succeeded. They do not altogether in vain tell us that some relics of that ritual repentance abide still in the Romaine Church. But what have we to doe what curious church hath taken to it selfe, either to keep or else to laie away? We rather ought to enquire, what Christ hath delivered unto us, and what his Apostles have taught us, of whose doctrine I have I think spoken enough already.

The private or secrete confession of sins was wont to be made, when none were by but the Priest alone. For one goeth secretly and whistles his sinnes in the ear of the Priest that was appointed to heare those secret confessions, and being by him absolved, doth thinke that by the recitall of a fewe ordinarie words, hee is purged from all his sinnes. And therefore I call it auricularly confession. This was unknowne in the Apostles times, and although it be now a godly sorte of pieties agoe since it first took root, yet notwithstanding it was free from the beginning. At last we reade that it was commanded and roughlie extorted by the bishoppe of Rome, when the state of the Church was most corrupted about the yerse of Grace 1275. And yet it was about 80. pikes or more in controversie, before it was by deree layde upon all mennes neckes, whether it were enough for a man to confess himself to God alone or else to a Priest also, for the purging of his sinnes? Hugo in his booke of the Churches power to bind and loose doth say: I dare boldly say, if before the Priests absolution, any man do come to the Communion of the bodie & blood of the Lorde, that hee doth assuredly eate and drinke his owne damnation, although hee repent him never so much, and doth never so greatly lament his offences. This did Hugo say boldly without his warrant, unless the word of God doth instruct us falsely.

He lived about the yerse of our Lord 1130. Within a little while after him upstarted Peter Lombard, commonly called the master of sentences, because he gathered together the sentences of the Fathers, and laid forth their doctrine as it were in a Summary: of whose worke I mean not here to tell my judgement what I thinke. It is thought that hee flourished about the yerse of Christ. 1150. Vae Sententiarm, lib. 4. Diff. 17. & 18. doth by the authority of the fathers shew, first that it sufficeth to make the confessi- on of sinnes to God alone. Then he annereath other sentences which teach the contrarie. And lastly concluding of himselfe and faith: By these it is undoubtedly prooved that we must offer our confession first to GOD, then to the Priest, & that otherwise we cannot enter into paradise, if we maye ( have a Priest ) againe, it is certified that it is not sufficient to confess to God without a Priest: neither is he truly humble and penitent that doth not desire the judgment of a Priest.

Gratian, that gathered the decre- tals together was somewhat honester than Peter Lombard, who lured and nourished at the same time with Lombard. He determineth nothing deff-
A law made wherein a particular confession was first commanded.

definitivelie, but shewing sentences for either side, both that we must confess our sins to the Priest, and not confess them, both leave it indistinguishable unto the Reader's judgement.

For thus he concludes: Upon what authority and reasons both the opinions of confession and satisfaction are grounded, we have briefly here declared. But to which of these we ought rather to sticke, that is referred for the reader to chose. For both partes have wise and religious men to their fautors & defenders. Thus faith Gratian about the end of the first distinction of penance.

About five yeeres after followed Lotharius Leuita a Doctor of Paris, the Scholler and earnest follower of Peter Lombard. He being once made Bishoppe of Rome, and named Inno- cent the thirde, called together at Rome a generall counsell called Lateranense, in which he made a lawe, which Gregorie the ninth reciteth in his Decretal of Penance and Remission, Lib. 5, cap. 12, almost in these verie wordes: Let euery person of either sexe, after they are com to the yeeres of discretion, faithfully confess alone, at least* once in a yeere their sins unto their owne proper Priest: and doe their imdevour with their owne strengthe to doe the penance that is injoined them: receiving reuerently at Easter, at the least the Sacrament of the Eucharist, unless peradventure by the counsel of their own priest, for some reasonable cause, they thinke it good for a time to abstaine from receiving it. Otherwise in this life let them be prohibited to enter into the Church, and when they are dead, to be buried in Christian burial. This is that newe lawe, which containeth many absurd and wicked blasphemies. And to let passe verie manie of their absurdities, I will recite unto you not past one or twaine of the souleste of them. As it not a wicked thing to sende a sinner to I wit not what kinde of Priest of his owne, when Christ hath given but ministers and Preachers to his Church onely, being still himselfe the univerall Priest, and proper Priest to euery one in the Church, even untill the ende of the worlde: to whom alone all the faithfull ministers doe sende sinners from themselves so to confess their sinnes to him? For John said: I am not Christ, but am sent before him to beare recorde of him. What may be sayde to this moreouer, that it is a detestable blasphemy to attribute the remission of sinnes to our owne confession and the Priest's absolution, as to the works of mostall men: And who I pray you is able to reckon up all his sinnes unto the Priest? Doth not Jeremie cry: The hart of man is euill & vnsearch-able? Doth not David saie: Who knoweth his sinnes? Cleanse mee from my hidden faultes. It is impos- sible for a man to confess all his sinnes. While therefore a man com- pelled by the lawe doth consider these reasons and ponder them in himselfe, he cannot choose but must needs be drowned in the bottomlesse depth of desperation: so great a burthen is laide upon the free neckes of Christ his faithfull people, as a thing to neces- sarie, that without it they cannot obteaine eternal salvation, directly con- trarie to the Apostles Serre, that is to be seen in the fiftenth of the Acts. And lastly, what I pray you is a sinner able to doe of his owne strengthe? What power I pray you have wee fillie
wretches of our felues to do good.

But it greeveth me, and I am ashamed of these mens immodestie, to see that they wil have this their auricular confession to be instituted of God, and that they go about to beholde, and confirme it by the scripture, guiltfully wrazzling that place in the Gospel, where the Lord saith to the Leaper, Go thy way, shalt thy selue to the Priest. Nowe they doe not immodestly wrazze this place alone contrary to the true sense, but do also corrupt all the other testimonies of holy Scriptures, which they are wont to cite.

Among all the rest I will tell you of this one. Bonaunturca in his Commentaries Ad sententias Magistri lib. 4. Dist. 87. Quest. 3. imagineth two things to be in confession. The one forsooth, to wit, absolution, or the power to heale: this he saith was instituted by the Lord at the giving of the keys. The other is material, to wit, the disclosing of the sin: and this he saith that the Lord himself did not institute, but only insinuate. For immediately after he addeth these words.

And therefore confession was insinuated by the Lord, instituted by the apostles, and openly proclaimed by James the bishop of Hierusalem. For as he proclaimed the decree of not keeping the ceremoniall lawes, Acts 15. So also he published, & layed upon all them that sinne, the necessity of confession, saieing, confess your sinnes one to another. Thus much hath Bonaunturca. But who will not wonder at the blindness of that age.

This writer acknowledgeth that auricular confession was not instituted by the Lord, but obscurely, and, as it were, by conjectures of the consequents: That the apostles expounded the mind of Christ & instituted it: And that St. James in the name of all the Apostles did by a decree openlie proclame it. He addeth, that the words of the proclamation were, Confesse your sinnes one to another. Nowe what is it else to wrazze the scriptures if this be not to wrazze them: Even he that is the blindest doth easily see that these champions are unweaponed in this same combate, bringing forth a spear made of a wap't by wip of hay, which they make to kepe a coile with, as if it were the lance-kasfe of Hector or Achilles.

It is most evident that the Apostle (speaketh) not of secrete and auricular confession, but of that confession which by a certaine reciprocation is made of them, that have mutually offended one another: And now againe falsely confessing their sinnes one to another are mutually reconciled, and praise one for another agayne. Of which I have saide somewhat already a little before. They doe not see that in the Apostles wordes there are two things, which being diligently considered do make them mere mocking stockes to them that perceive them. For first the Apostle in that place saith this wordes which signifieth mutually, one another, one fo one, and as it were reciprocalle. Whereupon we inferre thus, if according to the Apostles precedent we must confess our sinnes one to another, and that asbefore, both signifieth mutually, or reciprocally, that is, that we must confess our sinnes by turnes, as it were first, to him, and then he to me, as it signifieth so in vertie deede: Then must it needs be that after the Lay-men have confessed themselves to the Prietces, the
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The Priests should again confess themselves unto the Lay-men. For that is, to make confession one to another. For we face, per se ignari, that is, they love one another mutually, he him and he him again.

But if this trouble the Priests, to have their confessions heard of Laymen, let them then acknowledge that this place of the Apostle doth make nothing for their secret and auricular confession, which they have denied for their own commodity. Then the Apostle addeth, And pray ye one for another that ye may bee healed. See both therefore associate and as it were to ye under one point both confession and praise. And bypon that we doe again gather, if we must confess to none but Priests, then must wee praise for none but Priests. But we must not praise for Priests alone, Ergo we must not confess to Priests alone, but euere one, one to another.

The same place of S. James must not be understood of secret and auricular confession, but of that open 2d public-like confession, by which they return into charity againe by the mutual confession of their faults, which had before offended each other with mutual injuries, and being nowe again reconciled, do praye one for another, that they may be sauid.

We doe therefore leave this for an undoubted truth, that the disputers for auricular confession, neither have proved, nor can prove, that it was instituted and ordained of God.

But when we see, that this their confession will to wracke, they goe about with weake poppes, God wot, to stay it vp, and say, that that confession is to be retained stil in the church, if it were for nothing else but for disciplines sake, to make men blithe, when their sinnes come to light, which is a cause many times that men doe sinne the seldomner. And also they say that it is to be retained for private absolution, and peculiar 2d singular consolation of the godly.

But if auricular confession be to needesfull, and profitable for the Church, as they will seeme to have it, howe chaunced it that the Church for the space of a thousand yeres after the Apostles times was utterlie without it? It is mercifull that then the Apostles did in no place either doe it or commande it. And againe it is manifest that the times which were before the comming of Christ did not once so much as dreads of this confession; neither did the Apostles leaue the Church of God destitute of any thing necessarie unto salvation. Now what discipline this auricular confession planted in the Church of GOD is, the abominable deedes and wicked acts that infused it doe plainly declare. For both he that doth confess, and he that heare the confession, learnd hideous wickednesse evene by the examination and beating out the circumstances of sinnes committed.

By that means, there were given and taken causes and occasions of whose domes and aduertises. Under the pretence of those confessions the chastisie of matrons and virgins hath been assaulted, and also corrupted oftener times and more ludey waies then is decent to be named. Those confessions filched out the secretes of erurie mens conscience: which thing availed greatly to the establishing of their tyrannie.

By those confessions the confessions could cunningly spoile and rob their
their faith children, as they called them, of their goods and substance: because they knew what riches every one had, and how he came by them. And when the Powers of curie Commonwealth knewe that the Priests were privie to their faults, they could not choose but fear the Priests. And so it came to passe, that they did not so strongly as they might, let themselves against the extreme corruption & lust of the Priests, that was otherwise not to be suffered.

They have bene heard to say: I have learned by confessions & knowe at my fingers ends, what kind of men, of women, and of maidens are in this citie. I knowe how to handle cwrue one according to his disposition. They doe all feare and flende in awe of me, because they know that I am privie to their most secret dens and thoughts of their minds. The secrets tolde in confession are many times foolishly babbled abroad with the prill of the sillie soule that first confessed them. By the means of confessions no small and many treasons are hatched by and put in practice. And surely, it is a godlie matter, when we for the fear of carnall blushing that we have by the means of one man, I meane (as some terme him) of our ghostlie father, we shall cease to sinne, rather than for the sincere feare that we have of God, when as indeed we doe not blush at all to thinke that he shall be a witness against our conscience, no; yet do feare the severity of his judgement that shall lighten upon vs.

What may be saide to this moreover, that by this auricular confession once established in the Church, nothing else is wrought, but that the word of God should be the lesse regarded through our traditons, and we made the flacker to confess our sinnes to him, to whom of right we ought for to confess then? For, to often as we remember our sinnes, we doe earnestly put them off againe untill the time of confession come. And when it is come, then who I pray you, goeth to it with a chearfull minde? Let wise men therefore judge what kinde of discipline this is, and how wel it pleaseth God.

That, which they allledge of private absolution, is a mere device of mans invention, which hath not in the sacred Scriptures any precept or example to backe it selfe withall. For in very deede none both absoulute be men from sinne, blame, and punishment, but God alone, to whom alone that glorious doth belong. The minister by the preaching and consolation of the Gospel both pronounce and testifie, that to the faithfull their sinnes are forgiven. Therefore, this preaching of forgiveness being fetched from out of the mouth of wode of God, is the absolution which with the minister absolveth. Neither is that absolution made ane whit the more effectuall, if the minister doe privately whisper it into the sinners eare. The publike preaching of the Gospel as it is instituted by Christ our Lord, doth satisfie a faithfull minde, which doth not so much respect the demaunour of the minister, as he regardeth the truth of him in whose name the minister doth it. But, if a sinner, lay they, doe heare privately saide unto him: I absolve thee from thy sinnes, and that by the verite of the keies, he doth farre better understand that his sinnes are remitted, than when forgiveness of sinnes is generally preached and publiquely pronounced. But we doe in this case set against them th
the Apostles example, whome when
the men of Jerusalem had heard to
preach, they were pricked in heart,
and saide: Men and brethren, what
shall we do? To whom Peter answere-
red: Repent, and be baptised every
one of you in the name of Christ Je-
sus vnto the remission of your sinnes,
&c. And there were added to the
Church that same day about 3000.
soules. Now, who understandeth
not, that upon to create a multitude
baptism was at once belowe, and
the remission of sinnes universally
preached unto them all, and not that
every one had this laying 
the like
whispered severally unto his care: bor-
ther, thy sinnes are forgiven thee: And
berith a godly minded may may learne
true faith in Jesus Christ (through
which his sinnes are forgiven him)
as well by the publike preaching of
the Gospell, as by the private whis-
peringes of private penitentiaries, and
absoluing confessours: namely, since
that publike preaching doth conteyne
the commandements of God: when
as those whisperinges do nothing to:
and finally, since that the publike pre-
aching of the Gospell both apply to
every one the grace of God, and that
the Sacraments do testify the re-
mission of sinnes, and the heavenly
giftes prepared for all them that do
believe in Jesus Christ. And yet I
say not this, because I think it amisse.
whence occasion serue that to do, if the
minister do preach privatiely to one or
two the Gospell of our Lord, or els
in the wordes of Christ do promise re-
mission of sinnes to him that belie-
neweth; but I do heere dispute against
them, which do suppose that publique
and general preaching (as it was vied
of the Apostles) declaring to all and
every man the remission of sinnes, is
not sufficient: except the sinner go-
ing to the Priest do confesse his
sinnes, and privately take and re-
ceive private o2 peculiar absolution
of hym for the same. For they
thynke that for that private absolution
lasse, this private o2 auricular
confession must be retayned in the
Church.

But we will not, say they, that
all and every peculier sinne with the
circumstances thereof should be re-
konned by o2 rehearded. What of that
then? Whos, I pray you, commanded
ye to whisper any sinnes at all into the
Priestes care? The primitie Church
was wont to confesse to the Priests,
neither few nor many, no2 any sinnes
at all. Bonaventura recordeth that
before Pope Innocent the thirde,
they were not counted heretiques,
which affirmed, that confession made
to God alone, without any Priest,
is sufficient to them, that do faithfully
believe: but after the decree which
he published touching confession to be
made of every man unto his owne
Priest, they were juged heretiques,
that taught men to be confessted to
God only. As though it lay in
Pope Innocent to make a new article
of faith, which the Church was with-
out by more then the space of 1200
yeares after Christ. Therefore, if all
they that lived before Innocent were
without suspension of heretie in that
point: and since we reade that Nesta-
rus, and the Church of Constantin-
pople was not condemned of heretie,
for aboligating and casting out of the
Church their Exhomologisi, which
seemeth to be farre better then this
auricular confession: no godly man
ubdoubtedly that commendes it, which
maintaine the confession instituted by
God, that is woot to be made to God
and
and our neighbour: but doth only receive and hides at that secret and auricular confession, as that which bringeth more discommodity than honest profit to the Church of God.

And so because I have hitherto said thus much of secret or auricular confession, upon which the treatise of satisfaction doth depend, I should here, even of necessity, say somewhat of satisfaction, had I not sufficiently spoken of it in mine other Sermons of this wok, as in the first and ninth Sermons of the first Decade, and in the third Decade, where I entreat of the saints affliction in the tenth Sermon of the same Decade, and also in the fourth Decade, where I spoke of the Godspell. The Priests and Wokies do teach that repentance of the sin committed, and faith in Christ, are not sufficient for the purging of sins, without the satisfaction of our own works and merites, which they make to be, wearing of lackcloth, fasting, tears, prayers, almsdeeds, offerings, sundry afflictions of the body, pilgrimages, and many other odd knacks like unto these.

And they affirm, that by these means, penalty due to sinnes (the guilt whereof, they say, is only pardoned) is washed away, as with a Hobuze of Water poured downe upon it. But we alreadie have taught out of the Canonically Scriptures, that God doth not only forgive truly the guilt, but also the penalty of our sinnes. Wee have alreadie taught that men are not justified by their own wokes and merites, but by the mere grace of God, through the faith of Christ Jesus. For otherwise it should in baine have taken our acthe upon him, and in baine should Christ have given him selfe into the most bitter and repochfull death of the Cross.

Now wee add, if wee are not justified by wokes, then wo we not with our wokes make satisfaction for our sinnes. For in effecte (although I acknowledge that there is a difference and do not confound them) satisfaction and satisfaction come both to one end, By the satisfaction of Christ, we are absuolled. By the satisfaction of Christ, so rather for his satisfactions take we are also absuolled. Christ is our righteousness, and therefore also our satisfaction. The price of our redemption is in Christ not in our selues. If wee make satisfaction for our selues, then is the price of our redemption in our selues, And therefore are wee both Christes and Saints ours unto our selues: which thing doth flatly make Christ of none effecte, and therefore is it extreme blasphemie. Poies in his lawe doth with little bu-sines; none, dissolve all the arguments for satisfaction wrought by our wokes. For where he describeth the maner of cleansing sinnes, he placeth no other thereof in the wokes of men, but the weth that it all consisteth in the ceremoniall sacrifices. Now wee do all agree and jointly confes that in those sacrifices, the only sacrifice of Christ was plainly prefigured. And to that is added, that that only preaching & promise of the new testament is this: I will be appeased upon their vrighteousnesse and sinnes, and will no more remember their iniquities. Poise, where such a remission is, there is no oblation or satisfaction to sinne. And we in the Creede verily do believe the forgivenesses of sinnes. But, if the debitor make satisfaction to the creditor, then what I pray you doth the creditor forgive him? Therefore, this article of our faith, the
principal promise and preaching of
the new testament is utterly subuer-
ted, if we admit the doctrine of the sa-
tisfaction of our works for sinne.

Wee do acknowledge, that tears, 
fastings, wearing of sackcloth, almes 
and the other works of pietie,
humiliation and charitie have a place
in repentance. Of which I will speake
in place convenient, but we believe that
with them wee make satisfaction for
our sinnes, least we should make the
price of Christ his redemption of none
effect.

We acknowledge that at some-
times the Lord hath whipped them,
whose sinnes he hath forgiven, as he
did to our parents Adam and Eua,
and to king David after his adultery
and murder of Uriah. But I have al-
ready shewed you those afflic-
tions were not satisfactions for the sinne,
which God had pardoned, but exercises of Gods discipline: humiliation,
which God, by those means kepe his
servants in their dutifull obedience,
and both declare to all men how hartie-
ly he hate the sinnes, although he doth fre-
ely forgive and pardon them. There-
fore, leas we, because of that free for-
givenes, should be the more inclined
and prone to sin, he promiseth them
whome he maketh to be examples for
us to take heed by.

Neither do we read that the fauntes
did simply attribute the benefits of justi-
fication or satisfaction unto their afflic-
tions. I confesse that Daniell the
Prophet gane counsel to the most
mightie king Nebuchadnofo, & saide;
Let thy sinnes bee redeemed in righte-
ousnes, and thine iniquities in shed-
ing pittie to the poore.

But in these verses, the king was
taught how to lead the rest of his life,
that was yet behinde, and how to rule
the state of his kingdom.

The king had til then oppressed ma-
ny nations, and sinned in merkilesse
crueltie; whereupon he persuadeth
him to change his obse kinde of life, to
imbrace justice, and deale well with al
men.

Therefore he speaketh not of the sa-
tisfaction of his sinnes before God, but
before men. For there is salvation in
none other than in Christ alone.

But if any man do stubbornely stick
upon the letter, we say that the righte-
ouines of christians is faith, by which
their sinnes are properly cleansed and
that faith is not without good workes
and charitie, to which justification is
unproperly ascribed. Of which mat-
ter I shakespeare the treatise that I made
of god works.

Therefore, when Saint Peter both-
cite that place of Salomon: Charitie
covereth the multitude of sinnes; the
wowe Couereth is not there bled for.

Purging: For, by the onely bloude of
Christ all sinnes are purged and wiped
away; but it is taken for Turning a-
way.

For as selse love in a manner is
the root of all sinnes: so charitie is
thought to be theducer awaie of all
mischiefes. For love doth none ill to
his neighbour. Now whereas they ob-
tect that sentence of the Gospel, where
the Lord faith: Many sinnes be forgi-
guen hir, because she loued much, they
doe misse herein, because they under-
stande not, that the word &n, which is
commonly englishezd, because, or, for
that, is here a note of inferring some-
what, and that no other sense is gath-
ered than this.

Manie sinnes bee forgiuen hir,
therefore she loved much: Or, where-
by it commeth that she loueth much.
Neither do we here wvz\wzel the words of the Gospels to maintauie a wrong opinion. For in the historic there goeth before: First, When they were not able to paye, he forgaue them both. If he forgaue them, and if they were not able to paye, he did not then forgiue them for their love. For if they had beene able to paye, he would not have forgiuen them. Secondly, there goeth before: Whether of these will love him more? Simon sayth, He to whome he forgaue the more. Therefore, the Lords answere could in effect be nothing else but this: I haue forgiuen hir very much, therefore hath she loved much. So then, I say: love is of forgiuenesse, and not forgiuenesse of love. And then it followeth immediately. And he said to the woman, thy faith hath saued thee, go in peace. We do therefore conclude, that there is but one only satisfaction for the sinnes of all the world, to wit, Christ once offered by for vs, which are by faith made partakers of him.

But now, as we do not acknowledge to admit the satisfactions that are obtuobed unto vs in the doctrine of the Priestes and Monkes, so do we by all means deject the indulgences of the Bishops of Rome. They called these Indulgences, a beneficial pardoning of crimes, or remission of the punishment, or of the guilt, or of both: so to wit, by the power of the keyes bestowed by the Lord: and for the merite of the Partycles blouds (for so they say) granted to them that are rightly contrite in parte, and vs confess their sinnes. For these fathers of Indulgences are won with their Indulgences to remit againe the rigour and severity of the satisfaction which lyeth in them to order at their discretion. Truely, as one saide: The fathers gentle Indulgence, doeth make the children naught: So have their Indulgences utterly corrupted true repentance. But thou canst read in no place that such power was given to the Popes as they did signe. We read, that to the Apostles the keyes were given by the Lord: but those keyes were nothing else but the minsterie of preaching the Gospel: as I in place convenient will shew unto you. Now the Gospel promiseth to vs remission both of the guilt and penaltie, for Christ his sake, and faith in Christ, and both admonish vs that in the latter times, there shall come men that shall say: we are Christes, that is, which shall attribute to them selves the things that do properly belong to Christ alone, such as is especially the forgiuenesse of sinnes.

But it commandeth vs to slide from them, and by all means to take heed of them, as of wicked seducers. The same Evangelicall truth doth teach that the faithfull are cleansed by the onely bloud of the Sonne of God.

Their indulgences do promise men the cleansing of their sinnes through the bloud of S. Peter, S. Paule, and other holy Partycles. And for that cause are they the profanation of the bloud of the Sonne of God. The Saints do wash their garnetts in the bloud of the lamb, not in the pardoning bull, or botes of indulgences, nor in the Partycles bloud. Pea, Paule him selbe denyeth that either he, S. Peter, or any other of the Saintes was crucified for the Church of God. And yet their indulgences were so set forth, as though God were pleased with vs for the bloud of the Partycles. Therefore their indulgences are falsly contrarie to the Apostles doctrine. And I ad-
monished you in my Sermon of God's works in these words of Paul: I fulfill that which is behind, of the afflictions of Christ in my flesh, for his bodies sake, which is the church, that that fulfilling is not referred to the works of the purging or propitiation of Christ, which is consummate, bntettle Christ at his death did tell the falsly saying: It is consummate, but to those afflictions wherewith the members of Christ, that is, the faithfull are exercised by the cross, so long as they live in this frail flesh. Vertly the Lord makeseth account of the afflictions laid upon the faithfull, as of his owne. For to Paul he said: Saule, Saule, why persecutest thou me?

Moreover, when he saith: For the Church, he meaneth not, for the expiation of the Church, but for the edification and profile of the same.

And Paul sustained grievous afflicetions at the hands of the Jewses, because he preached the Gospel to the Gentils. And it was expedient that in him there should be showed to the church an example of patience, so rare as could not lightly be found again. Yet, other have oftentimes objected against these indulgence defectors this godly laying of the holy man, Pope Leo in his 8th Epistle: Although the death of many Saints is precious in the sight of the Lord, yet the slaughter of no man subject to sin, is the propitiation for the sinnes of the world.

Again, the righteous have received not given crownes of glorie: and of the manfull contente of the martyrs are spoyled examples of patience, not the gifts of righteousness: for their deaths were singular: neither did any one by his ending paieto the debt of another, since there is one Lord Jesus Christ, in whom they are all crucified, dead, buried, and raised vp againe. Thus much out of Pope Leo. We have therefore by divine humane testimonies evidently proved, that the indulgences given to sinners by the merit of treasure of the martyrs blood, are mere blasphemies against God, and open injuries against his holy martyrs.

I have hitherto spoken of those indulgences, which were of old freely bestowed by the Popes of Rome, although at this day they be few in number and curtailed to: now therefore I will say somewhat of their indulgences, which they do the most part doe sell and make traffike of. To sell indulgences in the Church of God is a sinne so detestable, as that it is harder to name any one more horible. And yet it is and hath been a common practice and marchandise these many yeeres, with the bishops of Rome and their factors, whom they call Apollo likes, not having any word in the scripture wherwith to close that wicked invention. And now though I flipp out and doe not shew how indulgences are nothing but a bare name without any substance matter, and that under that vaine name miserable men and silly soules are soone deceived: yet note that Christ the chiefe and onely high Priest of his catholike and holy Church, in the daies of his flesh, did with a whip drive the buiers and solers (as impudent dogges) out of the Church of God: which thing he did twice. Once at the beginning of his preaching: and another time a little before his passion. At the first time he added: Away with these things from hence, & make not my fathers house an house of marchandise. At the last time he saide: It is written, My house shall bee called the house of prayer,
Of Repentance, &c.

prayer, but ye haue made it a den of theevues. And Simon Magus also in the Acts of the Apostles, being that by the laying on of the Apostles hands, the holy Ghost was given, did offer them money, saying: Give me this power also, that on whom soever I lay my hands, he may receive the holy Ghost: But bicaufe theeeues, by the power also, that on whom soever I lay my hands, he may receive the holy Ghost: But bicaufe theeeues, by the prayer, thy money (said he) perish with thee: bicaufe thou haft thought that the gift of God may be obtained with money. Thou haft neither part nor fellowship in this busines: For thy hart is not right in the sight of God.

Loe, the gifts of God are not gotten with money. Loe, their hart is not right that make merchandise of Religion. Loe, they have no part or fellowship in the inheritance of the kingdom of heaven; 22 in the preaching of the glad tidings: therefore what shall we lay now of the indulgences, which the popes apostolics do set to sale for money? What shall we lay of the very indulgencers, & the pope himselfe whose hirelings they be? We must confess verily, that they are the fellowes of Simon (not Peter but) Magus. For Peter bid by the last sentence of God, curse such kind of marchants. Your money (faith he) perish together with you.

This is a heauie and terrible, but yet a most just judgement of the most just God. The same Apostle Peter foreseeing that in the Church there would be many such marchants both in his last Epistle lay, There were false Prophets among the people, even as there shall be false teachers among you, which priuily bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation. And many shall follow their damnable waies, by whom the way of truth shall be euill spoken of: And with couteousness through feigned words shall they make merchandise of you.

For what is it with seigned words through couteoussenesse to make merchandise of the miserable idoites, if this is not, when they lay that they do gie ful remission of sins, unto all them that are contrite, and do confes their sins? For if any man do acknowledge his sins, and with a true faith convert himselfe to God through Christ, eue without their indulgences, he doth obtain plenary remission of all his sins.

Those fores therefore make money of smoke, deceiving simple soules, & selling for coine the thing which they never had, neither possibly can be purchased with money. And thus much hitherto of bought and sold indulgences. Of which other writers have made very long discourses. I suppose that by this little, any man may easilie understand how to judge of them a-right.

We are now at length come past those rocks and shelves, to which we did of purpose saile, that when we had viewed the most perillous places, we might admonish the unskilfull passengers, to take heed how they strike upon them, for making thimblaceke of their soules, by thinking that in these indulgences both lie the true force of sufficient Repentance, where in there is nothing but the bitter displeasing of God most holy majestic.

Therefore leting that alone, as it is, we do now returne to declare the last members of repentance, whereby we said that penitents do mortifie the old man, and are renewed spiritually.

First of all therefore it seemeth god to tell, what the old man is, what the
The Fourth Decade, the second Sermon.

The old and new man.

The new or regenerated man is, and what the power or strength of man is. For by the demonstration thereof we shall the better understand what it is to mortifie the old man, and to be renewed in the spirit. We say that the old man is all that which we have of nature, or of our first parents, to wit, not the body only of the flesh, I mean the grosser and substantial part of the body, but even the very soul, with the strength, the power and faculties of the same. Therefore whereas in some places of the holy Scriptures, the flesh is put for man, we must not only understand the substative substance and grosser part of the body, but the very flesh together, with the soul and all the faculties thereof, that is, the whole man not yet regenerated.

For the Lord in the Gospel faith: That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit. And this he speaketh concerning regeneration, which is not according to the flesh (as Nicodemus did falsely imagine) but according to the spirit. The word Flesh therefore both import the natural power and faculties of man, even all that, I mean, which we have as take of our first grand sire Adam. The new man is saide to be he that is regenerate by the spirit of God in Christ, or is renewed according to the image of Christ, with all the gifts and virtues of the holy Ghost. And as the flesh is usually put for the old man, so is the spirit by an Antithesis commonly used and taken for the new man.

Now here the very place requireth to discourse somewhat of the power and virtues of man. Of which although I have else-where disputed alreadie, as in the Sermon of Free-
Of Repentance, &c.

Of heavenly matters there is not one small spark of light in man, his wit of it selfe is nothing but darkness, which at the beginning was created by God most harpe and lightsome, but was afterwards by mans corruption utterly rebeated and darkened againe. For therefore it is that Christ in the Gospell saith: No man cometh to me, unless my father draw him.

And in the Prophets it is written: All shall bee taught by God. And Pauls faith: The naturall man perceueth not the things that are of the spirite of God: for they are foolishnesse vnto him: Neither can know, because they are spiritually discerned. The naturall man (that is, that olde man, which is not yet regenereate by the holy ghost) is not a block alitgether without all sense or feeling. For if he were utterly without all the discourses of reason, then how should the preaching of the Gospell come foolishnesse vnto him? He doth therefore by the gift of God hear and understand the words and sense of the holy scripture, but by reason of his natural corruption, he is not touched with them; he doth not rightly judge of them; they seem more folly vnto him: neither doth he perceueth that they must be discerned spiritually, because he is not regenerate, and is yet without the true light of Gods most holy Spirite.

For, in an other place the Apostle faith: Wee are not able to thinke any good as of our selues, but all our abilitye is of God. And therefore it is that we do so often in the Scriptures finde mention of Enlightening or Illumination: which shoulde without cause be expressed or named, if so be mans understanding were clere and of it selfe not darke and mistie. There is therefore bezie together with all men a blindness of hart and minde, a doubting in the promises of God, and an unbeliefe and perversue judgement in all heavenly things. For albeit that man hath at Gods hand received understanding, yet by reason of his owne corruption, ignorance is a peculiar and proper heritage belonging unto him. For he is then in his kingdom, when he is blind, when he doth err, when he doth doubt, when he doth not believe, no, but the gifts that God hath given him, rightlie as he shoulde, that is, to his owne salvation, and the glory of his maker.

Let vs nowe see, what the will of will the olde man is able to doe. Therefore, since this will doth followe a blinde guide, God wot, that is to saie, corrupt affection, it is unkwowne to no man, what foolish choice it maketh, and whereunto it tendeth. And although the understanding be never so true and good, yet is the will like to a ship tossed to and fro with storme tempestes, that is, of affections. For it walloweth vp and downe with hope, fear, love, sorrow, and anger, so that it chooseth and followeth nothing but cuille.

For the holy Apostle speaking of him saith both saie: I knowe that in mee, that is, in my flesh there dwelleth no good thing. For to will is present with mee, but I finde no meanes to performe that which is good. For the good that I would, do I not: but the euill which I would, not, that do I.

But now since the apostle saith this of himself, when he was regenerate, what I pray you shall we saie of the will of the olde man? The olde man willeth all things which God willeth not,
not, and breaking into all kind of wic-
kedness, doth fully fulfill his filthy
lusts: that is to say, he giveth his
members servants unto uncleanness
and wickednes, from one iniquity un-
to another. We have of this, very man-
ny examples exhibited unto us, both
by the holy Scriptures, and daily ex-
perience.

Let us notice against this, oppose
it, let the new man, that is, the man
which is regenerate by the spirt of
God, through the faith of Jesus
Christ. Now regeneration is the re-
newing of the man, by which through
the faith of Jesus Christ, we, which
were the sons of Adam, of wrath,
are born again the sons of God, and
put on the new, which both in un-
derstanding and will doth freely serv
the Lord.

This regeneration is the renew-
ing of the minde, not of the bodie: as
we hearde in another place, out of the
third Chapter of Saint Johnes Gosp-
ell. The author of this regenera-
ton is the holy Ghost, which is from
heauen givne unto man, I mean to
a faithful man. For the gift of the
holy Ghost is givne so Christ his
take, and that too, unto none but those
that doe believe in Christ. This spirt
of God doth testifie with our spir-
it, that we are the sons of God,
and therefore the heires of his king-
dome.

We are therefore a newe crea-
ture, repaired now according to the
image of God, and indued with a
newe nature or disposition: whereby
it commeth to passe, that we doe daily
put off that olde man, and put on the
newe: which thing is done when we
walk, not in concurrence, after the
carnall inclination of the flesh, but in
newenesse of sense, according to the
working of the holy Ghost, by which
we are regenerate.

The same substance and form of
the bodie abideth still, the minde is
changed, the understanding and will
renewed, for by the spirit of God the
understanding is illuminated, faith
and the understanding of God and
heavenly things is plentiously belief-
ed, and by it unbelieve and ignorance,
that is, the darknes of the old man are
utterly expelled, according to that say-
ing of the Apostle: Through Christ
ye are made rich in all things, in all
speech and knowledge. Again, We
have not received the spirit of the
worlds, but the spirit which is of
God, to know what things are givne
of Christ to vs. And again, We have
(0) know the spirit of mind of Christ.
And again: ye have no neede that
any man teach you; but as the be-
tie anointing both instruct you of
all things, and is true, abide ye in it.
And in this regeneration of man, the
will also doth receive an heavenly
vertue, to doe the good, which the un-
derstanding perceived by the holy
Ghost, so that it willeth, chooseth, and
worketh the good that the LoRD hath
shewed it; and on the other side nil-
leth, hateth, and repelleth the evil that
the LoRD hath forbidden it. For: Paule
faith: I knowe to bee humble, and I
know to exceed. I can doe all things
through Christ who strengtheneth me.

And again to the Philippians, he
faith: To you it is givne for Christ,
not onely to beleue in him, but also
to suffer for him. And again, yet he
doeth more plainly say: It is God that
worketh in you, both to will and to
performe, according to the good
purpose of the minde. But note note

Bb 3 this,
this, that whatsoever they doe, which are regenerate by the spirit of God, they doe it freely, not by compulsion, nor against their wills. For like as God requireth a sincere giver, so where the spirit of the Lord is, there is free libertie that it be good will. And Zacharie the father of John Baptist saide: That we be being delivered from the hands of our enemies, might serve him without feare, in holinesse and righteousnes before him at the daines of our life.

Yea, and our Lord himselfe in the Gospel faith: If ye abide in my sayings, ye shall be my disciples indeed, and ye shall know the truth, and the truth shall make you free. And againe: If the sonne set you at libertie, or make you free, then shall ye be free indeede. Touching this libertie of the sonnes of God, I have already discoursed in the ninety Sermon of my first Decade.

This libertie of the sonses of God, we doe willingly acknowledge and freely confesse, but the arrogant disputations of some blaspheinous prates concerning free-will, as though it were in our power, of our felves to doe any heavenly thing, we doe bitterly reiect and flatly dente. And yet we doe not make man subject to fatall necessity, nor turne upon God the blame of iniquitie. As we have elsewhere more at large declared.

And Saint Augustine in his controversie with the Pelagians did so attempt his disputations, that he attributed the god to the grace of God, and the evil into our nature: So that the sense being soudne, uncorrupted, and well weighed, he attributed free will, which he granteth to be in vs, unto the grace that worketh in vs, yea, to the regeneration of the spirit, rather than to our fylues or our owne power.

I will here cite and rehearse unto you (hereby beloued) this one testimonie onely out of all his writings, as it is to be founde in the first Chapte of his boke, De Cozepsone & gratia, where he faith: Wee must confesse that wee haue free will to doe both euill and good: but in the doing of euill, every one is free from righteousness, and bound to sinne: but in good, noe man can be free, vni-lesse hee be made free by him which saide: If the sonne make you free, then shall ye bee free indeede. And yet not so, that when euerie one is set free from the condemnation of sinne, he should then no more stand in neede of his deliuerers aide: but so rather, that, where he heareth his deliuerer say: Without mee yee can doe nothing, he should presently faie to him againe: Be thou my helper: O for sake me not. And verily, I am glad that in our brother Florus I founde this faith, which, without doubt, is the true, prophetical, and Apostolicall faith. For here must the grace of God through Iesus Christ our Lord be nedeued underfoode: by which alone wee men are deliuered from euill, and without which we doe no good, either in thought, will, loue, or deed. Not onelie that by the shewing, or teaching of grace, men shoule no more but knowe what is to bee done: but also, that by the verie working and performing of grace they shoule with loue doe the thing that they knowe. And so forth. For I haue hitherto rehearsed unto you Saint Auguistines opinion touching free will, of which this is sufficient for a note by the way: now I returne to my pur- pose againe.
We have heard what the old man is, what the new man is, and how we are renewed by the holy spirit: now therefore, when we say, that penitents doe mortifie the old man, and are renewed by the spirit, spiritually, we say nothing else, but that to all penitents the affections, lustes, of the flesh, I means, even the very understanding, which we have of old Adam, together with the will, are not only suspected, but also convicted of impertie, and that therefore in all their thoughts, words, and deeds, they doe never admit their affections into their counsell, but doe by all means resist them, and continually studie to break the necke of them: and on the other side, in all our counsels, words, and deeds to admit and receive, yea, and with prayers to call unto us, that heauenlie guide the spirit of Christ, by whose conduct and leading we maye perceive, judge, speake, and worke, that is to saye, either omit or doe that, which we have learned in our grande patterne Christ, according to whose likeness we must be reformed, that henceforth we may apply our selves to holiness, righteousness and good works to Godward.

But now all this we shall understand more rightly and plainly by the words of the Apostle, where his faith: This I saie, and testifie in the Lord, ye henceforth walke not as other Gentiles walke in vanitie of their minde, darkened in cogitation, being alienated from the life of God by the ignorance that is in them, by the blindness of their harts, which being past feeling have giuen themselves over into wantonnesse, to worke all uncleannesse with greedinesse. But ye have not so learned Christ, if so be yee haue hearde him, and have been taught in him, as the truth is in Jesus, to lay downe according to the former conuersation, the old man, which is corrupt according to the lusts of error, but to be renewed in the spirit of your minde, and to put on that new man, which after God is shapen in righteousness and holiness of truth: and so forth as followeth in the 4. chapter to the Ephesians. The same Apostle in the thirde to the Colossians faith: Mortifie your members which are upon the earth: fornication, uncleanness, inordinate affection, envy, concupiscence, and covetousnesse which is idolatry, for which things fake the wrath of God commeth vpon the children of disobedience: among whom ye also walked sometyme when yee liued in them. But now put yee off all these things, wrath, fiercenesse, maliciousnesse, blasphemie, filthie communication out of your mouth: lie not one to another, seeing that ye haue put off the old man with his works: and haue put on the new man, which is renewed into the knowledge and image of him that made him. Put on therefore, as the elect of God, holy and beloved, bowels of mercie, kindnesse, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man haue a quarrell against anie; and so forth.

To which, if thou addest that which the Apostle hath of the same matter in the 6th chapter to the Romanes, euerie point will be more express and plain unto the hearer.

Now, these words of the Apostle doe not onely teach vs what the old man is, what the new man is, what it is to mortifie the old man, and how penitents

Of the wortheie fruits, or of the fruits wortheie of repentance.
penitentia are renewed in the newness of the spirit, 2 or of the mind: but do also shew what the fruits be that are worthy of repentance, to wit, those rehearsed virtues, or those offices of life towards God and our neighbour.

We owe to God fear and reverence, humbleness of mind, the knowledge of our sins, faith, hope, the hatred of sin, the love of righteousness, charity towards our neighbour, well doing towards all men, and innocency in all things. These kinds of fruits did the holy man John Baptist require of the Jewish nation, when he said: Bring forth fruits that become repentance.

For in Saint Luke, being demanded of the people, of the Publicans and of the mercenary or garrison soldiers, what thing they should do worthy of repentance, he prescribeth none other than that, which we even now reciteth. For the Lord himself by Esaias in the sixt Chapter of his Prophetic rehearsed by none other fruits than those.

And in the Revelation made to S. John, speaking to the minister of the Church of Ephesus, he saith, Remember from whence thou art fallen, and repent and do the first works. Whereunto agree the words of Saint Paul, speaking to the Ephesians and saying: I have preached to the Jews and Gentiles, exhorting them to repent, and to turne to God, and to do such works, as become them that repent.

And againe in the second Epistle to the Corinthians he saith: Sorowe which is to God-ward, causeth repentance unto salvation not to be repented of: For behold this selfsame thing that yee were made forie to God-warde,

howe much carefulnesse it hath wrought in you? yea, what clearing of your felues, yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea, what punishment? Now, this carefulnesse is an intential diligence to correct that which is amiss.

Verily, out of carelesse losenes both arise inured custome to commit sinne, and negligent security. Penitents do not stande in defence of their sinnes, but make their sufficent Apologie to GOD, to have them remitted. Hypocrisie excuse themselves, and seke out shitses and starting holes, not confessing freely their sins and offences, noz praier to God to have them forgiven. He which repenteth truly and in very deed, is angrie with himselfe because of his wicked manners and life alreadie loowely spent. The punishment which he both exercer upon himselfe, procumenth and turneth awaye the reuenging and iminent wrath of God.

For euener with fear he doth take heede howe he sinneth any more. For the contempt of God is the original of mischiefes, and bond of an impetent life.

Furthermore, he which doth truly repent, is ransalled with the passing vehement desire of love of God and heauenly things: he burneth with zeale, whereby it commeth to passe, that he neither loadeth off from date to day, noz yet doth coldly noz slackly go about that, which he hath learned by the word of God; to be required at his hande to be done and performed. Briefly whatsoever he doth, he doth it with all his minde, even from the very bottome and root of his heart. For to faith the great Prophet of God, his holy man Moses: If thou wilt turn to the
the Lord thy God, and hearken unto
his voice, with all thy heart, and with
all thy soul: the Lord thy God also
shall turne thy captuitive, and shew
pittie vpon thee in the bowels of
mercy. Thus much touching the
fruits of Repentance.

We vpon all the premises we
inferre this consequent, that repen-
tance ( whose onely scope, where to it
tendeth, is the renovation by the spirit
of Christ, of the image of God, which
was by Adams fall of olde defiled ) is
not a worke of a day or twaine, or of a
prescribed number of yeares, but a con-
tinuall observance of our whole life,
and so consequently a daily putting off
and renning of the olde man for ever.
For they that are regenerate by the
holie sprit of God, are never so
purged that they slee no motions of
the flesh, of sin, of carnall affections.
There is alwaies obiect to the eies of
the faithfull this sentence of S. Paul,
that can not by any meanes be plucht
out of their minds. I know that in me,
that is, in my flesh, there dwelleth no
good thing. For to will is present
with mee, but I finde no meanes to
perform that which is good. For the
good, that I would, I do not, but the
euill, that I would not that do I. For
wee beare about the reliques of the
flesh thorouge all our life. Where-
upon it commeth, that in the Saintes
there is a perpetuall and verie sharpe
battale. For they do partly obey the
spirite, and are partly weakened of the
flesh. By the spirite they are lifted up
to the contemplation and desire of heav-
ely things, But by the flesh they are
throwne downe to earthly things, and
troubled with the allurements of this
naughtie world. For eu.en the apostile
saying that combat in himselfe saide,
The flesh lusteth contrary to the spiri-
rite, and the spirite contrarie to the
flesh. For they are so at enmity be-
twixt themselves, that what ye wold
ye cannot doe. And in another place
he faith: Euen I, the same, do in the
minde ferue the lawe of God, but in
the flesh the lawe of sinne. And to
help the matter so,ward withal,there
lackes no deceite, no craft, and a thou-
sand temptations of the subtle crafts-
matter our enimie the diuell. There-
fore the labouer and perill of the true
penitent, that is, of a Christian man, is
far greater, than that our prayers are
comparable vnto it.

But now who doth not haue per-
ceived how great watching, abstinence,
constancie, solitude, and patience, are
necessarie for those that do repent? What
great nede they haue of earnest and
continuall prayers? Let vs in this
harpe conflict late before our eies the
instruction of that valiant champion
the Apostle Paul. For that, which he
faith, may be to vs in stead of a large
and ample commentarie. For he will
in seue wordes passaglie instruct vs
how to behave our felues in this trou-
blesome combat, how to vanquish and
house to triumph when the victorie is
gotten. In his Epistle to the Ephes-
ians, thus he faith: Brethren be strong
in the Lord, and in the power of his
might. Put on all the armor of God,
that ye may stand against the assaults
of the diuell. For wee wrestle not ag-
ainst flesh and blood onely, but ag-
ainst rules, against powers, against
worldly gouernours, of the darkenes
of this worlde, against spirituall
sibtilties in heauenly things. Where-
fore take vnto you the whole armor
of God, that ye may be able to resit
in the euill daie, and having finisht
all things to stand fast. Stande there-
fore hauing your loines girted about
with
Of Repentance, &c.

with the truth, and having on the breastplate of righteousness: and your feete shod in the preparation of the Gospel of peace. Aboue all taking the shield of faith, where with you may quench all the fierce darts of the wicked: and take the helmet of salvation, and the sword of the spirit, which is the word of God. Praise alwaies in al praire and supplication in the spirit, and watching for the same with all instance. And to as followeth in the sute to the Ephesians.

Wherefore are also to be rehearsed the outward exercises of repentance, or rites of penance, where with the Saints do exercise themselves, partly to tame and keep under the motions of the flesh, partly to testify their repentance unto the congregation. These exercises are, carelesness of the flesh, tears, sighes, backcloth, fastings, weeping, lamenting, neglecting and hatred of saintie diet, trimming of the body, and also of allowable pleasures; which although they be done, and yet do not proceede from the verie hart and from true faith, are notwithstanding nothing unpleaable to him that believeth them. But it is best here to learn, and as it were in a painted table to behold them pictured in the word of God. The Prophet Joel faith, Turne ye to me, faith the Lorde, with all your harts, with fallintg, with weeping, and with mourning: and rent your harts and not your garments, and turne to the Lord your God, for he is gracious & mercifull, flow to anger, and of great goodness, & he wil repent him of the euill. Who knoweth whether the Lord wil returne and take compassion, and will leave behind him a blessing? Blowe vp a trumpet in Sion, proclaim a fast, call an assembly, sanctifie the congregation, gather the people, gather the elders, assemble the children and fucking babes. Let the bridegrome come forth out of his chamber, and the bride out of her closet. Let the priests the Lords ministers weep between the porch and the altar, and let them say: Spare thy people, O Lorde, and give not over thine heritage vnto reproch, that the heathen should rule over them. Wherefore should they among the heathen faie, where is their God? To these divine and eudent precepts, let vs answere that notable example of the truly repentant Ninuiites, out of the holy scriptures: of whom the holy prophet Jonas hath left this in writing: The men of Ninui beleeued God, and proclaimed a fast, and put on backcloth from the greatest of them vnto the least of them. And worde came to the king of Ninui, which arose from his throne, & put off his robe, & covered himself in backcloth & sat downe in the ashes. Moreover by the kings commandement proclamation was made throughout the whole citie,fasteng: Let neither man nor beast taste anything, neither feed nor yet drink water: but let both man and beast put on backcloth, and cry mightilie vnto God: yea, let evrie man turne from his euill way, & from the wickednes that is in his handes. Who can tel whether god wil turne, & be moued with repentance and turne from his fierce wrath that we perish not? And now it is good to hear how effectuall true repentance is, in the sight of the Lord. Therefore it followeth in the same chap. And god saw their workes, that they turned from their euill wajs & he repented of the euill which he saide he would doe to them, & did it not. And here also beydely beloned ye must note, ye repentance is private and publike repentance.
The fourth Decade, the second Sermon.

is of two sortes, to wit, private or secret, 

Every one doth secretly to himself repent privately, so often as, when he hath sinned against God, he doth descend into himself, and with the candle of God's word doth search all the corners of his heart, as doth to God all his offences being grown that he hath offended him, and yet doth turne unto him, believing verily that he will be reconciled unto him in Christ. But his false, and for his sake doth utterly hate sin, as entirely love righteousness and innocenc, in following the so serene as he can. The publike or solemn repentance is blsd in great calamities, in dearth, in pestilence & war: and of that repentance it is, that the prophet Joel speaketh, whole words ye have heard a little agoe. And yet private repentance is in many points all one with the publike. For Peter wept bitterly: and private penitents do fast privately, and abstaine severallie even from all alloued pleasures, much more then, from the allurements and baits of the world. But they that do truly repent either publike or privately, both do, & must specially hate coloured hypocrisy & vain ostentation. For over both kinds of repentance are free and voluntary, not extorted, or coaxed, but proceeding of a willing mind. The pastor of the church and teacher of the truth, I confess, both severely call upon all sinners without delate to repent themselves truly for their sins committed, but yet he both by express law lay upon no mans necke any precise order, prescribing the time, manner, place, or number, but leaveth it free to every ones choice, so that they doe the thing that is decent, according to the prescript rule in the word of God. But publike repentance is for the most part wont to be proclaimed, and openly receiv'd of the whole congregation so often as pietie requireth it, and necessity compelleth it, and both out of the word of God, therewithal declare what and how all things must be done, decently ordered. Again it is manifested that there are two sorts of repentance more. For there is true repentance & false repentance. The true repentance is that which both exercise, that is regenerate by the spirit of God, and is without all colour & craft, containing in it all those things that I have hitherto told you of. The scriptures contained in the old & new testament, do minister to be many examples of true repentance, which I haue at large laid forth unto you, in that that I haue already spoken. Those examples are excellent which we finde of our parents, Adam & Euah, of the people of Israels often repenting in the 33. of Exod. in the book of Judges, and the books of kings. Yet more excellent then these is that of David in the 12. chap. of the 2. of Samu. 1. Par. 21. And that of Hananites & Jofias 2. Ke. 33. & 34. In the Gospell also we haue to see the examples of Matthew, Zacheus, the sinful woman, Peter, besides other more that here for Doctors sake I doe writerly passe over. But false or counterfaite repentance proceedeth of a spurious hart: and though at a blush it came to have the circumstances of true repentance, yet for because it wanteth a turning to God, and a sound confidence in him, it is unsincere and utterly false. For of all other it is most certain, that the repentance of Judas Iscariote was false and counterfaite, and yet he confessed his sinne, his bare recorde to the truth, and did with much anger and sorrow restore to the Priestes the price, which hee take for the innocent blade; but because he did not wholly turne
true penitents are in an unhappy case.

Of Repentance. &c.

Turne to Christ, & put his whole confidence in his mercy and goodness; all his repentance was without all fruit.

And without all profit do hypocrites, and those that are without the faith of the Gospel, torment themselves, and make a show of outward repentance.

But they are most happy and in an heavenly case, that doe with all their hearts truly repent with faith obtained, for they receive infinite goodness of their most bountifull and liberal God: who is at one againe with penitents, and doth moreover give them, that before he did for their sins most heartily, and yet most justly, hate and abhorre. The punishments also, which he determineth to lay upon them, he turneth into benefits. For he doth fill, and as it were, doth penitents with all manner of good things both temporall and eternall. Now ye understande (sacredly beloved) by my former sermons, that God bestoweth so great benefits upon vs, not for our works of repentance, but for Christ's sake in whom alone the Saints do true, not putting anie confidence in their works of repentance, how holy and commendable soever they be. For in somuch as the father loueth Christ, and that we by faith are graced in him; God doth therefore loue vs, and our works do please him, which works of ours, when he doth recom pense, he crowneth not our works, as our owne works, but crowneth in vs the grace which he himself hath given vs.

Again, it must needs be, that unrepentants are most unhappy. They are with what sins and transgressions they have offended God, and pronounced his just vengeance against them, but themselves they think not how to prevent the wrath of God being readily imminent to take ben-

gance of them, nor how to obtain his favour againe. What else therefore doe both remaine behinde for them, but a most certaine and inexact destruction both of body and soule, of all their gods, and whatsoever things els they doe most esteemed in this transitory life: it is good here to call to minde that notable sentence of the Lord Jesus in the Gospel, saying: Woe be to thee Chorazin, woe be to thee Bethsaida: for if the woonders had beene done in the citie of Tyre and Sidon, that have beene done in you, they would have repented long ere this in sackcloth and ashes. But I say unto you, it shall be easier for Tyre, Sidon, and Sodom in the day of judgement than for you. The parable of the unfruitfull figge-tree is known to all men, whereof mention is made in the Gospel, which wethereth by the judgement of God, to be an example to teach and terrifie all impenitent sinners. What shall fall, may we thinke, upon the men of these daies, that doe so boldly dispute repentance, now so many yeeres to plainly preached unto them, and beaten into their heads: Some there are, a God's name, that will outwardly for a shewes sake one ly seeme to be destrous of the Evangelical truth; other are bitter enemies, confounders, and perfecuters of the Gospel; and an infinitable then shall finde of Lucianists, Epicures, Philis- teans, and Atheists: now since all these doe equally in a manner sweetyly derive, or rather scoffingly mocke at this hartie repentance, we cannot doe otherwice but still expect the like when the terrible judgement of God is might ye armes should fall upon such unrepentant sinners. Let them, that will well to themselves, speedily turne to the Lord, and consider with themselves conti-
continually and earnestly, how great the damage is to keep the transitory
ioes of this present life, and to lose the eternall ioes of the kingdom of
heaven. Let every one make haste to do that, which he perceiveth to be don
the better by so much, by howe much
the sooner it is taken in hand.

And yet I would not that any man
should despare in his sins, if so be that
he doth not stubbornly, despite the re-
medie of repentance, nor because of
the facilitie and gentleness of his hea-
venly father, both not maliciously by
the way of contempt deser repentance
euen till the very ende. And if any man
be hindered by the field, the world and
the diuell, so that it be late or ere he
apply his mind to repentance, neither
would I have him to fall to despera-
ton. But nowe because I have some-
what more of long dayne out this dis-
course of repentance, then I had
thought to have done, that I may her
at last make an ende of my sermon, I
will in stead of a conclusion recite unto
you these golden words of the holy
martyr S. Cyprian bishop of Carthage
where he writeth against Demetrian
to this effect following. Believe and
live, and yee, that now for a time do
persecute vs, rejoice with vs for euer.
Whye are once out of this life, then
is there no place for repentance, nor
any effect of satisfaction. In this
worlde the life is either won or loit.
In this worlde eternall saluation is
provided for, by the unsyned wor-
shipping of God & the fruets of true
faith. Lernot any man either by his
sins, or yeers beheld backe from co-
ming to lay hold vpun saluation. So
long yet as a man is in this world no
late repentance doth come out of
seauen. The entry is open vnto Gods
indulgence: & to them that seeke &
vnderstand the truth the path to par-
don is passing plaine. Thou euen at
the very end & lafte gaspe of this tem-
poral life aske pardon for thy sins at
the handes of him, which is the true
& onely God, cal to him for the con-
feccion & faith of his knowledge: to
him that confesseth, pardon is gran-
ted, and to him that beleueth, sal-
uation is giuen, & he euen presently
upon his departure doth passe to im-
mortalitie. This grace doth Christ
communicate: this gift he doth at-
tribute vnto his own mercy, by mak-
ing death subject vnto the triumph
of the crosse, by redeeming him that
beleueth, with the price of his
bloode, by reconciling man to God
the father, by quickning the mortal
by the heauenly regeneration. Let vs
if it be possible follow him. Let vs
al professe his signe & sacrament. He
openeth vs the way of life. Hee
bringeth vs to paradise againe. Hee
leadeth vs to the kingdom of heauen.
With him we shal alwayes live, & be-
ing by him made the sons of God,
we shal with him alwayes rejoice, be-
ing restored by the shedding of his
blood. We shal be Christians glorifi-
ed together with Christ, blest in
God, reioicing with perpetual plea-
sure alwayes in the sight of God, and
cuermore giuing thankes to God.
For he cannot chuse but be merrie
alwaies and thankfull, who being
once in danger & feare of death, is
now made secure in immortalitie.

The ende of the second Sermon.
TO THE MOST RENEWED PRINCE EDWARD
THE SIXT, KING OF ENGLAND AND
Fraunce, Lord of Ireland, Prince of Wales, and
Cornewall, defender of the Christian faith, Grace
and peace from God the Father, through our
Lord Jesus Christ.

HE promise, that not long age I made to your
most Royall Maiestie, I do now performe, offering here the
other eight Sermons of the fourth Decade, which I dedi-
cate unto your Royall Maiestie, that of me you may have
two Decades of Sermons full and wholly finished. In March
I sent twelve Sermons unto you: which were favourably
accepted of your Royall Maiestie as I understande by the
letters of that godlie, and worthy learned man maister
I. Hooper, the most vigilant bishop of Gloucester my brother
and reverende fellow father in Jesus Christ. Who also, by the commendation of your
Royall Maiestie, good will to me-warde hath hertened me on, so that now, with farre
more confidence and libertie than before, I sende unto your Maiestie this other part
of my worke, entreating of most weightie and holie matters. In this my dedication I
respet nothing else, but that, which I declared in my former Epistle, to wit, that I, ac-
cording to the gift that the Lord hath induced me withall, may helpe forwarde and ad-
Vance the state of Christian religion, nowe againe happily springing vp in the famous
realme of England, by your Royall Maiesties good beginnings, and coumtes of your
worthie Nobles. All they of every nation, that is in Christendome, which do truely be-
leerne in Christ Jesus, do heartily rejoice on your maiesties behalfe, and the behalfe of
your most flourishing kingdome for the renovation of true religion, and do earnestly
pray to Christ the Lord, that he will happily bring to a good end the thing, that you in
the feare of him haue happily begun.

Your Royall Maiestie verely hath adventured upon a worke both very great and
full of troubles: but he will never faile your godly endeavors that faile, Beholde I am
with you for euer unto the end of the world. And now also even as it hath beene
always from the first beginning of the Church, there are many lets and great imped-
iments, that are obiect against most holie and wholesome intents, doing what they can to
hinder and trouble the reformation of religion: and among other stops this is one of the
greatest, that so small number, even of the wisest, for to say, that there ought no such
haste to be made upon private authoritie, but that the determination of the generall
counsell in controversies of religion must needs be staid for, & altogether looked after,
without the judgement whereof say they, it is not lawfull for a kingdome, much lesse for
any other common weale to alter any one point in religion once recyued, and this to v-
Fed. But the Prophets & Apostles do not send us to the counsels of Priests or elders, but
to the word of God: yea in Jeremiah we reade, How say yee, we are wise, we haue the
law
law of the Lord among vs? Truely the lieng pen of the Scribes haue wrote a lie. The wife haue bene abahmed, they were afraid and were taken. For loe they haue caft out the word of the Lord. What wisedome then can there be among them? Againe in the Gospell we read, No man, that laieth his hand to the plough and looketh backe is fit for the kingdome of God. Therefore the authoritie of the Prophets and Evangelists giueth counsell, fully to absole & perfectly to end the reformation of religion once begin with the feare of God, out of, or by the word of God, and not to looke for or stay upon counsels, which are directed, not by the word of God, but by the affections and motions of men.

For the late examples of some ages within the space of these 400 last yeeres or there about do sufficiently teach vs, what we may looke for by the determinations of general counsels. The causes of counsels of old were the corruption either of doctrine or else of the teachers, or else the ruine of Ecclesiasitical discipline. And good & zealous men have strongly cried now by the space of 500 yeeres and more, that there are crept into the church superstitions, errors, & abuses, that the salt of the earth is unsauey, that is, that the ministers of the churches are by sloth, ignorance, and wickednes become unseanaile, & that all discipline in the church is fallen to ruine. Bernard Clareuallsis, being one among many is a notable witness of the thing & condition. And for that cause there haue bene many counsels of Priests celebrated, at the calling togethre of the bishop of Rome, togethre with the mutuall side of many kings and princes. But what became of them, what was done in them, & what final amendment or correction of doctrine, teachers, & discipline there was by them obtained, the thing is self (the more it is to be lamented) doth plainly declare. For the more that counsels were assembled, the more did superstition & error prevaile in doctrine, abuse in ceremoniall rites, pride, riot, contentiousnes & all kindes of corruption in the teachers or priests, & a foule blurring out of all honest discipline. For such men were made presidents of the counsels, as bad need first of all, themselves either to be brought into a better order, or else to be utterly excommunicate out of the congregation of the saints, & they being presidents did in the counsels handle causes neither lawfull, nor lawfully. For the word of God had among them neither due authoritie nor dignitie, neither did they admit to the examination & discribuint of causes those men, whom it was decent to have chiefly admitted, but them whom they themselves did thinke good to like off, and in them they sought not the glory of God, and the safeguard of the Church, but sought themselves, that is, the glory and pleasures of this transitory world. Therefore in the holding of so many general counsels we see no amendment or reformation in the church obtained, but rather errors, abuses, & the kingdome and tyrannie of the priests confirmed and augmented. And even at this day, although we would wincke and not see it, yet we cannot choose but even with our hands feele, what we may looke & hope for in a general counsell. There shal at this day no counsell haue any authoritie, unlese it be lawfully (as they expound lawfully) called together. None seemeth to be lawfully called together, but that which the bishop of Rome doth call together, & that which is holden according to the ancient custom and lawes received, namely, that wherein they alone do sit, and scarce, as they call it deciding voices, to whom power is permitted to determine & giue sentence in the counsell, & to them who shall thinke it an heinous crime, & directly contrary to the oth that is giuen them, to do once so much as thinke, much more to speake any thing against the bishop and see of Rome, against the decrees of the fathers, and constitutions of the counsels.
Of the reforming of Churches.

What therefore may you looke for in such a councell? That forsooth, which I tolde you, that now by the space of 100 yeeres and more the afflicted Church of God, to the detri-
ment of godlineffe hath beene and felt, namely, that the sincere doctrine of Chrift being
trud under foote, and holy discipline utterly oppressed, we see that every day more and
more with the great and intollerable tyrannie of the Sea and Church of Rome, there do
increase and are confirmed unsound and faultie doctrine, most filthy abuses, and too too
great licentiousnes and wicked living of the Priests. They forsooth doe cry that it is
an heresie to accuse the Pope of error, in the chesst of whose breaste heavenly doctrine
is laid up and contained. They cry that all the decrees of the Apostolical Se a must be
received even so, as if they were confirmed by the very voice of Peter himselfe. They
cry that it is a wicked thing to moone any controversie or to call into doubt the doctrine
and ceremonies receiued and used in the Church of Rome, especially touching their fa-
craments, whereas they to their advantage do make filthy merchandize. They cry that
the Church of Rome hath power to judge all men, but that no man hath any authori-
tie to judge of his judgiment. There are in the Decretals most evident canons that doe
set out and urge these things, as I haue told them. Now what manner reformation shall
wee thinke that they are like to admit, which stande so stiffely to the defence of these
things? Truly they would rather that Chrift with his Goffent, and the true Church his
stone should wholly perish, than they would depart one inch from their decrees, rites, au-
torities, dignities, wealth, and pleasures. They verily come into the councell not to be
judged of others, that they may amend those things which even their owne consciences
and all the world doe say would be amended, but they come to judge and yoke all other
men, to keepe still their power and authoritie, and to overthrowe and take away whatsoever
wiststandeth their lust and tyrannie. For afore there were sent our horrible thun-
ders against the accusers or aduersaries of the Sea Apostolike, that is, of the Papisti-
cal corruption: after followed the hot bolts of that thunder, even sentences definitive
of excommunication: the secular power hath now by the space of 30 yeeres and more
beene called on, and persecution hath bee ne euerie where raised vp against guiltleffe
Christians, not for committing heresious crimes and defending naughtinesse, but for in-
sewing against mischiefs and mischievous men, and for requiring the reformation of
the Church: and yet even at this day most cruel edicts are out, and crueltie is enacted
every day more and more against them, that confesse the name of Chrift: yea, such is
their impudence and brazen-faced boldnes, they dissemble not that the councell, if any
must be celebrated, shall be called for the rooting out of heresiies, yea, the doe openly pro-
fesse, that the councell once held at Trent, was to this end assembled. Now since these
things more cleerely than the same are perceived to be most true, shou shalt most holy
king doe wisely and religiously, if without looking for the determination of a general
council, thou shalt proceede to reforme the Churches in thy kingdom according to the
rule of the booke of both testaments, which wee doe rightly beleue, being written by
the inspiration of the holy Ghost, to be the very word of God.

But now that it is lawfull for everie Christian Church, much more for every nota-
tble Christian kingdom, without the admise of the Church of Rome and the members
thereof, in matters of religion deprauid by them, wholly to make a reformation according
to the rule of God's most holy word, it is thereby manifest, because Christians are the co-
gregation, the Church, or subjects of their king Chrift, to whom they owe by all meanes
most absolute & perfect obedience. Now the Lord gave his Church a charge of refor-
mation:
Of the reforming of Churches.

mation: he commendeth unto it the sound doctrine of the Gospel together with the lawfull use of his holy Sacraments: he also condemned all false doctrine, that I meaneth, that is contrarie to the Gospel: he dammed the abuse and prophanation of the Sacraments: and delinuered to vs the true worship of God, and proscribed the false: therefore Christians obeying the laves and commandements of their Prince doe utterly remoe or take away all superstition, and doe restore, esstablish, and preferne the true religion, according to the manner, that Christ their Prince appointed them. He verily is a fooler or a mad man, which faith that the Church of Christ hath none authoritie to correct such errors, vices, and abuses as doe daily creepe into it. And yet the Romish tyranie hath so bewitched the eies of many men, that they thinke that they cannot lawfully doe any thing, but what is pleafeth Rome to give them leave to doe. The Eccleiaftical histories make mention of provincial Synods, held in sundrie provinces, wherein there were handled matters of faith, and the reformation of the Churches, and yet no mention once made of the Bishop of Rome. What may be thought of that moreover, that in certaine Synods not hereticall, but orthodoxall and catholike, thou maist finde some that were excommunicated for appealing from their owne Churches vsnte the Church of Rome? Saint Cyprian writing to Cornelius the Bishop of Rome doth say: Since that it is ordained by vs all, and that it is just and right, that euerie mans caufe should be heard there, where the crime is committed, and that to euerie severall paftor is appointed a portion of the flocke, which euerie one must goure and make account of his doings before the Lord, it is expedient verily that thofe, ouer whom we haue the charge, shoulde not gad to and fro, by that meane with their subtile and deceitfull petulanie to make the concord of bishops to be at iarre, but to plead their causes there, where they may haue their accusers present, and witnesse of their crime committed. But letting passe the testimonies of men we doe now come to the testimonies in the booke of God. The most holy king Jofias (most godlie Prince) may alone in this cafe teach you what to doe, and how to doe with the warrant and au thoritie of God himselfe. He by the diligent reading of the holy booke of God, and by the contemplation of things present, and the maner of worshipping God, that then was used, did understand that his ancestors did greatly and very farre erre from the plaine and simple truth, for which cause he calleth together the princes and other estates of his kingdom, together with all the priests to holde and celebrate a councell with them. In that councell he standeth not long disputing whether the examples of the elders ought rather to be followed, or Gods commandement simply received: whether he ought rather to beleue the Church, or the Scripture: and whether all the judgement of religion ought to be referred to the high Priest. For laying abroad the booke of the Lawe, he submitted both himselfe, and all his vsnte the sacred Scripture. Out of the booke of the lawe both he himselfe doth learne, and biddeth all his to learne, what thing it is that pleaseth God, namely, that which was commanded and learned in the reading of the Lawe of God. And presently he gave charge that all men should doe and execute that, not having any regard to the ancient custome, or to the Church, that was at that time: he made all subject to the word of God: Which deede of his is so commended, that next after David, he is preferrd before all the kings of Juda and Israel.

Now your royal Maieftie cannot follow any better or safer counsell than this, considering that it proceedeth from God, and that it is most fit for the cause which is even now.
Of the reforming of Churches.

now in hand. The disputition is of the Reformation of Religion, and the true faith of Christ. Thou knowest that that doth spring from heaven, namely, that it is taught by the word of God, and powered into our hearts by the holy Ghost. For Paul saith: Faith cometh by hearing, and hearing by the word of Christ. Therefore as true faith is not grounded upon the word of man, so is it not taught or planted by the same. For in another place the same Apostle saith: My preaching was not in the enticing words of man's wisdom, but in the dewing of the spirit and of power, that your faith might not be in the wisdom of man, but in the power of God. Not without good cause therefore doe we refuse the traditions of men, and turne only to the doctrine of the word of the Lord, without which it is assuredly certaine, that there is no doctrine nor any foundation of true faith.

Neither are they worthie to be heard, who thinke that the Canonickal Scriptures are not plaine enough, full enough, or sufficient enough, to minister a perfect platforme of reformation. They blaspheme the spirit of God, imputing unto it obscureness and imperfection, which faults no profane writer can well abide to beare of. Saint Paul in defence of the truth faith: All Scripture given by inspiration of God is profitable to doctrine, to reprove, to correction, to instruction, which is in righteousness, that the man of God may be perfect, instructed unto all good works. What now I pray you is omitted in these words, that may seeme to appertain to a most absolute reformation? What I beseech have those impudent fellowes to say against this? Proceed therefore, proceed (most holy king) to imitate the most godly princes, and the infallible rule of the holy Scripture, proceed, I say, without staying for man's authoritie, by the most true and absolute instrument of truth, the booke of God's most holy word, to reforme the Church of Christ in thy most happy England. The Lord Jesus, the head and mightie prince of this Church, preferue and lead thee his most faithful worshipper in the way of his truth, untill the end, to the glorie of his name, and the good estate and welfare of the whole Christian Church. At Tigure, in the moneth of August, the yeere of our Lorde,

1550.

Your Roiall Maiesties most dutifully bounden,

Henrie Bullinger minister of the Church at Tigure in Swicerland.
THE OTHER EIGHT SERMONS
OF THE FOURTH DECADE
written by Henrie Bullinger.

Of God, of the true knowledge of God, and of the diuers waies how to know him: That God is one in substance, and three in persons.

The third Sermon.

I have hitherto in 32. sermons discoursed upon the Worde of God, & the lawfull exposition of the same, upon Christian faith, the lune of God and our neighbour. I have also spoken of the law of nature, of man's law and God's law, and of the parts of God's law, namely, the morall, the ceremoniall, and the judiciaall lawes. Of the use of the law, and of the fulfilling & abrogation of the same, of the likeness and difference between the two testaments and people, the old and the new. Of Christian libertie, of offences, of the effect & merits of good works. Of sinne and the sundry foists thereof: and also of the grace of God, or the Gospel of Jesu Christ, in whom our heavenly father hath given us all things belonging to life, and eternall salvation: finally, I have treated of repentance, and of the things that do especially seeme to belong therunto. And for because our purpose is to dispute discretly upon the principall points of Christian religion, and that in the premises we have heard often mention made of God, of the knowledge & worship of God, of Jesus Christ, of the holy Ghost, of good and evil spirits, of the Church, of prayer, of the Sacraments, and such like holy things, since we are now come to an ende of those former points, necessitie it selfe both here require, that we should speake somwhat now of all and every one of these latter principles according to the holy scripture, so far forthe as the Lord shall give me grace and ability to do the same.

Concerning God there were of many erroneous opinions, not among the ruber sort of people onely, but also in the whole packe of Philosophers, and conventicles of false Christians. As touching the Philosophers that ancient and learned writer Tertullian was wont to say, that Philosophers are the patriachs of heretiks. And touching false Christians the Apostle John said: They went out from John.12. vs, but they were not of vs: for, if they had bene of vs, they would have remained with vs.

Neither doe I see what gaine you would get by it, if I should procede to reckon up unto you all their opinions. It is good perhaps to know wherein they erred, least we also do strike upon the same rock, that they did. Therefore, if any, that have a desire unto it, doe wish to see the opinions of the heathen first, and of heretikes concerning God, let them search Plutarch in his Placita Philosoph. Lib.1. Cap.7. Or in other places, concerning God.
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Before that singular and notable communication, wherein our God in the mount Sinai talked with the whole people of Israel, it is said to Moses: Set bounds vnto the people round about the mountaine, and saie vnto them, Take heed to your selues that ye go not vp into the mount, or touch the border of it. Whosoever toucheth the mount, let him die the death, &c. Loe here, it was present death, to passe the limits or bounds prescribed. Therefore our studies are and ought to be definite, not infinite. Truly we read in many places of the holy Scriptures that the most entire and excellent friends of God as a mazed trembling, so often as God in any outward new did of his owne accord offer himselfe unto their eyes.

I need not to buffet my selfe too much in reckoning up examples. Ye know how Abraham behaued himselfe in the talk which he had with God, Gen. 18. Ye know what the parents of Gedon said in the boke of the Judges, And what Elias spake, 3. Reg. 19. Peter, after that he by the marvelous taking of the great draught of fishes did understand that Christ was more than a man, cried out, saigne: Go out from me, O Lord, for I am a sinful man. Therefore the Saints in in any other matters belonging to God, than in this especially are humble, modest and religious, understanding that his eternal and incomprehensible power and unspakeable majestie are altogether uncircumscriptible, and cannot be comprehended in any name whatsoever.

Were eloquently, truly, and godly both Tertullian in his boke De Trinitate late: The proper name of God cannot be uttered, because it cannot be conceived. For that is called by a name, that is conceived by the conception of it owne nature: so a name is the significant notifying of that thing which may be conceived by the name. But when the thing which is handled is of such sort that it cannot be rightly conceived by our very senses and understanding, how it that be rightly named by an apt terme and fit nomination: which while it is beyond understanding, must needs also be about the significantie of the terme whereby it is named: so that, when God upon certain causes or occasions both annex or declare to his name in words, we may think and know that the very propertie of the name is not expressed to much in words, as a certain significance is set down, to which while men in prayers do run, they may seem to be able by it to call upon, and obtain the mercie of God.

And againe he saith: Concerning God, and these things that are of him, and in him, neither is the minde of man able to conceive what they be, how great they be, and of what fashion they be: neither doth the eloquence of manes mouth utter in speech words in any point answerable unto this majestic. For to the thinking upon, and uttering out of his majestic, all eloquence is mute and dumb, and the whole minde is too too little.

For it is greater than the minde: neither can it be conceived how great it is: because if it can be conceived, then must it needs be lesse than mans minde, wherein it may be comprehended. It is also greater than all speech, and cannot be spoken. Because if it may be spoken, then is it less than mans speech, by which, if it be spoken, it may be compassed and made to be understood.

But whatsoever may be thought of him that shall be lesse than he: and what
foever in speach is the word of him, being compared with him shall be much lesser than he. For in silence to our senses we may partly perceive him: but as he is, in words to express him, it is altogether impossible. For if you call him light, then do you rather name a creature of his, than him, but him you express not. Or if you call him vertue, then do you rather name his power than him, but him you declare not. Or if you call him Maiestie, then do you rather name his honour than him, but him you describe not.

And why should I, in running through euerie severall title, prolong the time? I will at once declare it all. Say all of him whatsoever thou canst, and yet thou shalt still rather name some thing of his, than himself. For what canst thou fity speake or thiike of him, that is greater than all thy words and senses? Unless it be, that after one manner, and that so as we can, as our capacitie will serue, and as our understanding will let us, we shall in mind conceive what God is, if we shall thinke that he is that, which cannot be understood; nor can possibly com into our thought, what kind of thing, and how great it is.

For as at the being of the brightnesse of the sunne the light of our eyes doth so dazzle and warre them, that our sight cannot behold the very circle of the same, by reason that it is overcom of the brightnesse of the beams that are obiect against it: even so farre it with the light of our minde in all our thoughts of God: and by how much moze the leteth his felfe to consider of God, by so much moze is the blinded in the light of his cogitation. For (to repeat the same thing againe) what canst thou fity thinke of him, that is above all litteneff, higher than all height, deeper than all depth, lighter than all light, clearer than all clerenes, brighter than all brightnes, stronger than all strength, more vertuous than all vertue, fairer than all fairenes, trueer than all truth, greater than all greatness, mightier than all might, richer than all riches, wiser than all wisom, more liberal than all liberalitie, better than all goodnes, inuer than all inuer, and gentler than all gentlenes. For all kindes of vertues must needs bee lesse than he, that is the father and God of all vertues: so that God may truly bee said to be such a certaine Being, as to which nothing may be compared. For he is above all that may be spoken.

Although none of these things are so, and that no tong either of Angels or of men can fully express what, who, and of what manner God is, seeing that his maiestie is incomprehensible and unspakeable, yet the scripture, which is the word of God, tempering it felfe to our imbecillitie, both ministering the word of God, and disguising it to our under standing, doth under the name of Angels, and men of the same nature, and of the same kind, and of the same rank, and of the same make, and of the same frame, and of the same substance, both may be understood; and so imagining the same word, and under the same name, to have the same meaning, and under the same title, and under the same name, as the word of God, the scripture doth declare of the manifestation of God in the person, and in the name of Christ Jesus, who is the express image of the invisible God, who saith: Thou canst not see my face. For no man shall see me and live.

For when we are once departed out of the forms & maners of knowing God.
of this life, and are unburdened of this mortalitie and mortalitie, then shall we see the Majestie of God. For the Apostle Saint John saide: Wee knowe that when he appeareth, we shall be like vnto him: for we shall see him as he is.

And to these let us annexe the words of the Apostle Paulus, where he faith: Now wee see in a glasse even in a darke speaking, but then wee shall see face to face. Therefore let no man goe beyond the limited bonds, or prevent the time appointed, no, yet procure by wicked boldness and curiositie in this life to behold the face, that is, the very Essence of being of GOD. Let that revelation of God suffice every one, which GOD himselfe vouchsafeth in his word to open vnto vs, namely, so much as he of his goodnesse thinketh necessary and profittable for vs to knowe. And I doe here with warrant saie, that that wisedome is the true wisedome, which will not in this matter go about to knowe, saie, sauer more than the eternall wisedome doth teach to knowe.

The name of God.

The names of God.

The first and chiefest way to know God is deriv'd out of the very names of God attributed vnto him in the holy scripture. Those names are many and of sundry sortes, because his vertue, his wisedome, I meane his goodnesse, justice, and power are altogether infinite. I will reckon by and expounde vnto you according to my skill, the most excellent and usuall among the rest.

Among all the names of GOD that is the most excellent, which they call Tetragrammaton, that is, (if we may to say) the sower lettered name: for it is compouded of the sower spirittuall letters, and is called I EHO VAH. It is deriv'd of the Verbe substantiue Houah, before which they put God and make it IEHOVAH, that is to say, Being, or, I am, as he that is veritas, a Being of himselfe, having his life and Being not of any other, but of himselfe, lacking no bodies aide to make him to Be, but giving to Be unto all manner of things, to wit, eternall God, without beginning and ending, in whom we live, wee move, and have our Being. To this doe those words especially belong, which we finde to have past betwixt God and Moses in the third chapter of Exodus: And Moses saide to God, Beholde, when I come vnto the children of Israel (to whom thou dost nowe sende mee) and shall saie vnto them, The God of your fathers hath sent me vnto you, and they shall aske mee, fiendi, What is his name? What answere shall I make them? And God saide to Moses, I am that I am, or I will bee that I will bee. And he saide, Thus shalt thou saie to the children of Israel, I am, or Being, or I will bee, hath sent mee vnto you. That is, I am God that will bee, and he hath sent mee, who is himselfe Being, or, Essence, and GOD endureth. For their future tense containeth these sundry times, He that is, He that was, and He that will be hath sente mee.

Truly the Evanellist and Apostle John seemeth in his Revelation to have had an eie to these words of the Lord, which also he went about to interpret, saieing in the person of God: I am Alpha and Omega the beginning and the ende, or the first and the last, faith the almighty Lorde, which is, and which was, and which shall be.

Some there are which obserue this
Of God, and the knowledge of God.

foz a note, that in all tongues almost, even of the barbarous sloze, the name of God is written with four letters. Concerning his name in Hebrew it is assuredly so. And in the Greek, Latin, and Germane tongues it is so also. foz God in Greek is called Ἰησοῦς, in Latin Deus, and with vs Germans he is called Gott. They doe moreover that the Persians call him Xρης, and the Egyptians _shadow_ 02 02 02 02 02 and by contration _shadow_. And in the four letters the Cabalists saie that there are wonderfull mysteries contained, of which as others have written very diligently, so I have lether here not to stande bypon them 02 to trouble your patience with them. Like to this also are the names of God, Iah, and Hu. Whereof, the first is ofterne founde in the Pahmes than once. foz David faith: Hallelu-Iah, that is, Praise yee the Lorde. The latter is also mentioned by David, saieing: Hu, that is, he, I say, God, the being and creator of all things, spake the word and it was done. Hu, he commanded and it was. In Ciaie the Lorde faith: I am the Lord, Hu is my name, and my glory will I give vnto none other.

Nowe those words also are derived of being, and doe teache us that God is alwaies like himselfe, an essence which is of it self eternally, and which giueth to be unto all things that are: as he by whom, in whom, and to whom all things are, being himselfe a perpetuall & most absolute _eterna_ 02 perpetuall greatness.

But the Hebrewes doe not reade _eterna_ 02 express the foure lettered name of God, by calling it Jehovah, but in French of it, they use the word Adonai. For they say that Jehovah must not be offered. Nowe all interpreters in their translations where they turne it into Latin do call it Dominus, that is, Lord. foz God is the Lord of all things, both visible and invisible. Neither is there in all the world any other Lord, but this one, and he alone to whom all things in the world are subject, and doe obey. foz he hath a most pure dominion, and absolute monarchie over all his creatures. And therefore foz plainenesse sake sometime the word Sabbath is annexed to the name of God: which some translate the Lord of powers, and some the Lord of hollies. foz God being Almighty, both by his power 02 strength new forth, and in his hollie declare what mightie things he is able to do, and of howe great power and might he is. foz since that he is the God of all creatures, and that he both dispose and use them as a Captaine both his soldiers, to worse mightie and maruellous things, he doth even by small things declare howe great he himselfe is, and howe great his power is.

In the hollie of God are all the Angels, of whom Daniell saide: Thou Daniel, thousands, and hundred thousand did minister vnto him. One of which Angels did in one night kill in the Assyrians campe under the banner of the most puissant King Senacherib, one hundred fourscore and five thousand soldiers. In the hollie of God are all the winde, all the waeres, and all the aire, 02 watterie impessions. In the hollie of God are all evil spirits, all men, kinges and princes, all the warlike furniture of every nation, and finallly all creatures, both visible and invisible: and all these he both according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne pleasure, yea, according to his owne 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whether, to finish and bring to passe his owne will and judgements: In punishing the first world at the deluge he bled water. In desfroicing of Sodom, and the cities thereabout he bred fire: and in rooting out the Canaanites and Jews he bled the means of mostall men, or soldiers. Sometimes there is ascribed to the Lord the word Eloah, and the Lorde is called Eloah, that is to saie, high. For in the 113.Psalme we reade, The Lord is higher then all nations, & his glory is above the heauens. Who is like the Lorde our God, which seteth himselfe so high in his habitation? And in the 97.Psalme he saith, Thou Lorde art higher then all that are in the earth, thou art exalted far above all Gods.

Againse, God is called El, because of his strength. For what he will, that can he doe, and therefore is he called a strong God, or a Giant. For: Ieremie saith, The Lorde with me is a strong Giant. & Ieremie saith, The Lorde shall come forth like a Giant, hee shall take stomacke vnto him like a man of war, he shall rase and overcom his enimies. And like to this is the word Eloah, whose plural number is Elohim. That name betokeneth the presence of God, which never faileth his workmanship and worshippers.

Ieremie bringeth in God speaking and saith, Am I God, that feeth but the thing that is nigh at hand onely, & not the thing that is far off? May any man hide himselfe, so that I shall not see him, saith the Lord? Doe not I fill heauen and earth?

For before him also David saide, Whether shall I goe from the breath of thy mouth? And whether shall I flee from thy countenance? If I ascend into heauen thou art there: & if I descend into hell thou art there also. If I take the wings of the morning, & dwell in the uttermost parts of the sea, even there thy hande shall rule me, and thy right hand shall hold me fast.

Therefore the Apostle Paul faith: God is not farre from every one of vs. For by him wee liue, we moue and haue our being. And so that cause peradventure GOD was of the Greeks called thea, to wit αυτος hein, because of his readines and present succour, because he never faileth mostall men, but alwayes and in all places both aids & relieues them. Likewise Plato in Cratyllo, and his interpoluter Proclus do thinke that αυτος (God) is derived, αυτος το θεον, that is, of running; but that course of running is not referred to the presence or helpe of God, but to another thing.

For when men saw the Sunne, the Pone, the Stars and Heauen it selfe by running still to bee turned about, they thought that they were Gods. Some there are that will derive it and not else, that is to saie, of fear or dread. For fear of religion beleueth and persuadeth men that there is a God.

The Latines peradventure framed Deus, their Deus (God) of the Greeks thea. But some doe thinke rather that Deus is derived Adando, of giving, because he giveth all things unto all men. For do among the Hebrewes he is called θεος (as I will anon declare) or Schadday because he is sufficient to himselfe, he lacketh nothing but giueth to all men all good things and necessarie. Some other will haue God in Latin to be called Deus, quod ipsi nihil deest, that is, because there is nothing wanting in him.

But
But nowe the Scripture doth attribute the plurall number Elohim, not to God alone, but also to Angels, to Judges, and to men in authority: because God is always present with them, while they labour in that office which he hath appointed them unto, so both by the ministic of them work the things which he himselle will, and which are expedient for the welfare of most all men.

And although the woode Elohim be of the plurall number, yet is it set before verbs in the singular number, as in the first of Genesis we finde, in the beginning, Bara Elohim, Create Di§. God created (for Bara, created, is the singular number,) Heauen and Earth.

In that phrase of speach is shewed unto vs the mysterie of the reuencr Trinitie. For Poles semeth to have saide in effect: In the beginning God in the Trinitie created Heauen and Earth.

In the seuenth chapter of the second book of Samuel, Elohim in the plurall number is joined with Verbes of the plural number, to declare that there is a difference of persons in the blessed Trinitie.

Doverover in the league which God maketh with our Father Abrahain, God giueth him selfe an other name, For he saith, I God am Schaddai, that is sufficient, or sufficiency. Therefore God is called Schaddai.

Some in their Translations turne it, Valetor a destroyer, as if GOD should name himselfe a unt unuerger.

But Poles Egyptians saith: The Name Schaddai is compounded of the Verbe Daij (which signifieth he sufficeth) and the letter Schin which hath the same meaning that Ascher hath, and signifieth, Ye that. So that Schaddai is as much to saie, as, Ye that sufficeth to himselfe, and is the sufficiency of all things.

Peraduenture the Heathen have upon this occasion derived their Saturnus, which name they gave to them whom they did wickedly take to be gods.

For as Diurnus commeth of Dies a day, so is Saturnus derived a Saturnando, of satifying vs filling.

Therefore GOD is that he, to whom no thing is wanting, which in all things and unto all things is sufficient to himselfe, who needeth no manes avide, yea who alone hath all things, which do appertain to the perfect felicitie, both of this life and of the woode to come: and which onely and alone can fill and suffice all his people and other creatures.

For this cause the Germanes call him Gott, as who should say God, or best. Because as he is full of all godnes, so he doth most liberally bestowe upon men all manner of good things. The German woode is not much unlike to the ancienct name whereby the Egyptians called God. For they called GOD Theurh, or Thothe. Where if we so Th, put G, then is it Gott, and we saye, Gott.

The Lorde himselfe in the fith chapter of Exodus putteth these two names together, Schaddai and Iehouah, as two of the most excellent names, that he hath and faith: I am Iehouah. And I appeared to Abrahain, Isaac, & Jacob as God Schaddai: but in my name Iehouah I was not knowne vnto them. Not that the Patriarks had not hearde of knowe the name Iehouah. For that name began to be called upon in the time of Seth, immediately after the
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The beginning of the world.

Therefore it seemeth that the Lord ment thus in effect.

I opened my selfe into the Patriarkes as God Schaddai, who am able in all things sufficiently to all them with all goodness, and therefore promised them a lande that floweth with milke and honey.

But in my name Iehouah, I was not yet knowne unto them, that is, I did not performe unto them that which I promised.

For we have heard already, that he is called Iehouah, of that which he maketh to bee, and therefore he bringeth his promise to performance.

Powe therefore, (faith hee) I will induee fulfill my promise, and theue my selfe to bee, not onely Deum Schaddai, an all sufficient or Almighty GOD, but also to bee Iehouah, an essence or being eternall, immutable, true, and in all things lyke my selfe, or standing to my promise.

Last of all we read in the thirde of Exodus, that God sayde to Moses: Thus shalt thou saie to the children of Israel.

The Lorde God of our fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sente me vnto you. This is my name for ever, and this is my memoriall from one generation vnto another.

So then here now we have an other name of God. For he will be called the God of Abraham, of Isaac, and of Iacob.

This, faith he, shall be my memoriall from one generation vnto another, to wit, wherein I will keepe in memory my benefites bestowed by

on those Patriarkes, that by them the posteritie may know me, and remember me.

For when we heare the names of those Patriarkes, they doe put vs in mind of all the excellent and innumerable benefites, which God bestowed on our forefathers: which are not in baine with so great diligence peculiarly reckoned by of Hose, in his first boke called Genesis.

For he will be our God even as he was theirs: if so be we do believe in him, as they did believe.

For to vs that believe he will be both Schaddai and Iehouah, eternall and immutable truth, being life, and heaped-up hope of all manner good things.

And nowe by the waie, it is not without a mistery, that when he is the God also of other Patriarkes, as of Adam, Seth, Enos, and especially of Enoch and Noah, yet out of all the number of them he picked those three, Abraham, Isaac, and Iacob, and to euer-eve one of their names prefixed seuerally his owne name signe:

I am the GOD of Abraham, the God of Isaac, and the God of Iacob.

For he did evidentlie teach the mistery of the Trinitie, in the onietie of the divine substance, and that every one of the persons is of the same divinitie, mæstic and glory, that is, that the Father is very God, the Son very God, and the holy Ghost very God, and that these three are one God. For he faith, I am God, &c. Of which I will speake in place convenient.

Thus much hitherto concerning the names of God, out of which an indifferent knowledge of God may easily be gathered. I knowe that one Dionysius hath made a busie coin-
Of God, and the knowledge of God.

Commentaries upon the names of God: but I knowe tw, that the godlie say, and those that are studious of the Apostles doctrine doe understand, that the discipiles of the Apostles did so make simply handle matters belonging unto religion. I knowe that other doe make account of 72 names of God, out of the scriptures and books of the Cabalists, which as I have in another place rehearsed, so will I herafter out of Exodus repeate to you the chiefest of them.

Secondly, God is in the word of God exhibited to be sene, to be beheld, and to be knowne by visions and divine mirrours, as it were in a certain parable, while by Prosopographic, Prosopopeie, or mostall shapes he is set before our eyes. And yet we are warned not to stike upon those visible things, but to lift by our minde from visible things, to things invisible and spiritual.

For, neither is God bodily in his owne substance, because he is in visions exhibited to us in a bodily shape like a man.

Neither did any of the old Saints before the birth of Christ express God in the shape and picture of a mostall man, because God had in that shape exhibited himselfe to be sene of the Patriarchs and Prophets. It is the dowering error of the Anthropomorphites, to say that God is bodilie, and that he bath members like to a mostall man. And that no man doe in this case deceive himselfe, by attributing falsely to God the thing that is against his honour, I will here in stead of a remeie against that poison, recite unto you (darely beloved) the words of Saint Augustine, which be out of the pure understanding of the holly scriptures, and assured testimonies of catholike true doctors write to Fortunatus De videndo Deo, against the Anthropomorphites. Concerning the members of God (faith he) which the scripture doth in euery place make mention of, knowe this, that least anie man shoule beleue that according to the fashion and figure of this flesh, we are like to God, the same scripture did also saie that God hath wings, which it is manifest that we men have not.

Therefore euens as when wee heare wings named, we understand Gods protection and defence: so when we heare of hands, wee must understand his operation: when we heare mention made of feete, wee must understand his present readiness: when we heare the name of cies, wee must understand his sight, whereby hee seeth and knoweth all things. And when we heare of his face, we must understand his iustice, whereby he is known to all the world: and whatsoever else like vnto this, the same scripture doth make mention of, I beleue verily that it must be understood spiritually.

Neither doe I alone, or am I the first that thinke thus: But euens all they also, which euens with a meane understanding of the Scriptures, doe withstande the opinion of them that are for that cause called Anthropomorphites. Out of whose writing because I will not cite over much, to cause to long a faire, I doe here mean to allege one testimonie out of Saint Jerome. For when that man most excellently learned in the holly Scriptures expounded the Psalm, where it is said: Vnde-
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These words of Hierome are taken out of Tertullian.

heare, or he that made the eie shal he not se, did among other things saie: This place doth most of all make a-against the Anthropomorphites, which say that God hath members even as we have. As for example, he is saide to have eies. The eies of the Lord behold all things, the hande of the Lorde maketh all things. And Adam heard (faith he) the founde of the feet of the Lorde walking in Paradise. They do understande these places simplicie, as the letter lieth, and doe referre mortall weaknesse to the magnificant mightinesse of the immortal God. But I say that God is al eie, all hand, all foote.

Hee is all eie, because he seeth all things. All hande because he worketh all things. All foote because he is present every where. Therefore marke ye what he faith. Hee that planted the eare shall he not hear? or hee, that made the eie shall he not see? He said not, therfore hath he no eies? But he said, hee that planted the eare shall he not hear? or hee, that made the eie, shall he not see? Hee made the members, and gave them the efficient powers. And a little afterwards the same Saint Augufine faith. In all this which I have cited out of the Saintes and Doctors, Ambrose, Hierom, Athanasius, Gregorie, (Nazianzene) & whatsoever else like thefe of other mens doings, I could euer reade or come by, (which I thinke to be too long heere seuerally to rehearfe) I finde that God is not a bodie, or that he hath members like to a man, neither that he is dividied by the distance or places, but by nature vnchangeable invisible. And I doe in the helpe of God without wauering beleue, and so farre as hee giueneth me grace, I doe understand, that not by the same inuisible nature and substancc, but b} a visible shape taken vnto him, he appeare as it pleased him, to them, to whome hee did appere, when in the holy scriptures he is reported to haue beene seene with corporall eies. Thus much out of Augufline.

To these now I will also add the words of Tertullian, a very ancient ecclesiastical writer, in his excellent Boke De Trinitate. By members (faith he) are shewed the efficient powers of God, not the bodily fashion of God, or corporall lineaments. For when the eies are described, it is set downe bicause he seeth all things. And when the ear is named, it is therefore named bicause he hearth all things. And when the finger is mentioned, then is there a certaine signification of his minde declared. And when the nostrils are spoken off, the receiuing of praiers as of sweete smels, is thereby notified. And when the hand is talked off, it argueth that he is the author of all creatures. And when the arme is specified, therby is declared that no nature can withstand the power of God. And when the feete are named, that puttheth vs in minde, that God filleth all things, and that there is nothing where hee is not present.

For neither members nor the offices of members are necessary to him, to whose will onely without any words all things obey, and are ready at hand. For why should hee require eies, which is himselfe the light? Or why should he seeke for feete, which is himselfe present every where? Or why should he go in, since there is no where for him to go out from himselfe? Or why should he wishe for a hande, whose will without words doth
Of God, and the knowledge of God.

Of God did not passe the measure of the same. For these assured sentences of the holy scripture do alwayes remaine most true.

No man did euer see God at anie time. God dwelleth in the light that no man can attayne vnto, whome no man hath seene nor can see. And againe, No man shall see my face, and live, that is, so long as he liveth upon this earth, in the corruption and imperfection of this our veste, no man shall beholde the essence of GOD, which is e ternall, and light that cannot be looked upon.

For when we are once delivered from this corruption, and are clarified, then shall we see him as he is. Therefore God is said to have beene scene of the Fathers, not according to the fulness of his divinitie, but according to the capacitie of men.

Tertullian thinketh, that all things in the olde Testament were done of God the father by the Sonne, who taking upon him a competent shape apperred to men and spake vnto the Fathers.

Paul in the beginning of his Epistle to the Hebrews doth significantlie speake of the Sonne of God incarnate, not denying absolutely that the Father did euer anie thing by the Sonne.

Tertullian faith, To the Sonne was given all power in Heauen and in Earth. But that power could not be of all things, ynelle it were of every time. Therefore it is the Sonne that alwayes descended to talke with men from Adam vnto the Patri arkes and Prophetes, in Vision, in Dreame, in a Mysterre, and in Oracle. So alwayes it pleased God to be conversant in the earth with men, being
the fourth Decade, the third Sermon.

being none other, than the Word, which afterwarde was to bee made Flesh. And it pleased him so to make away for vs to faith, that we might the more easily perceive that the Sonne of God descended into the world, and that we might know that such a thing was done. And so as followeth. For all these are the words of Tertullian. After this premonition wee will nowe add the visions of Gods maiestie exhibited to holy men.

God exhibited to his servants manie and sundry visions, wherein he after a maner did shadow forth his maiestie unto them: all which visions it would be too long a labouer for me to rehearse, and expounde unto you. Pe shall finde the most notable ones, Exodus, 19. Chap. 6. Ethieli. 7. Daniel. 7. and in the Apocalypse of the blessed Evangelist and Apostle John.

It is sufficient to have put you in minde of them. But now the most renowned and excellent one of them all, I will here recite and handle at large. It is to be seene in the 30. and 34. chapter of Exodus.

Poses had tryall of the facilitie and godnes of God, and that there was nothing, which hee obtained not at Gods hand, therefore he taketh vppon him boldly to ask this alfo of the Lord, to see God in his substance, glorie, and maiestie, which thing all the true wise men of euerie age did onely with and long for.

For Moses faith, because I understand that thou, O God, wouldest well vnto me, and that thou cantst doe nothing, go to I beseech thee, thew mee thy glorie, that is suffer mee I pray thee to see thee so, as thou art in thy glorious substance and maiestie.

Now God answering to this request, which is the greatest of all others, doth vnto him. I will make all my good to passe by before thee: and I will cry the name of the Lord: O in the name of the Lorde before thee.

In which words he promiseth two things to Moses. The one is, All my good that passe by before thee. But this chiefe good of God can be nothing else, than the god and mightie God himselfe, or rather the words of God, I saie the very beloved Sonne of God in whom we beleue that all the treasures of wisedom, divinity, godnes, and perfectnes, are placed and laid vp. For he hath before Moses cies the new of him in a humane and visible shape, such in sight as hee in the ende of the world should be incarnate in. The other thing that he promised, is, I will cry the name of the Lord: O in the name of the Lorde before thee, that is, I will proclaime the names of my glorie, by which thou maiest understand, who I am, and see me in thy minde.

But nowe that no man should attribute so excellent a vision to the merite of Moses, the Lorde doth adde this sentence following.

This vision doth not happen to thee because of thine own merite. For without mans merite, I reveale my selfe to whom I will, and without respect of persons will haue compassion on whom it pleaseth mee, which consideration of the free grace and liberall godnes of God, doth greatly belong to the true knowledge of God. Then the Lorde goeth to againe and doth more significantly declare to Moses, in what manner and order he will exhibite thee himselfe vnto him.

Thou maiest not (faith hee) in this life see my face, that is, thou maiest not fully see me in my substance. For that is...
Of God, and the knowledge of God.

is reserved for the blessed spirits, and clarified bodies in the world to come. I will therefore in this fashion shew my selfe unto thee,

Thou shalt go up into the mountains: there in a rocke I will shew thee a cliff, wherein thou shalt place thy selfe: and I will lay mine hands upon thee, that is, a cloud, or some such thing that as I come toward thee, thou mightest not look directly in my face. In that phaze of speech the Lord doth imitate the fashion of men, whose order is to spread their hands over the eyes of him whom they would not have narrowly to behold any thing.

The Lord then addeth: And in the mean while I will pass by, that is, the image which I take, to wit, the shape of a man, wherein I will shew my selfe to be seen, shall passe by before thee. And when I am once past, so that thou canst not see my face, I will take away the hands whereby I hid thine eyes, and then thou shalt behold the backe of the figure, or, my hinder parts. Now the hinder parts of God are the words and deeds of God, which he leaueth behind him that we by them may learn to know him.

Again, the beholding of God's face is taken for the most exact and exquisite knowledge of God. But they that see but the backe onely doe not know so well as they that see the face. And in the hinder or latter times of the world, God sent his sonne into the world, bozne of a woman, whom wholesoue doe in faith behold, they do not see the Godhead in his humanitie, but doe by his words and does knowe who God is, and so they see the father in the sonne. For they teach that God is the chiefest good, and that the sonne of God is God, being coequall and of the same substance with the father. Now let us see howe God (according to his promise made) did exhibit himselfe to be scene of Poses.

Poses rising up betimes ascended by into the mountaine clearly fully into the rocke which the Lord had showed him, placing himselfe in the cliff, and looking greedily for the vision or revelation of God. At length the Lord descended in a cloud, and came upon the mountaine unto the cliff of the rocke wherein Poses stayed for him. And presently when Poses his face was hidden, the figure of God, that is, the shape of a man, which God took upon him, did passe by before him: and when as now the backe of the figure was towards Poses, so that he could no more see the face thereof, the Lord took his hand away, and Poses beheld the hinder parts of the same.

Whereby he gathered, that God should once, that is to say, in the hinder times of the world, be incarnate and reveale to the world, of which revelation we will hereafter speake somewhat more. And when the Lord was once gone past, he cried, and as his promise was, so in a certaine catalog he reckoned by his names, whereby, as in a shadowe, he did declare his nature.

For he said: Iehouah, Iehouah, God mercifull and gratious, long suffering and abounding in goodness and truth, keeping mercie in store for thousands, forgiving wickednesse, trangression, and sinne: and yet not suffering the wicked to escape unpunished, visiting the wickednes of the fathers upon the children and childers children, unto the third and fourth generation. What else
What else is this than if he had said: I am the uncreated essence, being of my selfe from before all beginning, which giveth being to all things, and keepeth all things in being. I am a strong and almighty God. I doe not abuse my might. For I am gentle and mercifull. I love my creatures, and man especially, on whom I doe whole yearne in the bowels of love and mercy. I am rich and bountifull, and ready at all times to helpe up creatures. I do freely, without recompence, give at that I befoo. I am long suffering, and not irritable to anger and hasty to revenge, as mankind is. I am no niggard or envious, as wealthie men in the world are wont to be. I am most liberall and bountifull, rejoicing to be binded among my people, and to heap up benefices upon the faithfull.

Moreover, I am true and faithfull. I decreed no man to be in nothing, what I promised, that I stande to and faithfully performe it. Neither doe I not can I so waste my riches, that all at length is spent: and I my selfe drawne drye. For I keepe good store in store for a thousand generations, so that although the former age did loose line newer so wealthily with my riches, yet they that come and are born even until the very end of the world, shall nevertheless finde in me so much as shall suffice and satisfie their desire. For I am the wellspring of god that cannot be drawne dry, and if any man sin against me, and afterward repent him of the same, I am not unappeasable. For euery one of mine owne tree will I doe forgive errors, sines, and heinous crimes.

And yet let no man therefore thinke that I am delighted with sines, or that I am a patron of wicked deceits. For euery one the same, doe punish wicked and impenitent men, and challenge even those that are mine owne, that thereby I may keepe them in order and office.

But let no man thinke that he shall sin and escape unpunished, because he seeth that his ancestors did sinne and were not punished; that is, did sinne and were not utterly cut off, and wiped out. For I refere revengeing till inst and full time, and do become my selfe, that all are compelled to confess me to be a God of judgement. Now when Moses the servant of God had heard these things, he made haste, and fell downe prostrate to the earth, and worshipp'd. Let vs also doe the same, being surely certified that the Lord will not bouchsafe so long as we live in this transitory world, to reveale himself and his glorie any whit more fully and blymly, than in Christ his sone exhibited unto vs. Let therefore the thinges that sufficed Moses suffice vs also, let the knowledge of Christ suffice and content vs.

For the most euident and excellent way and meane to know God, is laid forth before us in Jesu Christ the 2.Cor.4. Sonne of God incarnate and made man. For therefore we did euernow Heb.x. heare, that before Moses was set the shadow of Christ, when it pleased god most familiarly to reveale himselfe unto him.

And the Apostle Paule placeth the illumination of appearing of the knowledge of the glorie of God to be in the face of Jesus Christ. And in another place the same Paule calleth Christ the brightness of his fathers glorie, and the lively image of his substance. Truly he himselfe in the Gospell doth most plainly feate: No man knoweth the father, but the sone, and hee to whome the sone will reveale him. For he is the way unto
Of God, and the knowledge of God.

John 14.

God's wife appears.

1. Cor. 1.

God's wisdom appears.

Rom. 1.

God's justice appears.

God's mercy appears.

And yet even this is the way whereby God is most evidently known to the world, together with his wisdom, goodness, truth, righteousness, and power. For the wisdom of God, which no tongue can utter, both in the whole ministry, and wonderful dispensation of Christ, shone out very brightly, but far more by them if we discourse and beate out the causes (of which I speak elsewhere) so strongly to weigh the doctrine of Christ. In the incarnation of the son of God it appeareth how well God wiseth to the world being sunk & drown'd in sin, as that to which he is brought by an indissoluble league, & doth thorough Christ adopt the son of death & of the devil, into the sons and heirs of life everlasting. How whereas Christ doth most exactly fulfil all those things which the Prophets by the revelation of God did foretell of him, and whereas he doth most liberally performe the things which God the father did promise of him, that doth declare how unchangeable and true the eternall God is. In the deedes of miracles of Christ our Lord, in his resurrection, in his glorious ascension into heaven, & most plentifully pouzing out of his holy spirit upon his disciples, but especially in converting the whole world from paganism and Judaism, to the evangelical truth, do appeare the power, long suffering, maitieke and unspakeable goodnes of God the father.

In the death of Christ the sonne of God both shew the great justice of god the father, as that which being once offended with our sins, coulde not be partied but with such and so great a sacrifice. Finally, because he spared not his only begotten sonne, but gave him for us that are his enemies and wicked rebels, even therein is that mercie of his made knonwe to the world, which is verie rightly commendede above all the works of God.

Therefore in the sonne, and by the sonne GOD both most manifestly make himselfe manifest to the world, so
to that whatsoever is needful to be known of God, or of his will, whatsoever is belonging to heavenly and healthful wisdom, that is wholfe opened and thoroughly perceived scene in the same. Therefore when Philip said to Christ, Lord, shew vs the father & it sufficeth us: we read that the Lord answered, Haue I beeene so long with you, and doe ye not yet knowe me? Philip, he that hath seene mee, hath seene the father. And how saith thou, shew vs the father? dost not thou believe that I am in the father, and the father in me. Nay wherein he calleth backe all the faithfull from over curious searching after God, laying before them the mysterie of the dispensation, wherein he would have vs to refle, and to content our selves, namely, in that that God was made man. Therefore whosoever desire to see and know God truly, let them call the eyes of their minde upon Christ, and believe the mysterie of him contained in words & do&ds, learning by them what and who God is. For God is such an one, as he exhibiteth himselfe to be knowne in Christ, and in that very knowledge he doth appoint eternall life to be, where he saith: And this is eternal life, that they might knowe thee the onely true God, and Jesus Christ whome thou haft sent. Let him that wiseth well to himselfe take heed that he go not about to know any more than god himselfe doth teach vs in Christ. But whosoever neglecting Christ doth follow the rule and subtleties of mans wit, he verily doth come to naught & perath in his thoughts. The fourth meanes to know God by, is fetched out of the contemplation of his works. David saith: The heavens declare the glory of God, and the firmament sheweth forth the works of his hands. And the Apostle Paul saith: His inuicible things being vnderstanded, by his works through the creation of the world, are seene, that is, both his eternal power & Godhead. Do the power and godhead of God are those inuicible things of God: and yet they are understood by the consideration of Gods works: therefore even God himselfe is knowne by the works of God. But now the works of God are doubly considered, or be of two sortes. For either they are laide before vs to be beheld in things created for the behofe of men, as in heaven & in earth, and in those things that are in heaven and in earth, and are governed and preserved by the providence of God, of which sort are the stars and the motions of creatures of all kindes, trees, plants, fruits of the earth, the sea, and whatsoever is therein, stones, and whatsoever things are hid within, and digged out of the earth for the use of men. Of these, S. Basil & S. Ambrose have written very learnedly and godly in their books intituled, The worke of six daies, the which they called Hexaemeron. Here may be inferred that history of nature, which the glorious 22d the king David doth in the Psalms, Psal. 104, especially after 100, psalme most stily apply to our purpose. But least we throube intangle & make intricate the course of this present treatise, I will hereafter speake of the creation of the world, and of Gods government and providence in the same. At this present it shall suffice to knowe that heaven & earth and all that is therein doe declare to vs and let as if were before our eies an evident argument that GOD, as he is most wise, is also most mightie, wonderfull, of an infinite majestie,
of an incomprehensible glory, most
infinite, most gracious, and most excellent.

Clay therefore, a faithful teacher of the
Church, giving good counsel for the
state of mortall men, doth lay unto
them. Lift up your eyes on high
and consider who hath made these
things that come forth by heapes,
calling them all by their names.

Whose strength is so great that none
of them doth faile. For although
that even from the beginning the
stars have shined to the world, they
in their course performd that, so
which they were created, yet are they
not worne by ble, no; by continuance
confumed away or darkened ought at
all. For by the power of their maker
they are preserved whole.

Jeremie also crieth, O Lord there
is none like vnto thee. Thou art
great, and great is thy name with
power. Who would not feare thee O
king of the Gentiles. For thine is the
glory: for among all the wise men of
the heathen, and in all their king-
domes there is none that may bee
likened vnto thee. And immediately
after againe, The Lord God is a true
and living God and king: If he be
wrath the earth shaketh, neither can
the Gentiles abide his indignation.

Hee made the earth with his power,
with his wisdom doth he order the
whole compasse of the world, and
with his discretion hath he spread the
heauens out. At his voice the waters
gathered together in the aire, hee
draweth vp the clouds from the
vertmost partes of the earth, hee tur-
neth lightning to rain, and bringeth
the windes out of their treasures. Or
else the worikes of God are set forth
for vs to be holden in man, the very Lord
and prince of all creatures: not so much
in workmanship, but more in making of man
which Laetantius and Andreas We-
fallius, have passingly painted out for
all men to see, as in the worikes which
towards man, or in man, by man,
the Lord himselfe doth finishe and
bring to passe. For God doth justly pu-
nish som men, and by punishing them
he doth declare that he knoweth the
dealings of mortall men, and hath
elected all wroth and injurious. Upon other he
heapeth vp large and ample bene-
fits, and in being bountiful unto them
he declareth that he is rich, yea, that
he is the fountain of goodnes that can
not be drowned by, that he is bounti-
full, God, mercifull, gentle, and long
suffering. Hereof there are innum-
erable examples in the hisotrie of the
Bible. Cain for the murder commit-
ted upon his brother liued here in
earth a miserable and wretched life.
For the just Lord doth revenge the
bloodshed of the innocent. The first
world was drowned in the Deluge, a
plague was laide on it for the con-
tempt of God. But Noah his were
saued in the arke by the mercy of god.

God bringeth Abraham from Ur of
the Chaldees, and placeth him in the
lande of Canaan, blessing and loading
him with all maner of goods. Hee doth
wonderfully kepe Jacob in all his
troubles and infinite calamities.

Through great afflictions he lifteth
uppe Joseph from the prison unto the
throne Egypt; hee doth grievouslie
plague the Egyptians for the tyran-
ny shewed in oppressing Israel, for
the contempt of his commandement.

But it would be too long and
fetious to make a dead towe of all the
eamples. Poute by these and such
like worikes of GOD we learne
who, and howe great our GOD
is, howe wise he is, howe god, howe
mighty, howe liberall, howe love
The fourth Decade, the third Sermon.

And rightfull, and with all, we learne that we must believe, and in all things obey him. For faith, The things that we have heard and known, and such as our fathers haue told vs, those we will not hide from our sons, but will shew to the generations to come, the praise of the Lorde his mightie and wonderfull worke, which he hath done: that the children, which are borne, when they come to age, may shew their children the same, that they may put their trust in God, and not forget the worke of God, but keepe his commandements. And so as followeth in the 78.Psalme.

An other way to know God by, next to this, is that which is gathered upon comparisons: for the Scripture both compare all the most excellent things in the world with God, whom it preferreth before them all, so that we may thereby gather, that God is the chiefe good, and that his majesty is incomprehensible. This one place of Elap may stand in stead of many, where in the 40.Chap.he saith, Who hath measured the waters with his fift? Who hath measured heaven with his span? Who hath helde the dust of the earth betwixt three fingers, and weighed the mountains and hills in a balance? Who hath directed the spirite of the Lord? Who gave him counsel? Who taught him? Who is of his counsell, to instruct him? Behold, all people are in comparison of him as a drop of a bucket full, & counted as the least thing that the balance weighed. Yea he shall cast out the isles as the smallest crumbe of dust. Libanus were not sufficient to minister him wood to burne, nor the beasts thereof were noth for one sacrifice vnto him. All people in comparison of him are reckoned as nothing, and if they be compared with him, they are counted as leste than nothing: Understand ye not this? hath it not beene preached unto you since the beginning? haue ye not beene taught this by the foundation of the earth? It is he that sitteth upon the circle of the world, whole inhabiteres are (in comparison of him) but as Grasshoppers. He spreadeth out the heavens as a couering, and streetcheth them out as a tent to dwell in. He bringeth princes to nothing, and maketh the Judges of the earth, as though they were not. And so forth. To this place now do belong the Propopeciall speeches of God, of which there shall finde sundry and many, beside the directions which we placed in the second way 02 meaneth to know God. But the most excellent are extant in the 18.Psal. and in the 5.chap. of Solomon's Ballad, both which I passe over untouched, because I mean not to stay you too long. For we must descend to the other points.

Last of all, God is known by the sayings or sentences uttered by the mouths of the prophets and apostles, of which sorte is that notable speeche of Jeremie, where he saith, Let not the wife man glory in his wisedome, nor the strong man in his strengthe, nor the rich man in his riches: but let him that glorifieth, glorifie in this, that he understandeth and knoweth me, that I am the Lord, and doe mercie, judgement, and righteousnesse vpon earth: therefore am I delighted in such thinges alone, saith the Lord. Now by the mercie of God we are saine, and adorned with sundrie great benefites. By his judgement he punisheth the wicked and disobedient, according to their deserts, and there-
Of God, and the knowledge of God.

Withal he keepeth equity. Even as also his righteousness doth truly performe that which he promiseth.

Therefore we say that God is a saulon, a liberall giver of all good things, an upright judge, and assured truth in performing his promises. And hether nowe is to be referred the doctrine of the prophets and apostles, which teacheth that to be the true knowledge of God, that acknowledgeth God to be one in essence, three in persons. Concerning the unitie of the Divine essence (by the allegation whereof the pluralitie of the heathen Gods, are blitterly reiectted and flatlye condemned) I will cite those testimonies out of the holy Scripture, that seeme to be more euident and excellent then all the other, which are in number so many that a man can hardlie reckon them all.

The notablest is that, which is grounded upon the Prophetical and Evangelicall authority, and being cited out of the 6. Chap. of Deut. is in the 12. of Numbers. Iesus saide: The first of all the commandements is: Hearken Israel, the Lord our God is one Lord. And thou shalt love the Lorde thy God with all thy hart, with all thy soule, with all thy mind, and with all thy strengthe. This is the first comandement, and the seconde is like this. Thou shalt love thy neighbor as thy selfe. There is none other commandement greater than these. It followeth nowe in the Gospell: And the Scribe saide, Well master thou hast said the truth, that there is one God, and that there is none other but he, and that to love him with all the hart, with all the minde, with all the soule, and with all the strengthe, and to love a mans neighbor as himselfe, is greater than all the burnt offerings and sacrifices.

With this testimonie also do all the other notable ones agree, that are in the Lawe. For in the 20. of Exodus we read, that the Lord himselfe with his owne mouth, did in Mount Sinai say, I am the Lorde thy God, which brought thee out of the lande of Egypt, out of the house of bondage, haue thou none other gods but me. Again Moses in the end of his Song, Deut. 32. bringeth in God saing, See now how that I, I am God, and there is none other God, but I. I kill, and make alike againe: I wounde, and I heale, neither is there any that can deliver out of my hand.

With the testimonies in the law do those of the Prophets also agree. For David in the 18. Psa. saith, The waie of God is an undefiled way, the word of the Lord also is tried in the fire. He is the defender of all them that put their trust in him: For who is God but the Lord? or who hath any strength except our God? There are of this sorte many other places in the volume of the Psalms. The Lord in Clay and by Clay crieth and saith. I am the Lord, &c. 15. I will not giue vnto anie other, nor mine honour to graven images; I am the first, and the last, & beside me there is no God. And who is like to me? (If any be) let him call foorth and openlie shewe the thing that is in my hart, and lay before me what hath chaunced since I appoinred the people of the worlde, and let him tell what shall happen heerafter, and come to passe. I the Lorde do all things, I spred out the heavens alone, and I onely have laied foorth the earth by my selfe. I make the tokens of Witches of none effect, and
make the soothsayers fools. As for
the wise, I turn them back ward, and
make their wisdome foolish-
ness. I set vp the worde of my ser-
vant, and do fulfill the counsels of
my messengers, I am the Lorde,and
there is else none, which createth
light and darkness, & maketh peace
and trouble: yea eu'en I the Lord do
all these things.

To these testimonies of the Pro-
phets we will now adde one or two
out of Saint Paule, the great in-
structor and Apostle of the Gentiles.
He in his Epistle to Timothy saith,
There is one God, and one medi-
tor of God and men, the man Christ
Iesus.

Eph. 4.

And againe he saith, One Lord
one faith, one baptism, one God and fa-
ther of all, which is above all, & tho-
rough all, & in you all. Again the same
apostle to the Corinthians saith, There
is none other God but one. And
though there be that are called gods
whether in heaven or in earth, (as
there bee gods many and lords many,
yet vnto vs there is but one god,
euen the Father of whome are all things,and we in him: and one Lord
Jesus Christ, by whom are al things,
and we by him.

Now I suppose these divine testimo-
ries are euident enough, and do suffi-
ciently proue, that God in substan-
ces is one, of Essence incomprehensible,
eternal, and spiritual.

But under the one Essence of the
Godhead, the holy scripture doth shew
vs a distinction of the Father, of the
Sonne, and of the holy Ghost.

Nowe note here that I call it a di-
inction, not a division or a separati-
on. For we doe adore and worhippe no
more gods but one: so yet that we do
neither confound, nor yet deny to take
awaye the three Substences or per-
sions of the divine essence, nor the pro-
perties of the same.

Noetus, Anoetus in very deyd, and
Sabellius the Lybian, a godlesse, bold,
and very rude all, of whom strange
by the grosse heresie of the Patripass-
fians, taught that the father, the son,
the holy ghost did impoit no distincti-
on in God, but that they were divers
attributes of God. For they saide that,
God is none otherwise called the fa-
ther, the son, and the holy Ghost, then
when he is named god, just, gentle
omnipotent, wise, &c.

They saide, the Father created the
world, the same in the name of the
sonne tooke flesh and suffered, and ag-
aine in changing his name, he was the
holy Ghost, that came upon tho
Disciples. But the true, Propheti-
call, and apostolical faith doth expres-
ly teache that the names of the father,
the sonne, and the holy Ghost do shew
to vs what God is in his owne pro-
per nature.

For naturally and eternally God is
the Father, because he did from before
beginnings unspoyable beget the
Sonne. The same God is natural-
lie the Sonne, because he was from
before beginnings begotten of the fa-
ther.

The same God is naturally the holy
Ghost, because he is the eternall spirit
of them both, proceeding from both, be-
ing one and the same God both with
them: and when in the scriptures he
is called a gentle, good, wise, mercifull,
and just God, it is not thereby so much
expressed what he is in himselfe, as
what a one he doth exhibite himselfe
to vs.

The same scripture doth openlie
tell, that the father created al things,
the sonne: and that the father de-
"
Of God, and the knowledge of God.

John 16.

Then did not the Father suffer him, but raised him up from the dead. And when he had raised him from the dead, he confessed him openly at Caesarea. John 14.

He spake it in the plural. And again, I will pray to the Father, and he shall give you another Comforter, that he may be with you for ever. John 15.

And when he had spoken these words, he went forth from them, and entered into a house. And they that sat by said, Lord, who shall this believe? John 16.

And the Spirit of truth shall bear witness of me: the Father also shall bear witness of me; and the latter will be greater, because that whereto I bear record, the same hath both from the Father: and whatsoever he heard, that he hath made known unto us. John 16.

A disputation of God.

Acts 20.

And again, since there can be but one God, they inferre consequently that the same God is Father, Sonne, and Holy Ghost unto himselfe. For it was agreeable that they should doe it in folly, ypon the word of God did not leaze, but the grosse imagination of most all flesh. And God did by these meannes punishe the giantlike boldnes of those men, whose minds being with out all reverence and fear of God, did wickedly strive to falsen the sight of the eyes of the flesh, oppon the very face of God. But the faithful and vigilant onerers and passours of the Churches were compelle to dune such volues from the Folde of Christ his sheep, and valiantly to fight for the sincere and catholike truth, that is, for the Unigg and Trinitie, for the monarckie and militerie of the dispensation. That strife brede forth divers wozdes, with which it was necessary to hold and binde those slipperie Parachants. Therefore immediately after the beginning, there sprang by the termes of Unitie, Trinitie, Essene, Substance and Person, The Greke for the most part vied Outa, Hypostasis, and Prosopon: which we call Essene, Substance, and Person.

What terms were vnsuered in this disputation.
Essence and subsistence, whether they are the same or sundry things. For
Rufinus Aquiliensis in the 29. chap. and first booke of his Ecclesiasticall
history faith: There was moved a co-
trouerfy about the difference ofsub-
fances and subsistences, which the
Greeks call ἰδιαις and κατεχόμενοι. For
some faide that subsistences & sub-
fances seeme to be al one: & because
we faie not that there are three sub-
fances in God, therefore that wee
ought not to faie, that there are three
subsistences in him. But on the other
side againe, they that took subsistence
for one thing and subsistence for
another, did faie, that subsistence no-
teth the nature of a thing & the rea-
son whereupon it standeth: but that
the subsistence of every person doth
shew that very thing which doth sub-
sist. Basilius Magnus wrote a learned
epistle to his brother Gregorie, about
the difference of essence & subsistence.
And Hermius Sozomenus in the 12.
cap. of his first booke of histories faith:
The Bishops of many cities meeting
togither at Alexandria, do togither
with Athanasius & Eufebius Vercel-
thens confirme the decrees of Nice,
& confesse that the holy ghost is co-
esential with the Father & the Son,
and name them the Trinity, & teach
that the man which God the Word
tooke vpon him, is to be accounted
perfect man, not in body onelie, but
in soule also: even as the ancient doc-
tors of the church did alfo think. But
for because the question about Ου-
σια καὶ Ηυποστασις, did trouble the chur-
ches, & that there were sundry con-
tentions & disputations concerning
the difference betwixt them, they
seeme to me to have determined ve-
ry wisely, that those names shuld not
at the first presently be vse in que-
tions of God, vnselie it were that,
wha a man went about to beat down
the opinion of Sabellius, hee were
compelled to vfe them, lest by lack
of words he should seeme to call one
and the same by three names, when
he should understand every one pe-
culiarly in that threes gdy disti
nation. Socrates in the 7. Chapter and third
booke of his historie addeth: But they
did not bring into the Church a cer-
taine new religion deuised of them-
selfes, but that which from the be-
inning even till then the Ecclesi-
asticall tradition taught, and prudent
Christians did evidently set forth.
And so forth.

Therefore alwaye with the Popes
champions to the place whereof they
are worthy, which when we teache
that all points of true godlines and sal-
vation are fully contained and taught
in the Canonickall Scriptures, by the
way of obiection do demand in what
place of the Scripture, we finde the
names of Trinitie, Person, Essence,
and subsistence: finally where we finde
that Christ hath a reasonable soule:
For although those very words consis-
ting in those syllables, are not to be
found in the Canonickall booke (which
were by the Prophets and Apostles
written in another, and not in the la-
tine tong ) yet the things, the mat-
ter, & subsistence, which those words
do signifie, are most manifestly con-
tained and taught in those bokes: which
things likewise all and every nation
may in their language expresse, and
for their commodite and necessitie
speake and pronounce them. Away al-
io with all Sophisters, which thinke it
a great point of learning to make the
renembered misterie of the sacred Tri-
nitie bare and intricate, with their
traunge, their curious, and pernici-
ous

All things that are to be believed of
God, are fully contained in the canoni-
call Scriptures.
Of God, and the knowledge of God.

Of all batb?.

Testimonies out of the Gospels to prove the Trinity.

Math.8.2.

The same Lord in the Gospel after S. John faith: When the Comforter commeth, whom I will send unto you from the Father, that is the spirit of truth, he will lead you into all truth. He shall not speak of himself: but whatsoever he shall hear, that shall he speak. He shall glorifie me, for he shall receive of mine and shall shew unto you. All things that the Father hath, are mine: therefore said I unto you, that he shall take of mine, and shew unto you.

In these words of the Lordes thou hearest mention made of the person of the Father from whom the spirit is sent, of the person of the Sonne which senteth him, and of the person of the holy spirit which commeth unto us. Thou hearest also of the mutual and equal communion of the Divinitie, and all good things betwixt the three persons, for the holy Ghost speaketh not of himselfe, but that which heareth. He shall, saith the Sonne, take of mine, and give unto you. And againe: All things that the father hath, are mine. And therefore what things the Sonne hath, these are the Fathers: and the Divinitie, glorious and powerful of them all is coequal.

With these most evident speaches, do those two manifest testimonies of John Baptist agree. First he faith, He whom God hath sent, doth speake the words of God. For God giveth not the spirit by measure unto him. The Father loueth the Sonne, & hath given all things into his hand. He that believe-
beleeueth on the Sonne, hath everla
ing life, &c. Lo: here againe, in the one God-head, thou hearest the three persons distinguished by their proper-
ties. For the father loueeth and sendeth the Sonne, and giueth all things into his hand. The Sonne is sent, and receiueth all things, but the holy Ghost is given of the Father, and received of the Sonne according to fulnesse. Then againe the same Baptist crieth the second time and saith, I sawe the spiritis descending from heauen like vnto a Dove, and it abode vpon him. And I knewe him not; but he that sent mee to baptise with water, the same saied vnto mee, vpon whomsoever thou shalt see the Spirit descending, and tarrying still vpon him, the same is he which baptiseth with the holye Ghoste. And I sawe and bare record that this is the Sonne of God.

Here againe are thelde into vs as clearly as the day-light, the three persons distinguished, & not confounded. For he that sendeth Iohn is the Father. The holy Ghost is neither the Father, nor the Sonne, but appeareth vpon the head of Christ in the likeness of a dove. And the Sonne is the Sonne not the Father, and that to the Sonne of the father, vpon whose whole head the holy Ghost did abide. And now to this place veth belo\nt the testimonie of the father uttered from heauen vpon his Sonne Christ. For he saith: This is my beloved Sonne, in whom I am well pleased. But one and the same can not be both father, and Sonne vnto him selfe: the father is one, and the Sonne is one: and yet not divers things; but one and the same God, of one and the same nature. For the Sonne in one place both most plainlye lay, I and the Fa-
ter are one, &c.

Whereone, what could be more clearly spoken for the proofe of the expres
distinction and properties of the three persons in the reuerend Trinity, then where the Archangel Gabiull in S. Luke, declaring the sacrament of the Lord's incarnation, both evidently lay vnto the virgin the mother of God, The holy Ghost shall come vpo thee, Luke. and the power of the highest shall overshadowe thee: Therefore also that holy thing, that shal be borne, shal be called the Sonne of God. What I pray you could have possibly ben in
cented of purpose to be more manifestly spoken for the proofe of this mat
ter, then these wordes of the Angell: Thou hast here the person of the high-
est, that is of the Father. For in the wordes of the Angell, a little afo\re, it is sayd: He shall be great, and shal be called the Sonne of the highest. Now the Sonne is the Sonne of the Father. We have also the persons of the Sonne and of the holy Ghost expressed, with their properties, neither mingled nor confounded. The father is not incarnate, nor yet the holy Ghoste, but the Sonne. To the father is borne of the virgin a Sonne, even he that was the Sonne by the eternall and unspeakable manner of begettering. But the holy Ghost which is the power of the most highest, did over-shadowe the virgin, and made her with child. And so by this meanes thou mayest see here the persons distinguished, not deniued, and how they differ in properties, not in essence of deitie, or in nature.

Here nowe (although these places might serve to sustaine any reasonable man) I will yet adde other testimonies of the holy Apostles, that to of the\nthe most excellent among all the Apo-

The Apostle testimonies concernig the Trinity.
Israel, as Luke testifieth in the Acts of the Apostles, both among other things saith: This Jesus hath God raised vp, and exalted him to his right hand, and he having received of the father the promise of the holy ghost, hath shed foorth this which ye now see and hear. Loe God the father raiseth vp and doth exalt the Sonne.

The Sonne is raised vp, exalted, and seteth at the right hand of the father. And the Sonne receiveth of the Father the holy Ghost, both below it upon the Apostles. Therefore the spirite proceedeth from the Father and the Sonne, subsisting in his owne person, but being one and the same spirite of them both. Moreover in the Sermon made at Cæsarea in the Congregation of the Gentils, that is in the house and familie of Cornelius the Centurion, the same Apostle both as plainly expresse the person of the Father, of the Sonne, and of the holy Ghost, and setteth the Trinitie togither into one Essence of the divine Nature.

Saint Paule in the beginning of his Epistle to the Romans faith, that he was appointed to preach the gospell of God, which he had promised afore by his Prophetes in the holy Scriptures, of his Sonne which was made of the seede of Dauid after the flesh, and hath beene declared to be the Sonne of God with power after the spirite that sanctifieth. Againe to the Galatians he faith: God sent his sonne made of a woman, that we by adoption might receive the right of sonnes. And bicause ye are sonnes, God hath sent forth the spirite of his sonne into your harts, crying Abba Father. And againe to Titius he faith: God according to his mercie hath saued vs by the fountaine of regeneration, and renuing of the holy Ghost, which he shedde on vs richly through Jesus Christ our Saviour.

Therefore S. Cyril speaking very truly of the Apostle Paul Libro in Ioan. 9. Cap. 45, doth say: That holy man did rightly know the enumeration of the sacred Trinitie: and therefore he teacheth that every person doth properly and distinctly subsist: and yet he teacheth openly the immutable self-same-nesse of the Trinitie. Concerning which matter, if any man would gather together, and reckon up all the testimonies that Paul hath for the proue of it, he must of necessitie recite all his Epistles.

The blessed Apostle and Evangelist John doth more strongly and evidently then the other affirmed and setteth the mysterie of the Trinitie and distinction of the Persons, as well in his Evangelical historie, as in his Epistle. Among many, this one at this time shall be sufficient. In his Canonical Epistle he faith: Who is a liar but he that denieth that Jesus is Christ? The same is Antichrist that denieth the Father, and the Sonne. Whosoever denieth the Sonne, the same hath not the Father. Therefore let that abide in you which you have heard from the beginning. And presently after he faith againe: Ye neede not that any man teach you, but as the same anoynenting teacheth you of all things, and it is true & not lying.

In these words ye hearre the father, ye hearre the Sonne, ye hearre the anoyniting, that is, the holy Ghost. The father is not the Sonne, the Sonne is not the Father, neither is the holy Ghost the Father, or the Sonne: but the Father is the Father of the Sonne, the Sonne is the Sonne of the Father, and the holy Ghost proceedeth from them both. And yet those persons are so joined and
and united, that he which denieth one of them, hath in him none of them: Yea, whosoever denieth this Trinity is pronounced to be Antichrist. For he denieth God which is one in Trinity and three in unitie, and so consequent- ly confounding oz; taking away the properties of God, he denieth God to be such one, as he is in very deed.

Tetullian comma Praxe- am.

I would wish thee, if thou canst, to read this matter in the Latine tongue from our English copy, for thought it be translated and verbatim, yet our English tongue will not beare it so lively as the latine doth.

The mistery of the Trintie is shadowed by similitudes.

Now I suppose that these so manie and so manifest testimonies do suffice the godlie. For they believe the scriptures, and doe not our curious pic into the majesty of God, being content with those things alone, wherein it hath pleased God of his goodness to appere a shone to be mortal men. Some there are, which doe their indeuoy by certain parables or similitudes to showe how the three persons are safe to be distinguished, yet notwithstanding to bee one God. But in all things that God hath made (as I admonished you in the beginning of this treatise) there is nothing, which can properly be likened to the nature of God: neither are there any words in the mouthes of men, that can properly be spoken of it: neither are there any similitudes of mans invention, that can rightly and squarely agree with the divine essence. And S. Basile, disputing De Ossa & Hypostas, saith. It cannot be that the comparisons of examples should in all points bee like to those things, to the vice whereof the examples doe serve. Then maist faine that injury is done to the majesty of God, if it be compared with most all things. But for because the holy Scripture both not a little confedend and attempteth it felle to our insirmitie, I will put a similitude, although in very deed much unlike, which is usually taken and commonly bedef. Behold the Sun and the beams that come from it, and then the heat that proceedeth from them both. As the Sunne is the头sprung of the light and the heat: so is the father the headspring of the Sun, who is light of light. And as of the Sunne and the beams together the heat doth come, so of the Father and the Sonne together the holy Ghost proceedeth. But nowe put cafe, or imagine that the Sunne were such, as never had begin- ning, nor ever shall have ending, and should not then I pray you, the beams of this everlastyng Sunne bee everlastyng to? And shoule not be the heat, which proceedeth of the both, be everlastyng, as well as they? Finally shoule not the Sunne bee one still in Essence or substantia, and three by reason of the three subsistences or persons? This parable of the Sunne did Tetullian use, whose words, which doe also containe other similitudes, I will not beare to recite unto you.

I will not doubt (faith he) to call both the stalk of a rote, the bosome of a spring head, and a beame of the sone, by the name of a Sonne: for euery original is a parent, and euery thing, that is made by that original is a sone: much more then the words of God (may be called a Sonne) which even properly hath the name of Sonne, and yet neither is the stalk separated from the rote, nor the bosome from the spring head, nor the beame from the Sun, no more is the words separated from God. Therefore according to the fa- shion of these examples I profess that I say there are two, God & his words, the Father and his Son. For the rote and the stalk are two thinges, but joined in one. And the spring head & the bosome are two thinges, but undivided. And the Sunne and the beams are two Sones, but both cleaving the one
The certainty of the doctrine touching the Trinity.

Or Vnities.

The certain-ty of the doctrine touching the Trinity.

One to the other. Euerie thing that cometh of any thing, must needs be second to that, out of which it cometh, and yet it is not separated from that, from which it proceedeth. But where a second is, there are two, and where a third is, there are thee. For the third is the spirit of God and the Sonne: even as the third from the note is the fruit of the skalle, the thirde from the spring head is the ricer of the brooke, and the thirde from the Sunne is the heate of the beame: yet none of these is alienated from the matter, of which they take properties that they have. So the Trinity descending by annexed and linked degrees from the father, doth not make against the Monarchy and both defende the Oiconomical State, that is, the mistery of the dispensation. Understand euerie where that I profess this rule, wherein I testifie that the Father, the Sonne and the holy Ghost are unseparated one from another, and so thou shalt know how every thing is spoken. And so forth. For all these are the words of Tertullian, who nourished in Africa, not long after the age of the Apostles.

But letting passe the parables, similitudes, or comparisons of mans invention, let us steadfastly believe the evident words of God. What mans capacity cannot attaine unto, that let faith holie faith. What the sacred scriptures declare unto vs, what Christ in his flesh did teach vs, what was by so manie miracles confirmed to our sakes, what the spirites of God in the true church doth tell vs, that must be thought more true and certaine than that, which is proved by a thousand demonstrations, or that which all thy senses are able to conceive. Paulus denieth that he would heare an Angell, if he should speake any thing contrary to the Gospell of Christ. Pearely it is a pranke of arrogant solisinesse to doubt of the things that are in the scriptures with so great authority laid forth and taught vs. But it is a great madhene, if a man will not believe the oracles of God, for none other cause, but for that our understanding cannot attaine to the knowledge of all things, when as neuerthelesse we knowe that our understanding is naturally blinde, and hateth God. Among Philosophers he is counted an impudent fellowe, which rejecteth the authentitie of any notable and approved writer. It was enough to persuade the Scholers of Pythagoras, for a man to scape to them, he faide it. And then dareth a Christian seek starting holes, and tangle about asking of curious questions, when it faide unto him: God faide it, and taught thee to beleue it? No man doubteth of the kings letters patents, if so be the seal be acknowledged: therefore what a fellie is it to doubt of the divine testimonies, which are so evident, and firmeely sealed with the spirit of God.

Wherefore that I may here recapitulate & briefly express the principal summe of this our exposition, I will recite unto you (berelee beloved) the words of the holy father Cyril which are to be founde Libro in Ioan. 9. cap. 30. in the sense following: True faith is in God the father, and in the Sonne, not simplic, but incarnate, and in the holy Ghost. For the holy and consubstantiall Trinitie is distinguished by the differences of names, that is, by the properties of the persons. For the Father is the Father, and not the Sonne: and the Son is the Sonne, and not the Father: and the holy Ghost, is the holy spirite proper to the Father & the
The fourth Decade, the third Sermon.

The Trinitie was very well knowne unto the Patriarks and the prophets, but first by the way I will admonish you that the holy Patriarks and prophets of God, did holde them selues content with the bare revelation and worde of God, not rasing curious questions about the Trinitie and Trinitie of God.

They did clereely understande that there is one God the Father of all, the onely Sannio; and autho: of all goodnes, and that withoue: beside him there is none other GOD at all. And they again did evidently se, that the sonne of God, that promised sese, hath all things common with the father: for they did most plainly heare, that he is called the Sannio, and is the redeemer from whom al god things do proceed, and are believed upon the faithfull: whereby now it was ease for them to gather, that the father and the son are one God, although they differ in propertie.

For in so much as they were allreadly certaine, that the damnable doctrine of the plurality of gods did spring from the devil, they did not worship many but one God, whom notwithstanding they did believe to consist of a triuity of persons. For Moses the undoubted servant of GOD, in the very first verse of his first booke faith, In the beginning (Creatidij) god created heaven & earth. He joineth here a Verbe of the singular number, to a Sonne of the plural number, not to make incongruite of speech, but to note the misterie of the Trinitie.

For the first is, as if he should have saide: That God which both consist of thre persons, created heaven and earth.

For a little after God consulting with himself about the making of man, doth say:
Of God, and the knowledge of God.

The body of our first parent against the unseasonable lust of the air, when for his sin he purposed to banish him out of Paradise: so did he comfort a chere by his sorrowful mind with a full example of the Sonnes incarnation and suffering. And when he had armed him in bodie and soule, he casteth him out of the garden of felicitie into a careful and miserable cycle. There are in every place many examples of this matter like unto this. For Abraham sawe thee, but with them that he talked as with one, and worshipped one. And, The Lord rained upon Sodome and Gomorrha brimstone and fire from the Lord out of heauen, and overthrew those cities.

But least any man should interpret it and say: The Lord rained from the Lord, that is, from heauen, he himself doth presently add, From heauen. For as the father created all things by the Sonne: so doth he by him preserve all things, and doth even still by him worke all things.

Thus after Moses the notablest prophet, David in his Psalm doth saie: By the worde of the Lord were the heavens made: and all the hosts of them by the breath of his mouth. So here thou hearest that there is one Lord, in whom is the word and the spirite, both distinguished, but not separated. For the Lord made the heavens, but by the word: and the whole furniture of heaven doth stand by the breath of the mouth of the Lord. The same Davids faith: The Lorde saide to my Lorde, Sit thou on my right hand, until I make thine enemies thy footestool. Prate that in another place the same David doth atly say, that beside the Lord there is none other. And yet here againe he both as plainly saie: The Lorde saide to my Lord,
The fourth Decade, the third Sermon.

Lord, meaning the Father who had placed the Sonne, which was Davids Lord, at his righthand in heaven. Out of Clay may be gathered very many testimonies. But the notablest of all the rest is that, which Matthew the Apostles cisteth in these words: Behold my sonne whom I have chosen, my beloved in whom my soule is pleased: I will put my spirite upon him. &c. With this agreement that which Luke cisteth, saying: The spirite of the Lord upon me, because he hath anointed me, to preach the gospell to the poore hath he sent mee. &c. These testimonies here thou hast the Father, the Sonne, and the holy Ghost. A few out of many. For I do not couet to turne over the whole Scriptures of the old testament.

So then this faith, where with we do beleue in God the father, the son, and the holy Ghost, we have receiued of God himselfe, being deliered unto vs by the Prophets and Patriarkes, but most evidently of all declared by the Sonne of God him selfe, our Lord Jesus Christ, and his holy Apostles: whereupon now we do easily gather wherefore it is, that all the sincere Bishops, 02 ministers of the Churches, together with the whole church of Christ, have ever since the Apostles time with so firme a content maintained and had this faith in hono.

It were vertilly a detestable impietie to leave this catholike and true rule of faith, and to chuse and follow one newly invented. There are even at this day extant most godly and learned bookes of Ecclesiastical writers, wherein they have declared & defended this Catholike faith by the holie Scriptures against all wicked and blasphemous heretikes. There are extant sundry symboles of faith, but all ten}-

Exod.19.

The conclusion.
Of God and the knowledge of God.

And than all the eloquence of all men, nesse and liberality to enlighten in as to farre am I from thinking that I by all the understanding of our minds my words do in one iste come nere with sufficient knowledge of his name, though Jesus Christ into his excellencie. But I do humbly our Lord and Saviour beseech the most merciful Lord, that he will bouchsaft of his inestimable god.

Amen.

That GOD is creator of all things, and governeth all things by his prouidence: where mention is also made of the good-will of God to vs-ward, and of Predesti-
nation.

The fourth Sermon.

Cerelie belo-

ved, it remain-

eth now for me in this dayes that sermon for a conclusion to that, which I have hitherto spoken concerning God, briefly to add somewhat of that creation or worke of God, where- by he being the maker of all things, hath to mankindes commoditie wholsomely created all things, both visible and invisible, and both now as alwaies most wisely governeth oover the same.

For by so doing we shall obtaine no small knowledge of GOD, and many things shall be more openly laid forth unto vs, which we in our last treatise did but touch and awap. In the searching out, considering, setting forth of the creation of the whole and parts thereof, all the diligence of all wise men hath bene set on worke, both labour, and shall be troubled so long as this world indureth.

For what is he, though he were wisest, the cunningest, and diligentest writer, of the natural history, that le-

neth not many things untouched for the posterity to labour in, and beate their brains about? Or what is he at this day, which, although he bse the aid and industrie of most learned writers, is not compelled to wonder at more e greater things, than either they ever did, or he ever shall affaine unto you?

The most wise Lord will alwaies have wity men, that are enrichd with heavenly gifts, to be alwaies oc-
cupied and evermore exercised in the searching out and setting forth the se-
crettes of nature, and of the creation.

But we do simply by faith conceive that the worlde was made of no-
thing, and of no heape of matter, of God through the word of God, & that it doth consist by the power of the holy Ghost or spirit of God. For so did king David, and Pauls the teacher of the Gentiles both believe and teach.

But although the order of the whole, and the manner of the creation can-
not be knittte by o2 declared in sewe words, yet will I do my indenour to utfer somewhat by which the summe of things may partly appear to the diligent considerer. And here I chose rather to be an other mans

words
words than mine own, especially because I suppose this matter cannot be more lively expressed, than Tertullian in his book De Trinitate, setteth it forth as followeth: * God hath hong vp heaven in a loftie height, he hath made the earth massyue with a low and pressed downe weight, he hath powed out the seas with a leuefe and thinneliquor, and hath planted all these being decked, and full with their proper & fit instruments. For * in the firmament of heaven he hath stirred vp the dawning risings of the Sunne, he hath filled the circle of the glittering Moone for the comforte of the night with monethly increasings of the world, and he lighteneth the beames of the Stars with sundrie gleames of the twinkling light (the night he meaneth) and he would that all these should by appointed courses goe about the compass of the world : to make to mankind daies, monethes, yeares, signes, times, and commodities. In * the earth also hee hath lift vp high his aloft, depresed downe the valeies below, laide the fields out euently, and profitably ordered flockes of beastes for sundry services & vses of men. He hath made the massyue oakes of the woodes for the behoofe of man, he hath brought forth fruietes to feede them withall, he hath unlocked the mouthes of springes and powerd them into running riuers. After all which necessary commodities, because he would also procure somewhat for the delight of the eies, he clad them all with sundry colors of goodly flowers to the pleasure and delight of those that beheld him. In* the sea also, although for the greatnesse and profit thereof it were very woonderfull, he framed many fortes of liuing creatures, some of a meanee, and some of a monsteroys bignesse, which doe by the variety of the woorkemanship giue speciall notes of the workemans witt. And yet not being there withall content, least peraduenture the rage and course of the waters should with the damage of the earthes inhabitants break out and occupy an other element, he closed vp the waters limits within the shines, that therby when the raging waues and foaming water did rife vp from the depth and chanell, it might turne into it selfe againe, and not passe beyond the bounds appointed keeping still the prescribed course, to the ende also that man might be so much the more readie to keep Gods lawes, when he perceived that even the very elements did obserue and kepe them.

Last of all he setteth * man to be *Man. Lord over the world, whom he made to the likenesse and Image of God: to whom he gaue reaason, witt, and wisedome that hee might imitate God: whose body, although it were made of earth, was yet notwithstanding inspired with the substanse of the heauenly breath and Spirite of God. To whom when he had put all thinges in subiection, he would haue him alone to be free without subiection.

And last that libertie being let loose at randon might come into peril againe, he gaue a commandement by the meanes of which commande ment, it could not be said that euill was out of hand or by-and-by present in the fruite, but should then be in it, when once he perceived in the will of man the contempt of that commande ment. For both hee ought to be free, leaft the image of GOD, should seeme to bee
bond undecently: and also a law was to be giuen, least at any time the unbridled liberty should breake out to the contempt of him that gaue the libertie: that he might conseqently receive either due rewards of obedience, or merits of punishment, for disobedience, having that giuen him to whether part hee was willing by motion of the minde for to incline: whereby the enuy of mortality doth returne to him, who when by obedience he might have escaped it, did yet runne headlong into it, while he made too much haste to become a God, &c. The same adde in the parts above the firmament, which are not now to be beheld of our mortal eies, that first there were ordeined Angels, then there were ordeined spirituall vertues, then there were placed thrones and powers, & many other vnmeasurable spaces of the heauens, and that many works of holy things were there created, &c. Thus fare Tertullian.

Now the summe of all this is, God did by his power create nothing heauen, earth, and the sea, which he did immediately adore & enrich with all kindes of godly things. And into this world, which taketh the name of furniture that is in it, as in a most sumptuous palace, well furnished with all sorte of excellent necessaries, it pleased him to bring man, to whom hee did put all things in subiection: as David doth with wondering and marvelling set it forth, where he saith, O Lord our governor how excellent is thy name in all the world? For thy glory is lift vp aboue the heauens? Out of the mouths of verie babes and sucklinges haue thou ordeined strength: because of thine enimies, that thou maist destroy the enimie and the auenger. For I will consider the heauens, even the worke of thy fingers: the moone, and the starres, which thou haft ordeined. What is man that thou art so mindful of him or the sonne of man that thou haft care ouer him? Thou madest him somewhat lower than the Angels (or than God) thou crownest him with glorie and honor, thou madest him to haue dominion ouer the worke of thy handes. Thou haft put all things in subiection vnder his feete, theepe and oxen, and the beasts of the field, the foules of the aire, and the fishes of the sea, which walke through the pathes of the sea. O Lord our gouverner howe excellent is thy name in al the world? Psalm. 8.

The same again in another place doth say, The heauens are thine, O God, Psal. 9. & the earth is thine: thou haft laide the foundation of the round world, and all that therein is. The day is thine, and the night is thine, thou haft ordeined the light and the Sun, thou laiedst all the borders of the earth, thou haft made both Sommer and winter. Note who is so berrie a lot, as that he doth not by these proffes easilie gather howe great our God is, howe great the power of God is, how god, rich, and liberal to man, who never deferred any such thing at his hande: our God is, which hath created so great riches, so exquisite delights, and such furniture as can not be sufficieny painted, for man alone, & hath made them all subject, and will have them all to obey man as their Lord: and matter?

But heer by the way in the creation of the world we haue to consider the preservation and governement of the whole, by the same God.

For neither doth the world stand
Hand and endure by any power of it
owne, neither do those things move
and stirre of their owne accord, as
we say) at all adventures, which are
stirred or moved howsoever.

For the Lordes in the gospell faith:
My father worketh hitherto, and I
worke. And Paul faith: God by his
sonne hath made the worldes, and
doeth rule and uphold them with the
word of his power. And againe: By
God we live, and move, & have our
being. And again: God left not him-
selxe without witness, in that he shew-
ed his benefits from heauen, giving
vs raine and fruitfull feasons, filling
our harts with foode and gladnesse.

And Theodoret De providentia. faith:
It is a most abstracte thing to say that
God hath created all things, but that
he hath no care of the things which
he hath made, and that his creature
as a boate destitute of a steersman, is
with contrarie windes tossed to and
fro, and knoect and crackt ypon
shelves and rocks. Therefore in this
place we have to take somewhat of
Gods providence and governement:
which all the wicked, together with
the Epicures, do at this day denie, fa-
ing in their harts: Is it likely, that he
that dwelleth in heauen should regard
the things on earth? And doth the al-
mightie obserue and marque the verie
smallest of words and works: He hath
given to all creatures a certaine inci-
nation & nature, which he hath made
their owne, and so leaveth them now
in the hand of their own counsel, that
they of their owne nature may move,
increase, perish, & do even what they
lust. Waith God neither knoweth nor
doeth greatly trouble himselfe about
thee, lest these. Thus do the wicked reason
very wickedly, but the scripture doth
expressly in many places pronounce
and proue, that god by his prudence
doeth care for, and regarde the state of
mortal men, and of all the things that
he hath made for the use of mortal
men. And therefore here it is profitable
and necessarie to cite some testimonies
out of the holy Scriptures for the
proofe of this argument. David in his
Psalmes faith: The Lord shall reign PS.45.
for euer, and his kynsdome is a kyn-
dome of all ages, and his dominion
from generation to generation. Lo,
the kynsdome of God (faith he) is a
kynsdome of all ages, and his dominion
throughout all generations. There-
fore God hath not onely created the
world, and all things that are in the
world, but doth also governe and pre-
serveth them at this date, and shall go-
verne and preferre them even till the
conde. For the same kingly Prophet
celebrating the prudence of GOD
about man and his estate, doth say:
Thou, O Lord, knowest my downstil-
ting and mine upraising, thou speakest
out all my waies. For there is not a
word in my tong, but thou, O Lord,
doest know it altogether. Thou hast
fashioned me behind and before, &
laid thinne hande vpon mee. And so
faith as foloweth in the 39.Psalme,
which Psalme doth wholde make to
this purpose. With this doctrine of
David doth the testimonie of Salomé
agree, where he faith: The kings hart
is in the hand of the Lord, like as the
rivers of water, he may turne it wher-
ther foever he will. Euerie mans waie
seemeth right in his owne eies, but
the Lord driueth, or ruleth the hart.

And in the gospell the Lord saide: Are
not two little sparrowes solde for a Math.10.
farthing? And on one of them shall not
light on the grounde without your
father. Yea, euene all the haires of your
head are numbred.

Gee 3 There-
There are besides these other evident testimonies also of the providence of God. Daniel the wisest man of all the Capt, and the most excellent Prophet of God both late; Wisedome and strength are the Lords: It is he that changeth the times and seasons: he taketh away kings, and setteth vp kings: he giueth wisedome vnto the wife, and understanding to those that understand, he revealeth the deep and secret things: he knoweth the thing that lieth in darknesse, for the light dwelleth in him. 

Psal. 89. 

Psal. 104. 

Psal. 135. 

There are many testimonies like to these to be read in the 38. and 39. chapter of the book of Job, and rifefully in the Psalms and booke of the holy Prophets: but those, that hitherto I have recited, are sufficient enough, teething abundantly, that God by his providence doth governe this world, and all things that are therein, and especially man himselfe the possessour of the woule, for whom all things were made. 

We doe here attribute nothing to destinie, either Stoicall, or Astrological, neither have we any thing to doe with that ethnieke fortune either god or ill. We doe utterly detest Philosophical disputations in this case, which are contrarie to the truth of the Prophets writings, and doctrine of the Apostles. We content our selves in the only
only word of God, and doe theraf 
simply believe and teach that God by 
his providence both governs all things, 
and that according to his own good 
will, just judgement, and comely order, 
by means most just and equal: which 
means whatsoever despittance, and maketh his boast only on the bare name 
of God's providence, it cannot be that 
he should rightly understand the effect 
of God's providence. They make this 
objection: Because all things in the 
world are done by God's providence, 
therefore we need not to put in our use: 
we may shott idly and take our ease: 
it is sufficient for us to expect the woze 
king or impelling of God. For if he 
needs our aide, he will whether we will 
or even impell us to the woze, 
which he will have to be wozought by 
us. But the saints in the scripture are 
laide before us, and shewed to have 
thought, spoken, and judgen more sinnen 
cerely of God's providence. The An 
gel both in express words say to Lot: 
Haste thee to Zoar and save thy selfe 
there: for I can doe nothing vntill 
you ar come thither. Lo, here by 
God's providence Lot with his wife sa 
ued, the citizens of Sodom are destro 
ed, and of all the cities thereby. 
And yet even in the very woze of his 
preservation, Lots labour is re 
quired, and he bidden to doe his good 
will to save himselfe. Pea, I cannot, 
faith the Lord, doe any thing til thou 
art come into Zoar. The king and 
Prophet David both plainely saie: I 
have hoped in thee, O Lorde, I have 
said thou art my God: my daies are 
in thy hande. And yet even he which 
did wholly betake himselfe to the pro 
vidence of God, did earnestly conuder 
with himselfe, how with his diligence 
and industrie he might decline and 
escape from the layings in waight of 
Saule his father in lawe. Neither 
both he despise the aide and shifts of 
his wife Michol. He both not replie 
to hir againe and saie: All things are 
done by the providence of god, therefore 
there naes no wiles to be wozought. 
The almighty is able to take me out 
of the hands of our fathers soldiers, 
or otherwise to saue me by some mi 
raculous means: let vs content our 
selves, and suffer God to wozke his 
will in vs. He did not argue thus, but 
did understande that as God's provi 
dence doth proceed in a certaine order 
by middle means, so that it is his part 
to apply himselfe to means in the fear 
of God, and by all affairs to do his best 
for his owne defence. S. Paul doth 
heare the Lord flatly, saying: As thou 
haft borne witnes of mee at Jerusale 
lem so must thou beare record of me 
at Rome. And although he did no 
thing doubt of the truth of God's pro 
mises, & was not ignorant of the pow 
er of God's providence, yet notwithstanding he did plainely send his sister 
sone, which told him that the Jewes 
had conspired to kill him, unto the Tri 
bune, to desire of him that Paul might 
not be brought forth at the Jewes re 
quest. Neither did he shew himself un 
ceritious or unthankful to the soldiers 
that carried him to Antipatridis, nor 
to the horsemen that went with him 
to Caesarea. Againe as he failed in the 
Adriaticke sea, when he was in peril 
of dangerous shipwacke, and that all 
is company were striken with fear, 
he saie, Sirs, I exhort you to bee of 
good cheer: for there shall be no losse 
of any mans life among you, but of 
the ship. For there stooode by me this 
night the Angell of God, whose I am 
and whom I serue saie: Feare not 
Paule, thou must be brought be 
fore Cesar, and loe God hath giuen 
thee 4
Of Gods Providence.

thee all them that saile with thee. Wherefore, sir, be of good cheare. For I beleue god, that it shalbe eué as it was told me. But a while after when the mariners went about to leave the ship, the same Paul the Centurion, and to the soulers:

Vnlesse these abide in the shippe yee can not be saue. Therefore meanes do belong to the provencidence of God by which he wroketh: and therefore are they not to be neglected. Truely it is by Gods gouvemernt 02 provencidence, that we have all these inspecions of what soz ever, either sere, 02 airc, 02 waterie. For by the power of God, and not by any power of their owne, doth the aire make the earth fruitfull, the water fowe and ebe againe, and the earth doth bring forth bir increafe. And although the Saints thinke verily that none of all this is done for any sake of theirs because the Saviour himselfe in the Gospel faith, The father sendeth raine vpon the iust and vniust: yet soz all that they do neuer forget the words of the Prophet when he saith: If ye will be willing and obedient ye shall eate the good of the land: but if ye be obstinate and rebellions yee shall be deuoured with the sword: For the mouth of the Lord hath spoken it.

For the great Prophet Moses long before Esai, had saide: If thou shalt hearken diligently vnto the voice of the Lord thy god, to obserue and doe his commandements, then all these curzes shal come vpon thee. Curzed shalt thou be in the city, and curzed in the field. The heaven abowe thy head shal be brafe, & the Lord shal smite thee with manie plagues, &c. And histories beare record that all these things happened to the people of God, even as they are here foretold, and that too, not without the provencidence of the Lord their God. All good successe & prosperitie are the good blusings of God, and on the other side all calamities & adversities are the curzes of God. Therefore hereupon the Saints do gather that mens affaires and state are wholly gouvenerd by Gods provencidence, so yet that they must not therefore sit (as we say) with their hands in their bosomes idly, and neglect god meanes, but rather watchfully and diligently walke by the grace of GOD in the waies and means, 02 precepts and ordinances of the Lord. For the provencidence of God doth not distribute the order of things, it doth not abrogate the offices of life, noz labour and industric, it doth not take a iust dispensation and obedience, but by these things it wroketh the health of those men, which do through the help of God religiously apply them selues to the decrees, purpose, 02 working of the Lordes: to whom they doe rightly ascribe what god souer arch chancce 02 bezie them, imputing to mans corruption, to our owne unskilfulnesse, and to our sinnes, what euill souer arch happen vnto vs. Therefore the saints acknowledge, that although warres, plagues, and divers other calamities do by God his provencidence affliet mortall men, yet notwithstanding standing that the causes thereof doe arise of nothing els than of the sinnes of man.
The fourth Decade, the fourth Sermon.

man. For God is good, which willeth all well unto man. For he hath a great care over us not in great things only, but also in the smallest. He knoweth the number of the days of our life. In his sight are all our members as well within as without. For the Loard in the Gospel faith, that all the hairs of our head are numbered. He by his providence defendeth us from all manner diseases, and imminent perils. He feedeth, cherisheth, and preserueth us. For as he made all creatures for mans helth and behoafe, so both he preserve and applie them to mans good and commoditie.

The doctrine of the foreknowledge and predestination of God, which hath a certaine likeness with his providence, both no lesse comfort the godlie worshippers of God. They call foreknowledge that knowledge in God, whereby he knoweth all things before they come to passe, and saith even present all things that are, have bene and shall be. For to the knowledge of God all things are present, nothing is past, nothing is to come.

And the predestination of God, is the eftennall decree of God, whereby he hath ordained, either to save or destroy men, a most certaine ende of life and death being appointed unto them. Whereupon also it is else where called a forseappointment. Touching these points, some have diversely disputted, and many verily, curioustly & contentiously enough, and in such sort surely that not onely the salvation of soules, but the glosing of God also with the simple sort is in danger. The religious searchers or interpreters of the scriptures, confesse that here nothing is to be permitted to mens wit, but that we must simply and wholly hang upon whatsoever the scripture hath pronounced.

And therefore these words of S. Paul, are continually before our eyes, and in their minde: O the depth of Rom.11. the riches of the widome & knowledge of God? how unsearchable (or incomprehensible ) are his judgements, & his waies past finding out? For who hath known the minde of the Lord or who was his counsellor? Or who hath given vnto him first, & he shall be recompenced. They never forget the admonition of the most wise man Eccle.3. Seek not out the things that are too hard for thee: neither search after things which are too mighty for thee. But what God hath commanded thee, thinke thou alwaies thereupon, and be not too curious in many of his workes, for it is not needfull for thee to see with thine cies the things that be secret. In the mean time truly, they do not contemne, neither yet neglect those things, which it hath pleased God, by the open scriptures to reveal to his servants touching this matter. Of gods foreknowledge, there are many testimonies, especially in the propherie of Esai, chap.41. & in the chapters following, whereby also the Loard doth declare that he is the true God. Furthermore, God, by his eftennall and unchangeable counsell, hath forseappointed, who are to be saved & who are to be condemned. Now the ende of the decree of life and death is shol, and manifest to all the godlie, The
Of Gods Predestination.

The end of predestination is Christ, the Sonne of God the Father. For God hath ordained and decreed to save all, how many soever have communion and fellowship with Christ his only begotten Son: to destroy or condemn all, how many soever have no part in the communion or fellowship of Christ his only Sonne. Now the faithfull believe have fellowship with Christ, and the unfaithfull are strangers from Christ. For Paul in his Epistle to the Ephesians, faith: God hath chosen vs in Christ, before the foundations of the world were laid, that we should be holy, and without blame before him through love: who hath predestinate vs into his Sonnes, through Iesus Christ into himselfe, according to the good pleasure of his will, that the glory of his grace may be praised, wherwith he is pleased with vs in his beloved. Lo, God hath chosen vs, and he hath chosen vs before the foundations of the world were laid, yea, he hath chosen vs, that we should be without blame, that is, to be heires of eternal life: howbeit, in Christ, by and through Christ hath he chosen vs. And yet againe more plainer, he hath predestinate vs, faith he, to adopt vs into his sonnes, but by Christ, and that too hath he done free ly, to the intent that to his deigne grace, glory might be given.

Therefore whosoever are in Christ, are chosen and elected: For John the Apostille faith: Who so hath the sonne hath life: who so hath not the sonne of God, hath not life. With the doctrine of the Apostilles agreeth that also of the Gospel. For in the Gospel the Lord faith: This is the will of him that sent me, the father: that euery one which seeth the sonne, and beleueth in him, should have everlasting life: and I will raise him vppe in the laste daie. Lo, this is the will, or eternal decree of God, faith he, that in the sonne by faith we should be saved.

Againe, on the contrary part, touching those that are predestinate to death, the Lord faith: Hee that believeth not, is condemned already, because hee hath not beleued in the name of the onely begotten Sonne of GOD. And this is the condemnation, that light is come into the world, and men have loued darkness more then light. Wherefore if thou aske me, whether thou art elected to life, or predestinate to death, that is, whether thou art of the number of them that are to be damned, or that are to be saued, I answere simply out of the Scripture, both of the evangelists and the apostles: If thou hast communion or fellowship with Christ, thou art predestinate to life; and thou art of the number of the elect and chosen: but if thou be a stranger from Christ, howe soever other wise thou sonne to flourish in vertues, thou art predestinate to death; and therefore knowledge, as they say, to damnation.

Higher and deeper I will not crepe into the scate of Gods counsell. And here I rehearse againe the former testimonies of Scripture: God hath predestinate vs, to adopt vs into his sonnes through Iesus Christ. This is the will of God, that who so beleueth in the sonne shoulde live: and who so beleueth not shoulde die.

Faith therefore is a most assured signe that thou art elected, and whiles thou art called to the communion of Christ, and art taught faith, the most ioning God declareth towards thee his election
The fourth Decade, the fourth Sermon.

A fore temptation in this case

on and God will.

The simpler sort verily are greatly tempted and exceedingly troubled with the question of election. For the devil goeth about to throw into their minds the hate of God, as though he enviued vs our salvation, and had appointed and ob-ained vs to death. That he may more easily persuade this unto vs, he laboureth toth and naile wickedly to infallible and overthrow our faith, as though our salvation were doubtfull, which leaneth and is stayed upon the certaine election of God.

Against these fierce weapons the servants of God do arme their hearts with cogitations and comforts of this sorte fetched out of the Scripture.

Gods predestination is not staid or stirred with any wortshines or unworthines of ours: but of the mere grace and mercy of God the father, it respecteth Christ alone.

And because our salvation doth stay solely upon him, it can not but be most certaine. For they are wrong that think those that are to be saved to life, are predestinate of God for the merits sake of good works which God did fochoose in them.

For notably saith the Apostle Paul: He hath chosen vs in Christ, into himself, according to the good pleasure of his will, that the glory of his grace might be praised. And againe, It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

Again: God hath saued vs, and called us with a holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen vnto us through Christ Iesus, before the world was, but is now made manifest, by the appearing of our Lord Jesus Christ.

Freely therefore of his mere mercy, not for our deserues, but for Christes sake, and not but in Christ hath he cho- sen vs, and for Christes sake doth embrace vs: because he is our father, and a lover of men.

Of whom also speaketh the Prophet David, The Lorde is full of compassion and mercy, lowe to anger, and of great kindness. And as a father hath compassion on his children, so hath the Lorde compassion on them that fear him: for he knoweth whereby we be made, & remembret that we are but dust. Dozeour in the prophet Isai we read: Can a woman for

get her child, & not have compassion on the sonne of hir wombe? Though she shuld forget, yet will not I forget thee. Truely in Christ the only begotten sonne of God exhibited vnto vs God the father hath declared what great love he seteth by vs. Whereupon both the Apostle gather, Who spared not his son, but gaue Rom.8. him for vs all, how can it be that he should not also with him giue vs all things?

What thing therefore should we not reckon upon, and promise our selves from so beneficaill a father? For thou canst not complains that he will not giue vnto thee his sonne, or that he is not thine, who as the Apostle faith was giuen fo: vs all.

Dozeour, the Lord him selfe, criing out in the Gospell, faith: Come vnto me all yee that labour, and are heavy loaden, and I will refresh you.

And againe to his Disciples: Goe yee into all the worlde, and preach the Gospell to euery creature. He that shall beleue and bee baptised, shall

Rom.9.
2.Tim.1.
Matth.11.
Marke 16.
shall bee saued. 

Whereupon also 

Paul faith: God our Saviour will 

that all men shall be saued, and come 

unto the knowledge of the truth.

**Gen.22.**

In olde times long ago, it was said 

to Abraham: In thy seed shall all the 

tribes (or nations) of the earth bee 

blessed. And Joell faith: And it shall 

be, that whosoever shall call upon the 

name of the Lord, shall be saued. The 

which Peter also hath repeated in the 

Acts, chapter 2, and Paul to the Ro-

manes, chapter 10. Clay also faith: We 

have all gone astray like a heepe: we 

have turned euerie one to his owne 

way: & the Lord hath laid vpon him 

the iniquities of vs all. And therefore 

durst S. Paul say: As by the offence 

of one, the fault came on all men to 

condemnation: Euen so also by the 

justification of one, the benefite a-

bounded towards all men, to the in-

justification of life. Therefore the Lord 

is read in the gospel, to have recei-

ved sinners & publicans with outstretched 

armes and imbrazings, adding more-

ner these words: I came to seeke that 

which was lost. Neither came I to cal 

the righteous, but sinners to repen-

tance. All which sayings doe hitherto 

belong, that being more narrowlie 

weighed, they might confirme & esta-

blish vs of Gods god wil towards vs, 

who in Christ hath chosen vs to salva-

tion: which saluation, trulpe, cannot 

but be most certain, and by all meanes 

undoubted: especially so, that the Lord 

himself in the gospel faith: My sheepe 

here my voice, and I knowe them, 

and they follow me: and I giue vnto 

them eternal life, and they shall not 

perish, neither shall any plucke them 

out of my hand, &c.

Ioel.2.

I say 53.

Rom.5.

Matt.9.


John 10.

I know what her again doth sing 

and grievethe minds of many. 

The chosen sheepe, laide they, of 

Christ, doe know Christ his voice, and 

being inuoyd with aadastro faith stike 

in Christ inseparable, since they have 

felt that saluation, whereof the Lord 

speaketh in the gospel: No man con-

meth to me, unlesse my father drawe 

him: as for me, as I feele no such ma-

ner of saluation, so do I not with a full 

and perfect faith stike in the sonne of 

God. First of all beile, true faith is 

required of the elect. For the elect are 

called, and being called, they receive 

their calling by faith, and frame them 

selues like him that called them.

He that beleueth not is alreadie 

condemned. Whereupon also Paul 

faith: God is the saviour of all men, 

specially of the faithfull. Further-

more, unlesse we be drawn of the hea-

nily father we cannot beleue.

And we must be very carefull, least 

we conceiue vaine opinions of that 

dining saluation, neglect the saluation 

it selfe.

God verely drew Paul violently, 

but he doth not dzawe all unto him by 

the haire. There are also other waies 

of dzaweing, by which God dzaweth 

man unto him, but he doth not dzawe 

him like a stock or a blocke. The Apo-

stle Paul faith: Faith commeth by 

hearing, and hearing by the word of 

God. God therefore doth then dzawe 

thee, when he preacheth unto thee 

the gospel by his servants, when he 

toucheth thy hart, when he stirreth thee 

to piaier, whereby thou maist call and 

crie for his grace and assistance, his inlight-

ening and dzaweing. When thou fee-

est these things in thy mind, I would 

not with thee to looke for any other 

dzaweing, despise not thou grace offe-

red, but use it whiles time present ser-

ueth, and for the increase of grace.

For to greater and perfecter things 

thou art more godly afterwards, in y 

meane
mean space there is no cause why
then shouldst despise the letter. In
the Gospell of Saint Matthew they
receive large riches, who having re-
cipued but a few talents, occupied the
same faithfully. But he that despised
the talent wherein he was put in
credite, and cloathed his foolishnesse
with I wit not what care, is great-
lie accused, yea, he is spoiled of the
money which was once given him,
and is throwne into everlasting to-
mentes, being bounde with bonds of
condemnation. For the Lordes pro-
nounceth generally, Who so euer
hath, to him shall be given, & he shall
have abundance. But who so euer
hath not, from him shall be taken a-
way, even that which he hath. Hath
hath, who acknowledgeth, magnifi-
ceth, and reverenceth the grace of God.
To this heape of graces more is ad-
ded, so that it is made more abun-
dant. He hath not, which both not ac-
knowledge the gifts of God, and ima-
gineth other, I can not tell of what
kynne, in the meane time, he doth not
put in vs the grace received & which
is present. And these are wont in use
curses, that that drauling came not
to them as yet; and that it is a matter
very dangerous, to use occupying, to
make marachize of the gifts of God.
But S. Paule judging far otherwise
faith: So we as workers together be-
seeking you, that yee receive not the
grace of God in vaine. And to Timo-
thy, I put thee in remembrance that
thou stir vp the gift of God which is
in thee. Not that without God we are
able to do any thing of our selues, but
that the Lord requireth our endeavor,
which notwithstanding, is not with-
out his assistance, and grace.

For truely saide the selfe same Apo-
istle: God worketh in vs both to will
and to doe euene of his good plea-
ure. Againe, Not that we are suffici-
ent of our selues to thinke any thing
of our selues: but all our sufficiencie
is of God.

Furthermore, I will not any man
to despaire, if by and by he feele and
try not in his minde a most ripe and
perfect faith. The Gospell faith: Of
hir owne accord both the earth bring
forth fruite: first the blade, then the
care, and afterwards full cozenie in
the care. For likewise hath faith hir
increasings, and therefore did the very
Apostles of the Lord pray: Lorde in-
crease our faith. Furthermore in
Parke truelie a wofull man cryeth
unto our Saviour: If thou canst doe
anie thing Lorde, have compassion
upon vs and helpe vs: but he heard
the Lordes straight waies faicing unto
him: If thou canst beleue it. All
things are possible to him that be-
leueth. And this silly soule cryed
out: I beleue Lord, helpe mine vn-
beleueth. Loe this wofull wretch be-
leueth, falling in his minde faith givin
him of God, which notwithstanding he
perceived to be to weake, that he stood
in need of Gods helpe and aide. He
pariceth therefore: helpe mine vnbe-
leueth, that is, my faith, which, if it be
compared with an absolute and per-
fect faith, may seeme but unbeleueth.

But heare (I beleue you) what this
faith, how little souer it was brouught
and brought to passe, what an humble
minde: and hanging upon the onely
mercie of God, was able to doe. For
straight waies he healed the childe of
the wofull father, and being redu-
ced into health, and as it were raised
bye from the dead, giveth him a-
gaine to his faithfull father. If anie
therefore doth saile faith in his minde,
let them not despaire, although he
knowe
knowe that it is weake enough, God wot, and feeble: let him call him selfe wholly upon Gods mercy, let him presume verie little, and nothing at all: and of his owne merites, let him pray increas-antly for the increas of faith. In which purpose verily the words of our Saviour verily full of comfort out of the Gospel, may conforme and strenge-then any man most whollyly: Aske and it shall be giuen you: seeke, and yee shall finde: knocke and it shall be opened vnto you. For whosoever asketh, receiueth: and whosoever secketh, findeth: and to him that knocketh, it shall be opened. Is there any man among you, who if his sonne aske him bread, will giue him a stone? or if he aske fish, will giue him a serpent? If you therfore which are euill, can giue good giiftes vnto your children, how much more shal your heavenly father giue good things, even the holy Ghost it selfe, if you shall aske of him? These and such like safengs, let forth vnto vs in the holy Gospel for our consolation, ought more to move and establishe our minde, of the god, yea, the right god will of God towards vs, than the ex-ginges of the diuell, wherewith he goeth about not only to overthrow the hope of our election, but to make vs suspet and doubt of God as though he had his creature in hatred, whom he had rather have destroied than saue.

But he is well enough knowne to the saijts by his subtleties and trains. For so he deceived our first parents. Let vs kepe it deeply printed in our breasts, that God had chosen vs in Chri$t, and for Chri$t his sake prede-\nminate vs to life, and that therefore he giueth and increaseth faith to Christ-\nward in them that aske it, and that it is he that puts it in our hearts. For all things that tende to our salua-\ntion, come from the grace of God, nothing is ours but reprobate name. These things (brethren) thus farre have I laide before you, concerning the marvellous and wonderful work of the creation wrought by the eternall, true, and living God, without anie trouble (doubtless) or paines taking. For he spake the word, and they were made. He commanded and they were created. A little vs have added touching the most wise and excellent governing of all things by Gods divine prouidence, which is also waies just and most righteous: Like-\nwise of Gods god will towards vs, of Preeedination, and cer-\ntaine other pointes vnto these belonging.

All these things truely have we rehearsed, to beautifie the glozie and knowledge of God our Creator, To whom both the perpetual and univer-sel course of nature, as well of things invisible, as also visible, bearth wit-\ness. Whom the angels worship, the stars wonder at, the seas blest, the earth reverence, and all infernall things beholde. Whom the minde of euery man seeth, albeit it doth not expresse him. At whose beck all things are moved, the springs cast forth their streams, rivers decrease, the waues arise aloft, all things byng forth their increase, the winds are forced to blow, show ers to fall, seas to rage, all things in all places to deliver aboue their fruitfulness, who planted a peculiar Garden of felicity for our first pa-\nrents, gave them a commandement, and pronounced sentence against their sinne: delivered righteous Poe from the baungers of the Deluge, transla-\nted Enoch into the fellowship of his
friendship, did choose Abraham to himself, defended Isaac, increased Jacob, appointed Moses the captain over his people, set free from the yoke of bondage, the groaning children of Israel, wrote a law, brought the offspring of the fathers into the land of promise, instructed his prophets with his spirit, and by all these promised his only begotten Son againe, and at the same instant that he had promised to give him that sent him, through whom also he would be acquainted and come in knowledge with us, and hath poured forth upon us all his heavenly graces.

And because of himselfe he is liberal and bountiful, least this whole world, being turned away from the rivers of his grace, should ware his heart, he would have Apostles to be sent by his Son as teachers throughout the whole world, that the State of mankind might acknowledge their maker, and if they followed him, might have in stead of a God, one whom in their petitions might call father, whose Providence hath not only extended itself and is now extended, not only severally unto men, but also unto very towne and cities, the ends of which he foretold by the voices of his Prophets, yea throughout the whole world. Whole ends, plagues, decrees, and punishments for their unbelialfe he hath described.

And least any should thinke, that this infatigable providence of God extended not to every thing, though never so small, the Lozbe faith, Oft two sparrows, the one of them falleth not to the ground without the will of the father, And, the haires of your head are al numbred. Whole care also and providence suffered not the perfections of the Israelites to waxe old, nor their simple shoes on their feet to be worn and towe.

And not without God reason. For if this God comprehendeth that which containeth all things, and all things and the whole consist of parts and particulars, than shall his care reach consequently, even to every part and particular, whole providence hath reached already to the very whole whatsoever it is. To this God be all glory.

Of adoring (or worshipping,) Of inuocating (or calling upon) and of serving the onely, living, true, and everlasting God. Also of true and false religion.

The fift Sermon.

Duching God, what hee is in person, what in qualitie, and what in substance, I have told you alreadie; not as I ought, but as I was able. I have likewise shadowed out how god and readie his will is towards man, whom he hath ordained to live everlasting, in his only begotten Son, whom also he hath made Lozbe of all things in this present world, all things being brought in subjection unto him.

Now that man should not be ignorant what he oweth to so mightie a God, & to a father so loving & liberal
Of adoring or worshipping the only God.

I will anon joyn a disputatation touching this living, true, everlastling God, of man to be adored, called upon, and worshipped. For man is neither created nor borne, to behold and gaze upon the Saviours, as the Philosopher doth, but that he should be the image and temple of God, in whom God might dwell and raigne, and that he should therefore acknowledge God, reverence, adore, call upon, and worship, and also be joined into God, and live with him eternally. And first of all, I will speak of adoring God, next of calling upon God, and lastly of serving God.

Whereupon we that perceive without any trouble at all, which is the true religion, or which is the false. The places truly expounded are very plentiful, but in few words I will comprehend what the scripture doth teach us concerning them, howbeit not ceteris one particularly, but the chiefest, and so much as seemeth sufficient for our salvation and sound knowledge.

To adore or worship, in the holy Scriptures doth signify, to honor, to make to uncrown the head, to bend the body, to encline the knees, with the whole body to lie prostrate upon the ground, to fall flat on the face at one's feet, after the fashion of suppliants or petitioners, in token of humility, submission, and obedience: and it is referred chiefly to the gesture or habit of the body. The Hebraists use one only word Schahah, which all interpreters have expounded by this word Adorare, to adore, bend, bow, and lie along with the face downward. The Grecians have expounded it by the word προσκυνεῖν, that is, I bow the knees, I uncrown, make bare the head, I humble myself, adore. And προσκυνέω, Adoration, is so called, either of kneeling, or of bowing the head. For word signifies I kiss. And that a kiss was sometimes a sign of worshipping, reverence, or adoring, it is to be gathered out of the 31 of Job.

What, and is it not a fashion very much bred even at this day, to kiss the hand? Again, word signifies a hat, a bonnet, or a cap, so that to adore, is to make bare the uncrown the head for reverence sake. The Latinists also peradventure had an eye to the habit of the body. For Orare, to pray signifies both as well to crave as to speak a thing.

He therefore doth adore, that casting his countenance upon a man, doth crave something suppliantly. Likely it is that the Germans also had a respect hereunto. For they turne Adorare to adore, by this word Anbatten. Which might moreover have been turned Zuoffsen fallen. In the ninth of Matthew thou dost read: Behold a certaine ruler came to Iesus and worshipped (or adored) him. But Mark writing in the same historie, And behold, faith hee, there came one of the Princes of the Synagogue, whose name was Iarius, and when he saw him, hee fell downe at his feetes, and besought him instantely (or much:) thus expounding to us what to adore is, to bow, to fall down at ones feetes, and to submit and beseech like a suppliant. For so we read in the old testament of Jacob Israel our father: And hee going before them, bowed him selfe to the ground seven times, vntill his brother Esau approched and drewe neare. Of Dauid and Abigail thus we read in Samuell: When Abigail saw Dauid, she hasted, and lighted of hir Asse, and fell before Dauid on hir face, and worshipped
To adore or worship men.

Ps. 18.

1 Pet. 2.

Rom. 13.

Exod. 30.

15.

2 Reg. 3.

ground, and she fell at his feete, saying: Let that iniquitie bee counted mine, my Lorde, &c. Likewise of Peter than the prophet it is read thus written: And when he was come in, to the king he worshipped (as made obeisance) upon his face on the ground.

For God communicating this honours, both allowe the same unto men, either for their olde age, their authorization, or worsthiness sake. For, man is the liuely image of God. And it pleased God himselfe to call men that excel other in authorization, Gods. Whereupon the Apostles of Christ, Peter and Paul instructing the people of God taught them, Yee verily, Fear God, honor the king: and This, the Magistrate is Gods minister: Give therefore to all men, honor to whom honour belongeth: fear, to whom fear is due. In the lawe the Lord saith: In presence of a hoare head, rise vp: And Honor thy Parents.

In consideration of this commandement of God, the godlie do reverence the aged, their Parents, and magistrates, & please God also with faithful obedience. But to adore worship, or honor images, what representation or likenesse God they bear, the Lord doth no where like to allow.

For he saith in the Lawe: Thou shalt not bowe downe nor worship them. And by his Prophet Hiaie, None(he) considereth with himselfe of this matter, and faith: One pece of the wood I have burnt in the fire, I have baked bread with the coales thereof, I have roafted flesh therewithall, and eaten it, and should I now of the residue make an abominable idol, and fall downe and worshipp a rotten pece of wood? In the same Prophet thou readest with much indignation pronounced: Their lande is full of vaine gods (or idols:) before the works of their handes have they bowed themselves & adored it, yea, even before the thing that their own fingers haue made. There kneeleth the man, there falleth the man down (before them:) therefore forgive them not. Therefore that auncient writer Laftantius inspired with a propheticall Spirit, disputing against the Gentiles, hath thus left it written: The images themselves which are worshipped, are representations or counterfeites of dead men. And it is a pernicious and an abulude thing, that the image of a man, should bee worshipped of the image of GOD, to wit man. For he worshippeth the thing that is worser and weaker. Besides that, the very images of Saints, which most vaine men doe serve, are voide of all sense and feeling, because they bee earth. And where is he that understandeth not, that it is a wicked and sinnefull act for an upright and straight creature to bee bowed downe and to adore and worshipp earth? Which to that ende is under our feet, that we should bee troden vpon, and not adored of vs, who therefore are made to goe upright and loke upward, that we should not lie groundly downward, that we should not lie grousely downewarde, that we should not call this heauenlie countenance to the earth, but rather take and direct our eyes, whether the condition of their nature hath guided them.

Whosoever therefore endureth to maintain the mysterie of mans creation, and to holde the reason of his nature, let him raise by himselfe from the grounde, and with a raised minde bende his eies unto heauen: Let him not take a God under his hande, nor digge from under his feetes, but which he may adore, or worship. But
cause, whatsoever lieth under 02 is subject to man, the same must needs be inferior unto man. But let him take alofte, let him see in the highest place: because, nothing can be greater than man, but that which is above man. But God is greater than man, he is therefore above, not beneath, neither is he rather to be sought in the lowest, but in the highest region 03 rome. Wherefore there is no doubt, but that wherefoever an Image is, there is no religion. Fo2 if religion consist in divine things, and that nothing is divine, unless it be among heavenly things, then do Images lacke religion. Because in that which is made of earth, there can be no heavenly thing. Which matter, even by the very name it selfe, may appeare to be manifested to a wise man. Fo2, whatsoever is counterfeit, that must needs be false: neither can that which hath a representation 02 glace of truth, at any time take unto it the name of truth. If then not every representation 02 counterfeit, be not a thing in earnest but as it were a toy 0 0 a sport, religion is not in Images, but there is lesse religion where they be. That which is true therefore, is to be preferred before all things that are false. Earthly things must be troden underfoot, that we may get to obtaine heavenly things. These words, not unabusedly, have we cited hitherto out of Laetcantius. We returne now to our purpose.

But because the outward gesture 02 habite of the body is commonly framed according to the inward quality of the minde, and the outward habite of his body which adorseth, submiteth, receiveth, and maketh subject him that worshippeth to him which is worshipped, therefore adoration is translated likewise to the inner man, so that to adore, is to reverence respect God, to bequeath our selues wholly unto him, and to cleave inseparably unto him, upon him onely and alone to hang in all things, and to have recourse unto him in all our necessitie whatsoever.

Furthermore, the outward adoration doth immediately, when it is needful, and ability granted, follow a minde rightly induced with true faith and holy feare of God. Fo2 adoration is two-fold, 02 of two sorts, one of the minde, 02 spirit, which is inward, sound, sincere and true: another of the body, which is outward, unsound, counterfeit, and false, which may proceed from him, in whom there is no sparkel of religion. True adoration is the fruit of true faith and holy feare of God, namely a lowly 02 suppliant yielding and humble conversing, whereby we bequeath our selues, yelde and submit our selues unto our God, whom as we understand to be our best and most mercifull father, so to be our most high and Almighty God: upon him therefore alonely we do wholly depend, and to him onely wee haue respecte: which also forthe with so done as occasion is ministered unto vs, wee express and testify by outward adoration. All this we shall the better understand by these testimonies of Scripture following. David faileth: O come let vs sing vnto the Lord, let vs hartily rejoice in Psal.94. God our salvation. Let vs come before his presence with thankes-giving, and shew our selues joyfull in him with Psalmes. For the Lord is a great God, and a great king above all Gods: because in his hand are the corners of the earth, and the height of the hilles are his. For the sea is his and
and he made it, and his hands fastened the drie land. O come let vs adore (oz worship) and fall downe, and kneele before the Lord that hath made vs. Because he is the Lord our God, & we are the people of his pasture, and the sheepe of his hands.

Thou perceivest therefore, that we must adore oz worship God, and that we must cleaue unto him, and sing praises to his name, because he is the most mightie GOD, creator of all things, yea, our creator, our Father, and our sheepeheart. Likewise in the Gospel according to Mathew, adoration both followe faith, and both as it were grove out of it, and by it is nourished. For, after that the disciples being taught by mynacle believed that Jesus was Christ, they came (faith Mathew) and adored (oz worshipped) him, saying: Thou art truely the sonne of God.

Againe, thou readest in John, that the Lord asked the blind man that was excommunicate oz cast out of the Synagogue, whom he restored to his sight, saying: Dost thou beleue in the sonne of God? And that the blind man answered: Who is the Lord, that I might beleue in him? And that Jesus answered: and said, Thou hast both scene him, and he it is that talketh with thee. Whereupon upon this by and by followeth in the historie, But he said: I beleue Lord, and he worshipped him.

Hitherto now belongeth that which the Lord said to the Samaritane in the Gospel. The true worshippers shall worshippe the Father in spirit and in truth. For the Lorde doth allow spiritual and inward adoration oz worshipping, not that outward counterfeite, oz hypocritical worshipping, but that which proceedeth from a minde regenerated by faith through the holy Ghost, and that tendeth uncerely towards one God.

For we read in the historie of the old Testament, that those Princes oz worshipped in truth, which consecrated and made holy them selves unto one God, with their whole hart, and on him onely depende: againe that they worshipped not the Lorde with their whole hart, which being destitute and beside of sincere faith depended also upon creatures.

Now a reason of this adoration oz worshipping, the Lord abundeth in the Gospel. Worshipping (faith he) ought in all points to agree with him that is worshipped. But God that is worshipped is spirit and truth, and is delighted with spiritual worshipping and unesigned faith: in spirit and truth, therefore he must be worshipped.

Wherefore the Saints have a speciall care and regarde, that the inward worshipping of the mind be found, and that first of all they worship in hart and truely, with a sincere faith and a reverence of Gods Priestie: and whiles they are inwardly so occupied, they do no lesse outwardly, falling on their faces with humilitie, doe worshipping in Gods presence. For the outward worship is a companion of the inward, and followeth it.

Hypocrites also worshipping God in body suppliantly and lowly enough, but because their minde goe a worshipping, and neither with faith nor reverence cleane unto the Lord they heare this spoken of the Lord by the Prophet: This people honoureth me with their lippes, but their heart is farre from mee: but in vaine do they worship me, teaching doctrines preceptes of men. And this verity is
Of adoring or worshipping the only God.

the counterfeit and false worshipping. And that worshipping also is false, nay, it is most wicked and abominable, whereas the creatures are worshipped, either with God, or without God. And to say both, they doe not worship God at all, which neither please God, neither believe in God, no, yet depend on hang

only upon God.

All men truly confess, that God must be worshipped, by every one doth not surely acknowledge and confess, that God not only and alone is to be worshipped. It remaineth therefore to be declared, that God not only and alone is to be worshipped of men. Adoration of worshipping is joined with true faith, and perfect sincerity. reverence of God's majesty, with seeing they are due to God alone, it followeth that God alone is to be worshipped; and therefore is this saying so often cited and beaten upon in the Law and the Prophets: Thou shalt worship the Lord thy God, and a strange god thou shalt not worship. 

Poole, a strange god is whatsoever without and beside the only, living, true, and everlasting God, thou shalt not worship thyself to be worshipped: the only and alone, true, living, and everlasting God therefore is to be worshipped.

In the history of the gospel we read, that the devil tempted our Lord Christ, and having led him up into an high mountain, shewed him from thence all the kingdoms of the world and the glory of them; and said: All these will I give thee, if thou falling down wilt worship me: and that the Lord made answer: Avoide Satan, for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve. And surely worshipping and serving are linked mutually the one with the other, that they cannot be severed or put a funder. Whereupon it followeth, that being the Lord requireth only and alone to be served, he will doubtless in like manner only and alone be worshipped. And Heli the great Prophet, of God, teaching that God can in no case abide to have one joined unto him in worship, crieth out unto the people worshipping God, and with him their god Baal, How long (faith he) do you halt on both parts? If the Lord be God follow him: If Baal be God, go after him. As if he should have said: You cannot worship God and Baal at once. No man can serve Math.6. two masters. For the Lord our God requireth, not a piece, but our whole heart, our whole mind and soul: He leaneth nothing therefore for to be divided upon one another. In the Epistle to the Hebrews Paul the Evangelist, that Christ is more excellent than angels, because that angels adore or worship Christ, but they again are not worshipped. If then the angels are not worshipped, whence shall we grant, beside the living, true, and everlasting God, that dearest to bee worshipped: God therefore only and alone is to be worshipped.

For in the Revelation of Jesus Christ, made unto the blessed Apostle and Evangelist John, thus we read written: And I saw another Angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwelt upon the earth, and to all nations and kindreds, and tongues, and people, saying with a loud voice: Fear God and give him honour, because the hour of his judgment is come, and worship him that hath made heaven and earth,
earth, the sea, and fountaines of waters. And againe in the same booke we read, And I fell downe before the feet of the Angell to worship him. And he saide vnto me: See thou doest it not, I am thy fellowe servant and of thy brethren, having the testimonie of Iesu, worship God. Again, in the ende of the same booke thou dost read: And after I had heard and seene, I fell downe to worship before the feet of the Angell, which shewed mee these things. And he saide vnto mee: See thou doest it not, for I am thy fellowe servant, & of thy brethren, the prophets, and of them that keepe the words of this book. With this thing the saieing and doing of Saint Peter doth not greatly disagree, at whose feet when Cornelius the Centurion fell downe, and worshipping, Peter saide: Arise, I also my selfe am a man, and therewithall laiseng his hande on him which lay a long, did lift him vp, and set him on his fee. Right religiounlie therefore wrote Augustine touching true religion, saieing: Let not religion be unto vs the worshipping of mans handy worke.

In his book intituled De vera religione, cap. 55.

The same Augustin in his first boke De confensa Evangelistarum, of the consent of the Evangelistes, and eighteenth Chap. reasoning, why the Romans never received both the God and the worshipping of the God of the Hebrews, considering that they received the gods almost of all the Gentiles to be worshipping. And he answereth, that that came to passe by none other occasion, than because the God of the Hebrews woulde only and alone be worshipped without a mate or partner. If any require his words, they are these: There resteth nothing for them to say why they have not received the holy rites and worshipping of this GOD, save only because he woulde be worshipped alone: & hath forbidden them to worship the gods of the Gentiles whom neuertheless these people did worship. For the sentence of opinion of Socrates (who as by Oracal it was ratified, was the wisest of all men) is, that every god ought in such sort to be worshipped, as he himself hath given commandement he woulde be worshipped. Therefore were the Romans of very necessitie forced not to worship the God of the Hebrews. Because, if they would worshipping him after another fashion, than he himselfe said he would be worshipped, they shoulde not then worship him, but that which they themselves had decreed and made.

And if they would in that manner worship him, as he himselfe prescribed, that they saw that they were debarred from worshipping other gods, whom he sobad to be worshipped. And upon this they refuseth the worshipping of the onely true God, to the intent they might not offend, mane counterfeit and false gods: thinking that the anger of them would rather be more to their disposure, than the god will of him to
Of calling vpon the onely God.

their benedict. Thus saith Augustine.

And although these things are written concerning the worship and service of God, and that we dispute of adoring Gods majestie, yet notwithstanding they are not imperient or beside our purpose. For the worshipping and serving of GOD are inseparably linked and knit together. Of this serving of GOD we will speake more hereafter.

But by the wordes cited before we do gather, that onely and alone the true, living, and everlasting God is to be worshipped, according to that commonly knowne sentence of the lawe:

Thou shalt worshippe the Lord thy God, him shalt thou feare, and him onely shalt thou serve: To him shalt thou cleave, and in his name shalt thou swear.

Furthermore, God from the beginning hath promised and performed, yea, and will performe whiles this world standeth, great rewards to his true worshippers.

Contrariwise, we believe that great mischiefes or punishments, are prepared for those, which either do not at all worship God, or else in stead of the true God do worship strange Gods. The Lord in his Revelation shewed to John the Apostle, faith: The searefull and vnbelieving, and the abominable and murthers, and whoresmongers, and forcers, and Idolaters & all lyers, shall have their part in the lake that burneth with fire & brimstone, which is the second death.

These things have we hitherto spoken of worshipping GOD, we will nowe speake in the second place of innocating or calling vpon God, of which point we promised to speake.

To call vpon, and calling vpon, is diversly taken in the Scriptures.

For it signifieth to bring forth as a witness, or a calling to witnes.

So Moses calleth heaven and earth to witnes against the children of Israel, by the figure Prosopopoies.

Again, the name of any one to be called vpon over an other, is to be called by, or after his name. Let my name (faith Jacob) be called vpon them, that is vpon Ephraim, and Danashe, that is, let the be named by my name, as if they were my children, and let them be called, not the names of Joseph, but the names of Jacob Israel.

So say the wives to their husbands:

Let thy name be called vpon vs, that is, suffer, or give leave, that we may be named by thy name, and that we may be made thy wives.

For those women through the knot of wedlocke, take unto them their husbands names.

After the same manner do we oftentimes read in the prophets and holy histories of the Bible: The house vpon which thy name is called, that is, the house which is called after thy name, and is named the Lords house.

Likewise Joab, general of the kings armie, faith unto David: Take thon the city (Rabbah, the chiefe citie, or feate royall of the Ammonites) lest I take it, and my name be called vpon it, that is, lest I be called the conqueror of Rabbah. Dost ignorant therefor base and unthankful are they of the scriptures, and the phrases of speech used in the scripture, which cite that saying of Jacob, which even now we declared, in defense and maintenance of the innocating of Saints. As though Jacob would have his name to be called uppon of his posteritee and offspring.

In Daniel thou dost read: A people vpon whom the name of God is
is called: Which signifieth nothing else then, A people that is called God's people. Here is no mention of Invocation whereby we ask of desire any thing.

Furthermore, invocation as calling upon, is taken for religion. For Luke faith in the Acts: Saul had power (or authority) to bind all those that called upon the name of the Lord. And Paul faith: Let every one that calleth upon the name of the Lord, depart from iniquity. Also, seek after peace with all them that call upon the name of the Lord, that is, which are of the true Christian religion. Lastly to invoke, or call upon signifieth, to cry, or call for help, and with continual outcries to crave somewhat.

That invocation therefore, as calling upon God, whereby at this time we intreate, is a lifting up of man's mind to God in great necessities, as in some desire, and a most ardent craving of counsel and assistance by faith, and also a bequeathing, or committing of our selves into the protection of God, and as it were a betaking of our selves to his Sanctuary and only safeguard.

In invocation therefore, (true invocation I mean) a faithfull mind is first of all required, which doth acknowledge God to be the author and only giver of all god gifts, who is willing to heare them that call upon him, and is able to grant us all our requestes and desires whatsoever. In unceasing and ardent petition or beseeching is also required. But of these points no less that he said, when God shall give us leave, in our Sermon of the paper of the faithfull. For; invocation is a kind of paper.

Now verily I will sette, that in all our desires, God is to be called upon, yea, one and alone to be called upon. Surely there are express commandements of God, charging us to call upon the name of the Lord, who promiseth that so the God will and love which he heareth us, he will heare our requestes and suites, and largely give unto us, things tending to our health and benefit. Of many I will cite one or two testimonies. Solomon the wisest of all men, both taught us to call upon God in all and everyone of our necessities, making a particular rehearfall of mens special desires.

The same argument doth Salmons father, that most holy king Dauid, handle throughout the whole hundred and seventh Psalm. Here he cometh by therefore the divers casualties, chaunces, and miseries of men, their affliction or oppression, their wanderings and dauntings in their journey, their bonds and imprisonments, their diseases, and the fear of death, which sometimes is more terrible and hideous, then death it selfe, their losses of land and sea and rough waters, barrennesse, starcty, calamities, contempt, shame and ignominy.

These crosses, saith he, if they light on any man, let him not ascribe them either to his God to whose defence he hath committed himselfe, or to Fortune, or to his constellation and destiny, but to that God that knoweth all things, and can do all things, upon that God let him call earnestly by faith. For often doth the Prophet repeat these words: And when they cried unto the Lorde in their tribulation, he delivered them out of their
Of calling upon the only God.

distresse. And for that cause both he so often reiterates those words, to the end  that we having conceived a perfect trust in our hearts and sure believe might learn in all chances to call up- on the name of the Lord. For Salo- mon in his Proverbs yet again faith: The name of the Lord is a most strong tower, unto it both the righteous man runne, and he shall be advanced, or he shall be set free from danger. Asaph also in his holy songs faith: Sacrifice unto the Lord, a sac- rifice of praise, and pay thy vows unto the most highest. And Call vp- on mee in the day of trouble, and I will deliver thee, and thou shalt glo- risie mee. And he beingeth in the Lord him selfe speaking and requiring sacrifices, not of beasts, not of golde, or silver, but of praise and invocati- on. Therewithall he promiseth help, and witnesses, that by invoking and praying he is honored, (or glorified:) whereupon David saith: In my trouble I will call vpon the Lord, and I will crie vnto my God, and he shall heare my voice out of his holie temple, and my cry shall enter into his eares. Joel also said: Every one that calleth vpon the name of the Lord shall be safe. And the Lord by the Prophet Jeremia- faith: Ye shall call vpon me, and ye shall liue: ye shall pray vnto me, and I will heare you: ye shall seek me, and ye shall finde me: if with your whole hart ye seeke me.

Furthermore, we do not read that our holy and blest fathers, in their petitions & requests, were they small  or were they great, called upon any oth- er than that God, who liveth ever- lastingly world without end. For the Lord himself by Asaph faith: In thine extremities and troubles (O Israel) thou calldst vpon me, and I deliv- ered thee. Also David faith, Our fa- thers hoped in thee: and thou deliv- eredst them. Vnto thee they cried, and were delievered. In thee they trusted, and were not confounded.

Now add vnto all these the command- ment of Christ our Lord: When you pray, say: Our Father. &c. Add also the words which follow in Luke 11 and Matthew 7. Aske and it shall be given you. And so forth. We con- clude therefore, that the true, living, everlastinge God, ought of all men, in all their necessities to be called upon. But to no purpose peradventure I take pains in this point, seeing that there are but a few, or none at all, which de- ny that God is to be called upon. This seemeth to require a more diligent de- clARATION, that God onely and alone is to be called upon. For many doub- lese do call vpon GOD, but together with God o2 for God, certaine chosen patrones, whereupon insueth that they call not vpon GOD onely and alone.

Now, that he alone is to be called upon, in this sorte we declare. By invocation or calling upon we require helpe or succour, either that good things may be given to vs, or that euil things may be turned away from vs. Which medeth no further prove, seeing it cannot be denied of any that is ruled by his right wit. How, God onely and alone is our helper, who only giueth good things, and taketh a- way euill things. For the Lord faith in the Gospell: There is none good but one, to wit, God, where One is taken for oneely and alone. Againe in the law, by the mouth of Moses, the Lord faith: Behold that I am God a- alone, and that there is none other God beside me.
The fourth Decade, the fifth Sermon.

Isa. 45.

And againe by Isae : Am not I, the Lord? and there is none other God beside me: a just God and a savior, there is none other beside me. And David, Who (faith he) is God besides the Lord? and who is mighty (or a rocke)faue our God? In very small part therefore did the worshipping of God take it, so often as men asked of them those things, which are in the Lords handes onlie to give. Rachel said to Jacob: Give me children or else I die. But the scripture by and by addeth, And Jacob being angry said: Am I in Gods stead, which hath denied thee (?2 withheld from thee) the fruite of the wombe? So when the king of Syria desired and besought Jo?am the king of Israel (a king I wis not so godly) that he would heale Naaman, who was infected with the leprousie, Jo?am faith: Am I a God, that I should be able to kill and to give life? For he senteth to me, that I should heale a man from his leprousie. Wherefore most certaine it is, that to God onely it belongeth to give good things, and to turne away evil things. Whereupon it both consequently follow, that God onely and alone must bee called upon. For if those patrones, whom they call upon as their helpers and succurrers that doe not call upon the onely God, be able either to give those things that are good or to turne away those things that are evil, then certainly there is not one onely God. For those should likewise be Gods. But Gods they are not, because there is but one God, who onely and alone giueth (?2 bestoweth) good things, and taketh away (?2 removeth) evil things: God onely and alone therefore is to be called upon: Patrones are not to bee called upon, in so much as they are able to do vs neither good nor harme. As touching that which of their owne heads come do here obiect, that Patrones do vs good and harme, not of themselves, but of God, it is doubfull, yet it is most false. For the Lord him selfe by the Prophet faith: I am the Lord, Hu (This 92 Being) is my name, and my glory I will not giue to an other, neither my praise to a grauen Image. So that all glory belongeth to God, because he is onely and alone, not onely the well spring of all good graces which is never drawne dry, but also a most just and equal distributer of the same, and for that cause he is called upon, worshipped, and servd of men.

Psalm. 50.

Furthermore, in so much as we ought to sacrifice unto none but to one God, certaine it is, that we must worship, but one onely God. The Lord crieth in the law: He that offereth unto other Gods, than to the onely God, let him be rooted out.

And therefore Paul and Barnabas, Acts 14. when the people of Lystra were preparing sacrifices to offer unto the Apostles, they rent their clothes thereto, as at intolerable blasphemie. For in the law of the Lord we read againe: Who so ever shall make for him selfe Exod.30. a composition (?2 perfume) of incense, to smell thereto, he shall be cut off from among his people. But the sacrifices of the godly are prayers, thanksgivings, and invocations on Gods name. For David faith: Vnto Psal. 115. thee will I sacrifice a sacrifice of praise and I will call vpon the name of the Lord. And againe: Let my prayer be directed in thy sight, as incense: and the lifting vp of my handes as an evening sacrifice. Paul likewise faith: By Christ we offer the sacrifice of praise alwayes vnto God, that is
Of calling upon the only God.

Behold, the heavens, and the heavens of heavens are not able to containe thee, how much more vnable then is this house that I haue build? Thou therefore shalt heare in heaven, in the place of thy habitation (or in thy dwelling place) and shalt haue mercy. For thou onely knowest the harts of the sons of men. Thou shalt do (and gite) to everie one according to all his waies, which knowest his verie hart. As for the heavenly patrones, as these men call them, they doe neither know the thoughts of men, neither is their power spreade throughout the heaven, the earth, and the seas, neither do they know all things, oy yet are everie where present, oy be omnipotent. For if it were to with them, they should be transformed and changed into a divine nature, and shoule reade as ny more to be creatures: but although by Christ they enjoy everlasting blessednesse, yet notwithstanding they remaine creatures still, neither doe they know all things, neither are almightie, therefore are they at no hand to be called upon. In one prixe a moment of time truly, innumerable thousands of mostall men offer up their voises, and make their petitions: so that he verily, which heareth, must at a pinch, and in a verie moment, not as sundry seasons or degrees of time knowe and be able to doe all things, yea and in a moment also reacheth his helping hande unto all. Which, as to no creature though neuer so excellent can doe, to the onely God that knoweth al, and is omnipotent, can doe all things, and therefore only and alone is to be called upon. I wot well what the defenders of heavenly patrones (oy Saintes) object against that which I have spoken, to wit, that they of their owne nature doe neither see, nor yet heare, what is done
hath all things in his government.

Po\[\text{ Rom.10.}\]e is that also most certaine, that incarnation springeth from faith, as the fruite from the root. For \[\text{ Rom.8.}\]Paule using that sayeing of the prophet: Who sooner calleth upon the name of the Lord, shall be safe, both by and by add\[\text{ Mat.6.}\], But how shall they call upon him, in whom they have not beleued? See how the Apostle bringeth in one upon another: He is not called upon, who is not beleued.

Wherefore in whom we beleue, upon him we do also call. But in God onely and alone we do beleue, therefore on him onely do we call. For wherefore true faith is, there likewise is the gift of the holy Ghost. For the Apostle faith, If any have not the spirit of Christ, this man is none of his. And againe, you have not received again the spirit of bondage, vnto feare: but you have receiued the spirit of adoption, by which we cry, Abba father. They therefore that are indued with a true beleefe in God, call upon God, whom they do acknowledge and confesse to be the onely father of all. Neither might so much as the least part in that solemn form and order of invocation, delivered into us by the son of God, be attributed by any means unto paterns or saints. The onely God therefore is to be called upon.

The heart of sinful man trembleth and quaketh, to approach mee unto to great a majesty. For who may seem worthy in himselfe, to appeare and come before the presence of the most holy, the most iust, and the most terribile God? Here therefore some supply and make up the matter with the patentship or intercession of celestial Saints, by whose mediation and making wate before vs, passage yeth open.
open for us unto God. But this they bring forth without the warrant of the

The scripture hath declared, that to us, a law as it were, of calling upon God,

we should call upon God, and thereunto hath annexed most ample or large promises: Is the command-

mention both set forth unto us, by and through whom we should call upon God, adding thereunto a most excellent promise, and opening unto us through Christ Jesus only, a readable way to the father. For in the Gospel the Lord of God: Verily, verily I say unto you, whatsoever ye shall ask in my name, he shall grant it to you. Hitherto you have not asked any thing in my name. Ask ye shall receive, that your joy may be perfect (as full.) And whatsoever ye shall ask in my name, I will do it, that the father may be glorified by the sonne. If you shall ask any thing in my name, I will do it.

What could be spoken more fullie and clearely, than these words: Christ biddeth us by (as in) his name to call upon God the father, and promiseth that he will give the faithfull, whatsoever they ask in Christ his name. Who doubteth nowe any whit at all of the truth and constancy of him which promiseth what need we therefore henceforth the intercession of Saints? Of calling upon them, or of comming to God by their mediation, we have no testimonie of Scripture, we have no promise. Whereunto I add, that he contenmeth the commandement and precept of God, whatsoever feeleth by any other, than by Christ, and his intercession, to come to the father.

Hes that obiect the commandement of Christ, and in his name maketh innocnation, the same neceseth not at all the mediation of Saints. Hath not he at things plentifully in Christ?

We say therefore, and affirm, that only Christ is the mediator, intercessor, and advocate with the father in heaven, of all men which are in earth, and in such sort the only mediator, as that after him it is needless to have other advocates.

Panie doe grant, that Christ is given unto us an intercessor with God, but because they joine with him many other, they doe not specially send al unto him alone, neither yet doe they preach one only mediator. They imagine that Christ is the meditator of redemption, yea, and the only mediator, howbeit, not the only mediator of intercession, but together with him manie moze. But the scripture setteth forth unto vs Christ, as the only mediator of redemption, so also of intercession. The office of a mediator, touching redemption, and intercession, is one and the selfe same.

A meditator putteth himselfe in the midst betwene them that are at variance; or disafgrément, and he is imploed to each in disposition and nature. An intercessor putteth himselfe in the midst, betwene them that are at strife and dissention, and unless he be indifferent for either side, he cannot be an intercessor. On both parts reconciliation (or attendance) is required and looked for. There must needs therefore be a certaine cause of discouer, which being taken away, the disouer ceaseth both also cease.

The cause of discouer is sinne. It is the duettic therefore of a mediator or intercessor quite to raise out sin, that disafgrément may no longer remain.

For this there is no amends or satisfaction made with words or with prayers, but with blood and death.
necessarily gather, that onely Christ is the mediator and intercessor with the father. For principally Christ may set him selfe in the midst of betweene god and man: because he onely is partaker of both natures. The saints partake but onely one. For they are men. But Christ is both God and man. Furthermore, he that is an intercessour, must also be a reconciliator or an atonement maker. For the end wherat he that maketh intercession both that, is reconciliation. But Christ is the onely reconciliator of men, therefore also the onely intercessor. For it belongeth to an intercessour, to dissuade the cause of contention and discord, that is to say, to abolish and take away sinne. But Christ alone, and no creature, taketh away sinne. It remaineth therefore, that Christ is the onely intercessor. His doctrine do now pertaine the testimonies of scripture. Paulus faith: There is one God, & one reconciler (or mediator) of God and men, the man Christ Iesus, who gave him selfe the price (or ransome) for the redemption of all. And although the Apostle speaks expressly of redemption, yet notwithstanding, these words are placed in the midst between the disputation of the innocency upon guiltiness of sinnes, or the Hatred of God, which is done by Christ, who is and glory of Christ the sonne of God, the onely mediator of redemption should be hindered from calling vs and interceding. For as he alone redeemed us, so both he alone even now committing them selves to Christ his commend vs, being redeemed, unto the Father. Touching this, let the Apostle be heard once again, saying to the Romans: Christ, when as yet we were sinners, died for vs: much more therefore now being justified (or made righteous) by his blood, we shall be saued from wrath thorough him. And yet againe some what play- ner, For if when we were enimies, we were reconciled to god, by the death of his sonne, much more being reconciled, we shall be saued by his life. And in another place, the same Apostle faith: Christ ever liveth, for this ende, to make intercession for vs. And againe: It is God that justifieth, who is he that can condemn? Christ is he that died, yea, that is raised vp, who also is at the right hand of God, and maketh intercession for vs. The same Christ openeth the way (or maketh access) for vs into the Father. Heb.4. Chapter, and Ephe.2. chapter. For the Lord Iesus himselfe in the gospell, both not thew into vs many dozes, but one onely doze. I am (faith he) the doore. And againe: I am (faith he) the way, the truth, and the life. None commeth to the father but by me. Doth not he, which faith, I am the way, the truth, and the life, yea, and such away, that there is access to the father, by none other than by me, that is, by me onely Christ Iesus, who gave him selfe the price (or ransome) for the redemption of all. And although the Apostle speaks expressly of redemption, yet notwithstanding, these words are placed in the midst between the disputation of the innocency upon guiltiness of sinnes, or the Hatred of God, which is done by Christ, who is and glory of Christ the sonne of God, the onely mediator of redemption should be hindered from calling vs and interceding. For as he alone redeemed us, so both he alone even now committing them selves to Christ his commend vs, being redeemed, unto the Father. Touching this, let the Apostle be heard once again, saying to the Romans: Christ, when as yet we were sinners, died for vs: much more therefore now being justified (or made righteous) by his blood, we shall be saued from wrath thorough him. 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And yet againe some what play-
Of calling upon the only God.

Heb. 7. 7. Christ, for that he endureth for ever, faith the apostle, hath an everlasting priesthood. Wherefore he is able perfectly to save them that come unto God by him: seeing he ever lieth (for this end) to make intercession for them. For such an high Priest it became vs to have, (which is) holy, harmless, undefiled, separated from sinners, and made higher than the heavens, &c. Parke (I praise you) howe manie argumentes in this testimonie of Paule, we have to prove that Christ is the oneliy intercessour of the faithfull, in heaven with the father. The proper or peculiar office of the Priest is, to make intercession: But onely Christ is Priest in the presence of God: He therefore is the onely intercessour. Howe also the priesthoode of Christ is everlasting, or universally changeable. Therefore not by once offering vs hath he redeemed vs, being made the onely and alone mediator of redemption, but the everlasting and perpetuall mediator also of intercession, making intercession for vs even till the ende of the world. For albeit our Lord be a Judge, yet notwithstanding he is a judge of the unfaithfull, a defender and upholder of the faithfull, and at the length when the world is at an end, a judge of all. And if so he have an everlasting priesthood and (for this end) not consumable, I saie, or remouable, which cannot either by succession, resignation, or part taking, pass over to anie other, then certainly Christ onely and alone remaineth intercessour of the faithfull.

Moreover there is no cause, why we should choose and take to our selves, either after Christ, or with Christ, other intercessours. For he is able himselfe alone, to worke our salvation at the full: leaving unto others nothing at all whereabouts to buffet themselves. Let vs also se of all note that, which expressly he doth add: That come vnto God by him: by him I saie, that is our Mediator, Priest, and Intercessour Christ. For by him onely and alone, the way to heaven is open for vs, to goe to the Father. Unto which also is annexed, that he lieth, and (for this end) he lieth, to make intercession for vs. The heavenly Saints also doe live in the kingdom of God, with Christ: but they live for themselves (or for their own benediction) not for vs (or our advantage.) Christ lieth for vs, and maketh intercession for vs: therefore hee alone maketh intercession. Saints doe not make intercession. These reasons doe prove unto vs most manifestly, I think, that the Apostle speaketh of the mediation of intercession, not of redemption. Last of all, heere requirith in an intercessour such manner of marks, (or properties) as a man can not finde in anie, save in Christ the Lord onely and alone. For although the Angels bee innocent and harmless, yet notwithstanding they are not higher than the heavens. The heavenlie Saints, although they bee nowe purged and made cleane from sinnes, yet for all that by nature they are not separated from sinners, neither are they made higher than the heavens, as being Lords over angels and over enemie creature. Onely the Son is such a one, & for him this glorious is referred and kept: he alone therefore is the intercessour of the faithfull with the Father.

Unto these testimonies of Paule, we will joine one of Saint Peter, and another of the most blessed Apostle, the Evangelist John. Saint Peter.
The fourth Decade, the first Sermon.

ter both teach, that the Saints, that is, we which are faithfull in this world, are laide as lively stones, by faith Upon Christ the lively stone, and that we are made a spiritual building (o2 house) and an holy Priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ.

Lo, we are laide, not upon Saints, but upon Christ the lively Stone: by whom we are both quickned and preserved in the building. We are made a spiritual house, a holy Priesthood, so this ene, that we should offer, not sacrifices of beasts, but spiritual sacrifices, to wit, our owne selves, and our prayers unto God, by Jesus Christ, not by Saints. For they also are the spiritual house with us, the lively stones, layde upon Christ, and living through Christ.

Furthermore, John writeth: My babes, these things write I vnto you, that ye sin not: & if any man sin, we have an advocate with the father, Jesus Christ the just: (o2 the righteous.) And he is the propitiation (o2 reconciliation) for our sins: and not for ours onely, but also (for the sins) of the whole world. I doe not thinke that any thing could be devised or spoken more agreeable to our purpose, more evident, more strong, or better than this.

We heare that Christ is appointed and made unto us of God, not onely a Mediator of redemption, once to redeem, but to be an everlasting mediatour, yea, of intercession, who so often standeth an advocate before God the Father, how often sinfull man offendeth, and hath need of his helpe and defence: unto whom also the guiltie may boldly have access, and commit unto him their cause to be pleaded before God. If any man sin, faith John, we have an advocate with the Father.

Loe, John calleth him an advocate, whom the defenders (o2 maintainers) of the patronship of Saints, do call a mediator of intercession. For Advocate, &c. an advocate, signifieth a tuto2, a defender, a favouerer, a comforter, a patron, o2 a proctor, which pleadeth, o2 hath a cause in handling. But marke whom he designeth and setteth foorth to be our advocate: not the holie virgine, not Peter o2 Paul, not himself o2 Stephan, but Jesus Christ. If he had thought o2 believed, that the Patronship of heavenlie Saints had bene ouer and besides necessarie and wholesome o2 men, then woulde he have joined them with Christ the Lord, now he setteth foorth unto vs Christ alone. Hec addeth The just, (o2 the righteous.) As if he had saide: There is no cause why any should distrust, or stand in doubt of his Patronshippe, o2 thinke him a Patron not in his Fathers favoure and love. He is the Sonne, He is Christ, He is the just o2 righteous, therefore he is highly in his Fathers favoure, and most acceptable: who in the presence of the most just God, may appere fo2 vs that are unjust.

Such righteousness is not founde in anie one of Adams children. But it is required in an intercessour. In vnde he doth communicate his righteousness to the Saints, by faith, but that righteousness is imputed to the Saints, and it is imputative: In Christ righteousness is naturall, and as it were borne in him, yea it is properlie his owne. For Christ Jesus, he is the onely righteous in heaven, and in earth, who needed not first fo2 his owne sinnes, and then fo2 the offences of the people, either to pray o2 to offer sacrefs.

1 John 2.
Of calling upon the onely God.

For he onely hath no signe, and hee is the richteousnesse of all: he therefore maketh intercession with the father, because none naturally and properly is richteous, but Christ alone. And it is not amisse in this place first of all to make, that Christ is called a propitiation, or satisfaction, not for sinners or people of one or two ages, but for all sinners call faithfull people, through out the whole world.

One Christ therefore is sufficent for all: one intercessour with the father is set forth unto all. For how often thou sinnest, so often thou hast ready a richteous intercessour with the father. Not that we shoulde imagine in heauen as in a Court, the father upon his throne to sit as a judge, and the sonne our patron, so often to fall downe on his knees, and to pleade or intreate for vs, as we sinnen and offend: but we understand with the Apostle, that Christ is the advocate, the universal priest of the church, and that he onely appeareth in the presence of the father: because as the power of force of his death, (albeit he die not vailde) to the vertue of his intercession is alwaies effectuall. Let vs therefore awake were and come to God by Christ, the onely mediator of our redemption and intercession, our onely intercessour and advocate. We can not but be acceptable unto God the father, if we be commended unto him by his onely begotten Sonne.

Furthermore, weake are the arguments, wherewith the maintayners of the heavenlye Patrones goe about to establishe their patronship or intercession. The spirite, saith they, maketh intercession for vs, according to the doctrine of the Apostle, therefore Christ alone doth not make intercession. I answere that Paulus speaketh not of another intercessour in heauen, but of the spirit of man, praising in this worde, which being inlihtened and kindled with the spirit of God, groweth and maketh intercession for the Saints. The wordes of the Apostle are plaine. These men do yet adde, We read in Scripture of the prayers of Angels, and that they offer the prayers of the faithfull in Gods presence: therefore not Christ alone praieh or make intercession for vs in Heauen, but also the Saints.

We denie that this folleoweth: because the Scripture teacheth, that Angels are ministring spirits: and according to their office, offer prayers onely as ministrers in the presence of God, but not to make intercession, or that men are hard for angels takes, but for Christes sake who maketh intercession, and whose sake the prayer which is brought and offered unto God, is acceptable unto him. Powlse if so be they will bring forth the like also touching the blessed foules of the Saints, a reason A simili, from that that is like, let them first teach that foules are appointed and made ministring spirits. But they can not: and they could, yet had they not proued, that the heavenly Saints are intercessours. For not the angels themselves doubtless, are therefore intercessours, because they offer the prayers of men unto God. They agree (say they) and are knit unto vs in the same knot of charitie and love, and for because the spirites of the blessed which live in heauen, do love vs here in earth, therefore, according to the nature and disposition of this love, they also praye for vs. We answere, that they gather this without warrant of Scripture. For, that we may without
wrangling, graunt them this, that
the Saints in heaven are not without
the love of their neighbour: yet not
withstanding we add, that this love
in the heavenly Saints hath not now
that nature of disposition, and those
offices, which in times past it had in
earth. Otherwise, we should attribute
many more absurdities to the Saints,
as though they either did or suffered
those things, which they neither do
nor yet suffer.

Whilst they lived in earth, accor-
ding to the disposition and nature of
love, they were sorry, and they were
glad, and they prayed with us, yea, they
also made intercession for us: but now
that they have put off this corruption,
and have left us, leading their lives in
heaven with the Lord, they neither
know our affairs, neither are moved
with any earthly affections. They
understand that it is passing well with
us, without their helpe. They under-
stand likewise, that the worke of our
salvation is alreadie wrought and ac-
complished, so that they may acquit
them selves, and rest from their la-
bours, and rejoice in Christ, who is
doubletse the onely intercessor with
the father of all men living in their
misery, because he knoweth all, and
can do all, neither is he moved at, nei-
ther wearied or tyed with, nor yet is
ignorant of any thing: but takest up
on him most absolutely & dispatcheth
all things whatsoever are incident to
belong to an intercessor.

They understand that this glory
agreeth unto the onely soune of God;
and thence they goe not busily about
it, that they in Christes cave might
appoint or make them selves interces-
sours. For here the love that they
bear to God, sufficeth the love of
their neighbour. But these men object,
that the saints pray not in heaven af-
fter the rite & fashion of that onely in-
tercello, but after the same manner that
they prayed for their fellow-brethren
in earth. Even now we said that it
did not follow, This they did in earth,
therefore they do the same in heaven.

Neither can it be proved by manifest
scriptures, that the Saints in heaven
pray for vs. Why then do they set
forth unto vs doubtfull opinions of
certaine? For, that we may grant
them, that the Saints pray in heaven,
which thing not a few of the Fathers
have written, it doth not therefore fol-
lowe, that the Saintes are to be called
uppon. For that sentence of S. Augus-
tine is very well known, which is
read written in his Booke De civitatis
Dei, 22. Chap. 10. The Gentiles did
both build temples, made alters, or-
dained Priests, and offered sacrifices
unto their Gods. But we do not erec-
teples to our martyrs, as unto Gods,
but rememberes as unto dead men,
whose spirits liue with God. Neither
do we there set yp alters, upon which
we might sacrifice unto martyrs, but
we sacrifice to one God, who is the
sacrifice both of the martyrs and al-
so our sacrifice: according to which
sacrifice as men of God, that have o-
vercome the world in the confession
of him, they are named in their place
and order. Howbeit, they are not
called uppon of the Priest that sacri-
ceth, Because he is Gods Priest, and
not theirs. Now the sacrifice it selfe
is the bodie of Christ, which is not
offered uppon them: because they al-
so themselues are the same. Thus
faith hee. Lettinge plainly enough,
that the Saints are not called uppon,
or to be called uppon, because Sacrifice
belongeth unto God, and not to the
Saints. Wherefore, when the aduer-
G g
Of calling upon the onlye God.

Of the Church calling upon Saints.

laries add, That the Church many times called upon the Saints, that the Church erred not, and therefore they that call upon the Saints do not err. We answere, that the Church doth not err, when he heareth the voice of him bridgome & thepheard: but that the doth err, when neglecting the voice of him thepheard, the followeth him owne decrees. The whole Church of Israel erred, together with their high priest Aaron and the elders of the people, when transgressing the law of God, they worshipped God represented by an image with singings and dancings, otherwise than he himselfe had appointed.

Neither are the Israelites absolved from error and sinne, for that many virces they put not downe their high places. They add againe, The Saints have helped when they have been called upon, therefore they are to be called upon. Oftentimes that falleth out well, which is instituted against the worde of God. But who can thereupon gather that that is good, which is instituted against the worde of God? As though the innocent and harmless were therefore to be spoiled with war, because we see that by warre mercieless soldiers ware rich. The gods of the Gentils likewise seemed to hear the petitions of their suppliants, but are the gods of the Gentils therefore to be called upon? But we mean not to answerse to every one of their arguments, because we have done that before else where, according to our talent. We conclude therefore, that the worde of truth, uttered out of the mouth of God, doth teach us invocation of Gods name by the mediation of Jesus Christ: neither do we read, that anie holie man either in the old, or the new testament (of whose the scripture undoubtedly hath made mention) called upon any, though neuer to excellent a patriarche or prophet departed this life, upon any Apostle, or Apostles disciple, otherwise than by the name of Jesus Christ. Let vs therefore hold fast that that doctrine is most perfect and most safe, which biddeth vs all to call upon God alone by his owne name, and that God himselfe requireth this of every one of vs; and that when we obey, we please God.

The last place touching the serveng of God, doth remaine behinde. This word Colere, is in Latin of large signification. For we say, Colere amici amare, to maintain friendship, Colere literarum studia, to love learning, Colere arma, to till vs husband our landes, and Colere senes, to reverence old men. We in this place vs Colere vs servire, that is, in all points like a servant to be dutifull, and to shew himselfe obedient to reverence, vs have in veneration, vs to serve worship. The Hebrews vs their word Abad, which the Latin interpretetor, translateth, Servire, colvit, vs sacrificatur, that is, he served, vshipped, & sacrificed. In the booke of Kings thou didst reverence: And Achab serued 3.Reg.16. Baal, and worshipped him. The Greeks call this service, either λατεσα, or dores. The one is taken for the other: thoughinde Colere to serve, be more than Colere to vsiphip. For thou canst abide without any adoce to vsiphip some man, but to serve the same, thou canst not to well away withall. We say therefore that the service of God is a service, whereby we must submitte ourselves reverently unto God, and obey him, and according to his will vsiphip him. They therefore serve God which serve him earnestly, behavie themselves dutifull, in obeying him, serving him inwardly.
wardly and outwardly, as he hath ap-
pointed.

For the service of God is two-fold, 02 of two sorts. The true and the false. The true is called true Religion, true faith, and godliness. The false is called superstition, idolatrie, and ungodliness. For that is the true service of God, which springeth from the true fear of God, from a sincere faith, which submitteth itself in all things to the will of God. The false service consisteth in the contrary, touching the which we will here more, when we come to speake of Superstition.

The true service of God is divided againe, for perdicuitie 02 plainnesse take into the inward service of God, 02 the outward. The inward service is known to God alone, who is the searcher of hearts. For it is occupied in the fear of God, and perfect obedience, in faith, hope, and charitie, from whence proceed the worshipping of God, the calling upon him, thanksgiving, patience, perseverance, chastitie, innocencie, well doing, and the rest of the fruits of the spirit. For with these gifts of God and spiritual things, God, who is a spirit, is truly served. Without these no service is allowed of God, howsoever in the sight of men it seem gay, glorious, and pure.

This service of God hath testimonies both divine and humane, but first of all the Lawe, the Prophets, and the Apostles. For in the lawe Dode faith: And now Israel, what doth the Lorde thy God require of thee? but that thou shouldest fear the Lorde thy God, and walke in all his waies, that thou shouldest loue him, and that thou shouldest serue the Lord thy God, with all thy hart, and with all thy soule, that thou shouldest keepe the commandements of the Lorde, and his ordinances, which I comand thee this day for thy wealth.

Pistheas the Prophet singeth in one asking questions concerning the true service of God, in what things the same consisteth, he maketh answer:

I will shewe thee (O man) what is good, and what the Lorde doth require of thee, surely to doe justly (02 judgement) to loue mercie, and to humble thy selfe, to walke with thy God. S. Paul the Apostle saith: I beseech you (brethren) by the mercies of God, that ye give vp your bodies a liuing sacrifice, holy, acceptable vnto God (which is) your reasonable seruing of God. And fashion not your fisues like vnto this world, but be yee changed by the renewing of your mind, that ye may prove what is the will of God, and what is good, and acceptable & perfect. The same Apostle comprehending in few words the true service of God to be a turning from idoles vnto GOD, and the faith of Jesus Christ, faith: They of Macedonia and other nations, (02 quarters) shew of you, how you are turned to GOD from idoles, that yee might serue the liuing and true God and looke for his sonne from heaven, whom he raised from the dead, even Iesus, who delivereth vs from the wrath to come. Therefore, Saint James the Apostle saith: Pure religion and undesiled before God the father, is this, to visit the fatherlesse (02 orphans) and widowes in their adversitie, and to keepe himselfe undesilled in the world. These divine and evident testimonies of holy scripture, declare plentifully enough (dearly beloved) which is the true inward service of God. Humane testimonies nevertheless, nothing disagreeing

Deut. 10.

Rom. 12.

James. 1.
from divine, there are many and every where found in Ecclesiastical writers, Latins Lib. Institut. 6. cap. 9. faith, Therefore the knowledge of God, & his service is al in al: In this consisteth all the hope & salvation of man: this is the first step (or degree) of wisdom, that wee shoulde know who is our true father, that we should reverence him alone with due godlinefse, that wee shoulde obey him, and most devoutly serve him: and to obtaine his favour, let all labour, care, and industry be bestowed. Of this kinde the same Author citeth other testimonies also largely in the tenth chapter of the same booke, and in the first Chapter of his booke De vero Dei cultu, his godly vs manifest, But in steede of many, we like well the citing of that one testimony, touching the true service of God, freely offered by the mouth of a Romane martyr, before Judge Aselepiades, at the Romane Consistorie, for after he had both courageousie and religiousie tolde, what God was in person, and what in substance, he addeth.

Thou knowest God: now understand as well
The forme and maner how he serveth is,
What kind of Church it is where he doth dwell,
What gifts to giue he thought it not amisse,
What vowes he askes: whom he (beside all this)
Will have his Priests, and in the Church likewise,
What he commands to bring for sacrifice.

Vnto him selfe, even in the minde of man
A Church he hath vouchsafed vp to reare,
A liuely, feeling, breathing Church, which can
Not sundred be, faire, beautifull, and cleare,
And never like destructions dinte to feare,
With loftic top and painted pleasantlie
With colours fresh of great diuerditie.

At th' holy porch a Priest is standing there,
And keepes the doores before the Church which beene,
Faith is hir name, a virgine chaste and cleare,
Hir haire tied vp, with fillets like a Queene,
For sacrifices simple, pure, and cleane
And which she knowes are pleasing bids the Priest
Offer to God, and to his deare Ionne Christ.

A shamefaat looke, a meeke and harmelesse hart,
The rest of peace, a bodie pure and chaste,
The feare of God, which sinners doth conuart:
The rule likewhile of knowledge truly plaste,
A sober fast from all excessive waste
Of Gluttonie, an hope which doth not faint,
A liberall hand which giues without restraint.

From
The outward service of God.

And so forth as followeth to this purpose. These things I think sufficient, concerning the inwarde service of God: wherein I confesse in the mean while to be somewhat, which may be referred also to the outwarde service of God.

The outwarde service of God springeth from the inwarde, neither is it knowne to God alone, as this other, but is open to the judgement of man, and it is a keeping or executing of the rites instituted of God himself, whereby we do both testify unto men the inwarde service, and practise them to the glory of God and our profit. Of this kind were, among the ancient people, the temple, the priesthood, & all the ceremonies instituted of God, which are verie often called the service of God.

And this service had his appointed limits. For it was not lawfull for euery one to feigne a service of God after their owne pleasure: as is theworde at large in the lawe and in the holie historie.

Nowe that outwarde service served to the glory of God, and the profit of the faithfull. Which thing I have declared, when I was in hand with the Jewish ceremonies. Furthorne, as Christ abrogated those olde rites, so in their stead he placed againe a verie few. For he instituted an holie assembly: wherein his will is, that his word should be preached and expounded out of the holy scripture, to his own glory, and to our profit: common prater to be made, and the sacraments to be ministrated and receiv'd. To which things a convenient place is necessary, a fit time, due order, and holy instruments.

Where againe, the godly do in nothing follow their owne wills. For from the words of that God, whom they serve, they fetch the whole manner and order of serving him. Whereas somewhat is spoken in the fourth commandement of the first table, and shall be spoken more at large in due place and order.

To be short, they serve God with outwarde service, who by faith and obedience, gather them selves into the holy assembly at limited times, who keepe the ecclesiastical discipline berived out of the word of God, who heare the word of God, or the holy exposition of the sacred Scriptures, who pray publickly with the Church, who religiously participate the sacraments, and observe other lawfull and whole-some rites or ceremonies.

By this their service they glorifie God among men, and receive of God no small reward, namely, his blessing, and increase of heavenly gifts: There is no neede, I think, in this place, of testimonies of the Scriptures to confirme these things that we have hitherto spoken touching the outwarde service of God. For euery where in the historic of the Gospels, in the Acts and Epistles of the Apostles, verie many are to be founde. For the Lord Jesus both
every where gather together holy assemblies, to whom he preacheth the Gospel, and commendeth prayer. Of Marie sitting at his feet, and hearing his preaching, he faith: This one thing is necessarie, Marie hath chosen the good part, which shall not be taken from her.

And in another place: Blessed are they, faith he, which hear the word of God, and keep it. Surely the Lord himselfe instituted and put in bfe the sacraments. For to John, not containing to baptize him at his asking, and saying: I have need to be baptized of thee, and commeth thou to mee? He answered, Let it be so now. For so it becometh vs to fulfal righteousness. Whereupon the Apostle Paule likewise diligently commending Ecclesiastical discipline to the Churches, ordained most decently holy assemblies. The places are very well known unto al, 6.Co.11, 14, 16. Likewise 1. Tim. 2, and elsewhere.

But before I conclude this place, I will shewe that onelie God is to be served. And surely the service it selfe whereof we have hitherto intreated, cannot be bestowed upon any creature neither Angels nor Celestiall Saints, to God alone it agreeth.

Wherefore there is none so blind, but may see, that God alone must be served with these. And when God requireth of vs his service or dutie, he requireth our whole hart, nothing therefore is left to be bestowed upon other. Poles full of the spirit of God faith in his lawe: Ye shall walke after the Lorde your God, and fear him, his commandements shall ye keepe, and yee shall harken vnto his voice, and ye shall serve him, and cleave vn- to him. Neither makes it any matter that yee are the wordes, alone is not ad- ded, seeing that the wordes are uttered with an Emphasis or force.

Fox: when he faith: Him shall ye serve, & to him ye shall cleave, what other thing do we understand, than to him, and not to any other, therefore to him alone. Furthermore, in the first chapter of Deuteronomy, thou dost not read: Thou shalt fear the Lorde thy God, and him alone shalt thou serve, and thou shalt sweare by his name: But, thou shalt fear the Lord thy God, & him (Emphatically) shalt thou serve, and thou shalt sweare by his name. Furthermore, the Lord in the Gospel bringing these wordes of the lawe against the tempter, and making the Emphasis plaine: It is written (faith he) Thou shalt worship the Lord thy God, and him onelie shalt thou serve. Which testimonie doubtlese being most effectuall and pithie, is onely sufficient for our demonstration, that God alone is to be served.

I will moreover add hereunto the testimony of a man, howbeit established by divine authoritie, which we also elsewhear (as above in our booke, S. Augustine, De quantitate animae, both thereof, that God alone is to be served, in this sort: Whatsoever the soule doth serve as God, needfull it is that she thinke the same better than her selfe. But we must beleue, that neither the earth, nor the sea, nor the stars, nor the moone, nor the sunne, nor any thing at all that may be felt, or seene with the eies: to bee short, nor heauen it selfe, which cannot be seene of vs, is better than the nature of the soule: yea rather that all these are farre worse than is any soule, as- sured reason doth conuince.

And anon: If therefore there bee any other thing or those that God hath created, something is worse,
something is as good: worse, as the soul of a beast: equal, as the Angels: but nothing is better. And if happily something of these better, this commeth to passe by sin, and not by nature. By which sinne notwithstanding, it becometh not so ill, that the soul of a beast is either to be preferred before it, or to be compared with it. God therefore alone is to be worshipped of it, who alone is the author of it. And as for another man, though he be most wise and most perfect, or any soul indued with reason, and most blessed, they are only to be loved and followed, and according to desert and order, that is to be exhibited vnto them, which agreeeth and is fit for them. For it is written: Thou shalt worship the Lord thy God, and him onely shalt thou serve. These be Saint Augustines words. And thus far have we Intreated of one only, living, true, and everlasting God to be served.

Moreover, whosoever cleane vnto God, with a sincere faith, and worship, call upon, and serve one GOD lawfully, they are rightly named religious: their piudie and action is true religion. Some will have Religion, to be derived from God, because thereby we leave 02, so like false gods, all errors, and earthly desires, and serve after the true God, after truth, and heavenly things. Maffarius Sabinius faide: That is religious, which for some holinesse sake, wee put by, and severally set aside. The worde, Religion, hath his name derived, as Ceremonie, as Carendo. But M. Cicero supposeth that Religion is so called, (of separating or putting apart) because they that bee religious, doe carefully choose all things, which seem to belong to the service of the gods. But he is confused in many words of Lacontius Firmius, an ancient writer of the Church, Lib. Instil. 4. cap. 28. Where among other things he faith: On this condition we are borne, that being born, we might doe to God just and due service, that we shoulde knowe him alone, and that him wee shoulde followe. With this bond of godliness we are straitly bound and tied vnto God, whereupon religion it selfe tooke his name.

And anon after: Wee saide that the name of religion was derived from the bonde of godliness, because GOD hath tied and bounde man vnto him selfe in godliness: for that it is needfull that we serve him, as a Lorde: and obey him as a father.

Other Ecclesiastical writers also following him, as Hierome and Augustine, derived Religion a Religando, of tying or binding. For Hierome in his Commentarie upon the ninth chapter of Amos, faide: This bundle tied vp with the religion of the Lord which is one. Religion therefore take his name a Religando, of tying together, and binding into the Lords bundle. And Augustine in his boke De quantitate animae, Chapter 36, faide: True religion is, whereby the soule taketh his selfe through reconciliation to one God, from whome through sin the had, as it were, broken awaie. The same Augustine in his boke De vera religione, last chapter faide: Let religion vs vnto one God almighty, whereof it is beleued to be named religion. We say therefore, that true religion is none other thing, than a friendship, a knitting, and an unitie (or league) with the true, living, and everlasting God, vnto whom we be.
Of serving the only God.

ing linked by a true faith, do worship,
call upon, and serve him alone, upon
whome we doe wholly depend, living
in all things according to his will, as
according to the prescript rule and
Lawe of his worde. Therefore most
rightly is the whole matter of salva-
tion and faith composed in this one
worde Religion : which elsewhere
is called in scripture a league or con-
cvant, and elsewhere againe, marriage
or wedlocke. For as they which be
conferate, are knit and made one
by a league: so God and man are knit
togither by religion. And as by mar-
riage the husbande and the wife are
made one body, so by religion we are
knit into a spirituall bodie with God,
as with our husbande, and with the
very fonne of God, as with our bride-
grome and our heade. Hitherto there-
fore both belong whatsoever things
are written in the scriptures, touching
the keeping of the league or covenant,
and the faith of the marriage. Truce-
breakers are they, disloyall, and
insamous through theye adulterue,
who doo either being not knit to one God
by faith, worshippe him alone, or
by them through Christ, and serve
him also as hee him selue hath faide
in his worde hee would be served.
The very same are also called super-
stitious.

For superstition is false Religion
which doth not serve God, but some-
what else for God, or not God alone,
or not rightly or lawfully. This word
superstition stretchetb it selue even to
olde wives tales and dating errors.
For in Dutch we call superstition,
Abergloven, misgloven, and misbruyt.
But Laetantiusreasoning
most expressly of this word, in his fourth
booke of Institutions, and 28. Chap.
Writeth in this sorte. Religion is the
service of the true God: superstition
of the false. They are said to be super-
stitious, not that with their chil-
dren to our liue them: for that wee
do all wish: but either they that re-
uerence the memorie remaining of
the dead: or els they, that while their
parents were alioe, worshipped their
images within their houles, like
householde Gods. For those which
did take vnto themselues newe rites,
to the intent they might, in stead of
Gods, honour the dead, whom they
thought were taken from among
men, & received into heaven, thole
(I say) they called superstitious: but
those that worshipped and served
publike and ancient Gods, they na-
med religious. Whereupon faith
Virgill.

Vaine superstition ignorant
Of the old and ancient Gods.

But seeing wee doe finde that our
ancients, have beeene in semblable
maner consecrated Gods after their
death, they therefore which serve many
and false Gods are superstitious,
but we are religious, which pray and
make our supplications to one God,
being the true God, &c.

Superstition consisteth chieftie in
these pointes, either when the Lord
is not servd, but other Gods in his
stead, the only one, true, and living
God being left and forsaken: Or else
when the Lord is servd, but not a-
alone, but other together with him: or
else when he is servd, but not with
his lawfull service. In the first kinde
of superstition did the Gentiles in a
manner offende, which knewe not the
ture God, in so much, that they in
stead of the true God, worshipped
false, feined, or strange Gods. And
the Israelites also Gods people,
were stuke of the same madness, the
holie
The fourth Decade, the first Sermon.

The whole Prophet Jeremias is a witness, who expostulating and reasoning the matter with the people, saith: Hear ye the word of the Lord, O house of Jacob, & all the families of the house of Israel. Thus saith the Lord: What iniquity have your fathers found in me, that they are gone far from me and have walked after vanity, and are become vain? For they said not, Where is the Lord that brought us out of the land of Egypt? that led us through the wilderness, through a desert and waste land, through a drie lande, and by the shadowe of death, by a lande that no man passed through, and where no man dwelt? And I brought you into a plentiful countrie to eate the fruit thereof, and the commodities of the same: but when ye entered yee defiled my land, & made mine heritage an abomination. The priests said not, Wher is the Lord? and they that should minister the lawe, knewe me not: the pastours also offended against mee, and the Prophetes prophecied in Baal, and went after things that did not profit. Wherefore I will yet pleade with you faith the Lord, and I will pleade with your childrens children. For go ye to the Isles of Chittim, and behold, & send vnto Kedar, and take diligent heed & see whether there be suche things. Hath any nation changed their gods, which yet are no gods? But my people have chaunged their glorie for that which doth not profit (saith the Lord, an idol.) O yee haue beene as astonied at this, be affraide, and vterlie confounded, faith the Lorde. For my people have committed two euils: they have forfaken mee the fountain of living waters, to dig them pits, cuen broken pittes, that can holde no water.

Thus doth heare, that the people of Israel by an heinous offence, and for the which no amends might be made, forsoke God the lively spring, and digged vnto them suelues broken pittes. The waters doe signifie the perfite god, where with the desire both of the soule and the bodye may be satisfied. Such a plentiful spring is God alone, the highest, excellentest, and perfitest god. This being fortaken, they digged, that is, with very great paines and coltes, they provided for them suelues pittes, that is, they turned them suelues to creatures, to them that are no gods, neither yet are able to satisfy their desires. This mischijfe cuen at this day also is common, whiles manie hauing forstaken God, are turned unto celestiall saintes of whom they desire that which was to be desired of God, neither can be given but of God alone. Here hath idolatrie a place, is that the worshipping of images. For they not onelie are superstitious, which feine unto themselves false Gods, hauing forstaken the true God, that put their trust in things of nothing, but they also which worshippe and reverence the images either of God, or of Gods, are also superstitious. For Images are counterfeites are set up, either to the true God himself, else to false gods, to creatures (I say) theirselues. But it is not lawfull by any image to counterfeit to represent the exceeding great, everlasting, & living God world without ende: neither is it lawfull to worship, nor serve him being expressed by an image, nor likenesse: much lesse therefore is it lawfull to consecrate vnto creatures, images, counterfeites, to worshippe and serue them. There are very many testimonies of
Of serving the only God.

scripture extant against idolatry, as
in Exodus 20. Isaiah 40, 44. Psalm 113.
1. Corinthians 5. 10. Romans 1. Sab-
thians 5. 1. Thessalonians 1. 1. Pe-
Furthermore, I do here diligently admonish the similer foe, that they suffer not them selves to be deceived.
For none can avoid the name of an ido-later, that doth worship, reverence, and sacrifice images, that putteth some part of his confidence in them, that lieth along before them, that offereth them gifts, that keepeth them in a place of solemnitie and honour, that sticketh up tapers and burneth incense unto them that loueth, beauteously, maintaineth, enricheth, and serveth them with any kind of sacrifice; holy service WHATSOEVER. But concerning idolatry we have spoken before largely elsewhere.

Furthermore, they served (who doubts it:) the God of Israel, howbeit not alone, but with the true God other Gods also, of whom we read in the history of the kings. And yet they served (so feared) the Lord: and they appointed out priests (even of the highest) unto themselves for the high places, who prepared for them sacrifices in the houses of the high places. And whè they served the Lord, they served their owne Gods also, after the manner of the nations from whence they were brought into Samaria. And againe, so these nations feared the Lorde, and served their images also, so did their children, and their childrens children: as did their fathers, so doe they unto this day.

This mischief, in like manner, is altogether common at this day. For a man may finde worshippers and servers of God, who will at no hande be persuaded that God alone is to be serv- ed, yea, boldly affirming that it is flat and damnable heresie to deny, that together with God Saints are both to be worshipped, called upon, and serv- ed. Against whom we have elsewhere and in this our present Sermon also, sufficiently disputed.

Here likewise concerneth need to hand to be marked the divers manner, and fundrie fashion of serving GOD superstitiously. For either doth he only & alone serve God superstitiously, who indeed first signifieth or imagineth in his minde a God, and then afterwardes expresseth the same God by an image or counterfeite, wherein, by and by upon that he offereth sacrifice and incense, and lieth prostrate upon the ground worshippeth in presence of the same, and suppliantly serveth it with all reverence: but he principally serveth God superstitiouslie, who doth communicate the incommunicable properties of God to creatures, albeit he expresseth God by no representation, likeness or counter-

The properties of God are, in no case, to be attributed unto strange gods.

Furthermore, the incommunicable properties of God, are able to doe all things, to knowe all things, to be present in every place, to heare all things, to help, succour, be assist, to be louing, bountifull, just, righteous, and mercifull. Wherefore, I say the best learned of the Prophets, and of singular authority, prove and convinceth by these most strong and substantiall arguments 2 reasons, that the Gods of the Babylonians and Gentiles are no Gods: Because they can not fore-
tel or know things that are to come heeraf-
hereafter: neyther yet can do good or evil.

Wherefore, able to enrich and store with all manner of benefits, and to chastise with duedesired punishments: so also, to knowe all things, and to be of power to compass and do all things, they are the properties of God alone, communicable to no creature: he therefore is superstitious which attributeth these properties to celestiall saints, and so that cause both serue and call upon them. Osee the Prophet both vnderloze inveigh against the Jevves, who gave and attributed to strange Gods, the gifts of God, in so much that he nameth the Synagogue of such, a Trumpet of harlot. I will haue no pitie (faith he) vnpon hir children, for they be the children of fornications. For their mother hath plaied the harlot: she that conceiued them hath done shamefully.

For the saide, I will goe after my louers that give me my bread, & my water, my wooll, and my flaxe, mine oile, and my drinke. And anon after, Nowe she did not know that I gaue hir corne, and wyne, and oyle, and multiplied (yea gaue hir much) hir siluer and gold, which they bestowed even vpon Baal. And it is a thing much vled at this day, to ascribe unto celestiall Saints, and not to the onelie God, the increafe of the earth, and the temperate or sharpe seasons of the yer, as though they came from them. But that is superstition, not godlines or religion.

Furthermore, God is superstitionally serued, when indeed he is serued alone, howbeit not after a lawfully manner.

Unlawfully seruice proceedeth from the will and imagination of men, and it is contrarie to the word and ordi-  


tance of GOD. For God is therelawfully serued, when he is serued according to his owne will and word. Deur.13.'

In the Law thus hath the Lord commanded: Beware that thou seek not after the gods of the Gentiles, saies: Howe did these nations serue their gods, that I may do so likewise? Thou shalt not doe so vnto the Lorde thy God, &c. (Therefore) whatsoever I command you, take heed ye do it: Thou shalt put nothing thereto, nor take ought therefrom. Nadab and Abihu offer strange fire vnto the Lord: Leuit.10. and therefore are they burned up in the presence of the Lorde with fire from heaven. Oza also perished, because he handled the Arke of God, otherwise than the Lorde had commanded in his Lawe.

Micha in the boke of Judges instituted the true God, whose name is Ichouah, an image, an altar, a chappell, and a seruice. But it is reproued in the sacred Judg.17. scripture: because it was not onely not fetched out of the holy scripture, but was in all respects quite contrarie and bitterly against the law of God. Iero-boam also ordained passing sumptuous seruice, hee instituted cathedall churches, and set up golden images, al to the God of Israel: but for that they were not agreable to the word of the Lorde, they are all one with another, bitterly condemned soe ererable and accursed sacrileges.

Psa, what wee may thinke in general of all the services which are neither instituted of GOD, nor agreeing with the word of GOD, but seigned vpon a good intent and meaning of our own, that only testifieth many of the most excellent prophets Samuell both declare to be, which he pronounced against Saul and his sacrif-
Offering the onely God.

That the Sonne of God is unspeakably begotten of the Father, that he is consubstantial with the Father, and therefore true God. That the self-same Sonne is true man, consubstantial with vs, and therefore true God and man, abiding in two unconfounded natures, and in one undivided person.

The first Sermon.
The fourth Decade, the sixt Sermon.

John 5.

will be his father, and he shall be my son: all which words he applieth unto Christ Jesus the Sonne of God. Of whom also Siches beastly witness saies: And thou Beth-lehem Ephraim art little to bee among the thousands of Judah, yet out of thee shall he come fourth unto me, that shall be the ruler in Israel: whose goinges forth (as spreadinges abroad) have beene from the beginning and from everlastinge. Wherbyon the sonne of God himself, in the Gospel after John faith: Verilie I saye vnto you before Abraham was I am. And John faith: In the beginning was the word, and the worde was with God, and God was the worde. But he doth understand by The worde, not the worde which is spoken and so vanitheth, not the counsell of God, but the person of the Sonne. For by and by he addeth: And the worde became (as was made) flesh. And wee doe knowe that the Sonne of God, not the determination of purpose of God (as heretikes doe vainlye imagine) was incarnate. But he which in time was incarnate, was with the father from everlastinge and before all beginnisses, and therefore also true God with the true God.

For, the worde (as he) was with God. God was the word: because in the beginning, namelic from everlasting, he was with God. These simple & plaine testimonies delivered unto vs out of the Scriptures, and therefore most true, concerning the everlasting begetting of the Son by the Father, are sufficient, I think, for them that are not curious. For the scripture doth not here fulfill the baine desires of curious men, neither yet reasoneth of these pointes subtilly, but rather delinueth and setteth downe but a fewe things, in which it is our partes to beleue. But that which the scripture either doth not set downe, or else in fewe wordees shadoweth out, either wee are ignorant of to our health, or else sticking to that that is set downe, wee seke not further for more. The holy father Cyril expounding that saies of the Evangelist John, in the beginning was the word faith: Let vs not seeking things infinite and which can not be contained within boundes, butte our braines about a consideration that can not bee expressed, and neuer can have an ende.

For, neither will wee grant a beginning of beginning, neither yet will wee yield that the Sonne was begotten of the Father in time: but wee will confesse that he is with the Father from everlasting. For, if he was in the beginning, what minde may be able at any time to clieme beyond that WAS? Or, when shall we so comprehende in our minde that WAS, that it goe not before, or out-reache our thoughts? Upon god reasons thereof and woe thelie, the Prophet Haie being astonished, cryeth out: And who shall declare his generation? For, he passing at capacitie of minde, is being far above and beyonde all reason of man, is unspeakable. And anon after he faith: Because the Sonne is before all worlde, he can not be begotten in time: but he is evermore in the father as in a fountaine: as he faith of himself, I went out & came from the Father. For, we do understand the father as a fountain: in whom the word is his wisdome, his power, the ingrauen forme of his person, his brightnes, and his image. Wherefore, if there never were any time, wherein the father was without his wisdome, his power, the ingrauen forme of his person, his brightnesse, and finally his image,
image, we must of necessitie and force confesse, that the Sonne also is coeternal and everlasting with him, since he is the wisdome, power, &c. of the Father everlasting.

F. how is he the ingrauen soyme of his fathers person, or how is he the most perfect image of his Father, unless he have perfectly obtained & possesse the beauty of him, whose image he is? And it is not absurd that we laide, the Son is to be understood in the father as in a fountain. For the name of fountaine doth signifie nothing else than as from whence: And the Son is in the Father and from the father, not flowing abroad, but either as bightnesse from the Sunne, or as heathe from the fire, wherewith it is indued. For in these examples we see one from one to be brought forth, and both to be everlasting, that is, one can neither be without the other, nor yet keep the qualitie of their nature. For how shall it be the Sunne if it be despined of his bightnesse, or how shall bightnesse be unlesse there be a Sunne from whence it doth come? And how shall that be fire that wanteth heathe? Or from whence should heathe come, but from the fire, or else from somwhat else peraduenture, not far distant from the substantial quallitie of fire? As therefore the qualitie which proceed from these bodies, are together with them found whence they do proceed, and evermore declare from whence they do come, so is it to be understood in the only begotten. For he is underowane to be of the father, but he is beloved to be likewise in the father: not differing from the nature of his Father, neither yet here his Father second in nature, but always in the father himselfe, and with him, and from him, according to the manner of his unspeakable begettting. Thus farre Cyril. And these points surelie concerning the Father, and the unspeakable begettting of the son of God, are Necessarly to be beleued according to the Scriptures.

Furthermore, touching the Sonne of God, lest we firmly hold and undoubtedlie beleue, that he is consubstantial (or, of the same substaunce) with his Father, and therefore true God: that the selfe same Sonne being incarnate for vs, and made man, subsisteth in either nature, as wel of God, so also of man: howbeit so, that these natures are neither confounded between them selves, nor yet divided. For we do beleue, one and the selfe-same our Lord Jesus Christ to be true God and true man. All & every one of which points throughout their parts we will plainlie and according to the measure of grace that God shall give vs, declare unto you.

About the word Homoousius, which the Latinesse agreeably have translated Consubstantiale, consubstantiall, the Ecclesiastical histoie both testifie, that there hath bene long and much alteration among the ancient writers. What it signifieth, and howe it was taken of that most famous and solemn synode of Nice, the most learned and godly Eusebivs Pamphili bishop of Caesarea, briefly and pitifully expounded in this place. In that the Son is faid to be consubstantial with the Father, it hath an expresse significacion: for because the Son of God hath no similitude or likenesste with creatures that were made, but is resembled & likened to the Father alone, who begat him: neither is he of any other substaunce, essence, or being, than of the father. And the fame Eusebivs anon after faith: Vnto which sentence and opinion in this maner expoun-
expounded, it appeareth we may well subscribe: seing we do know that the best learned and famous bishops & interpreters among those that were ancient, reasoning of the Godhead of the Father and the Son, veld this word Homoousius.

There be Socrates his words in the first Booke of histories and the eight Chapter. Surely the godly Governor of Churches, being constrained by the hypocrites, craftines, and mal-lice of heretikes, did themselves vie and caused others also to vie, words most pitie, and as little doubtfull as might be, whereby partly they might manifestly expressse the sounde truth, partly discouer and reproue, yea, and also thout out the deceit and malicious practices of heretikes. Arius confessed that the Son of God was God, but in the mean while he denied, that the Son was consubstantiall with his father: wherefore he declared that he did not sincerely confess the true godhead of the Son. Neither makes it any great matter though there be not expressed in the holy Scripture some apt and fit word to set out and declare the thing in so many letters as it is written in an other tongue, so that he be ready to be manifestly expressed in the Scriptures, which by the word is signified.

Wherefore, if we shew that the Son is of the same substance, or nature with the father, and so equall with and like unto God, and one with him, we have then made sufficient and plentifull demonstration, that the Son is Homoousius or consubstantiall with the father. The prophet Zacharie, bringing in the person of God speaking, saith: Arise, O thou sword, vpon my shepheard, & vpon the man that is my fellow (or my coequall) Smite the Shep heard and the sheep (of the flock) shall be scattered abroad. Lo! God calleth the shepheard that is smitten, his fellow or coequall. And who is that shepheard that was smitten, the history of the Gospel both declare, pointing out unto vs the true Son of God himselfe our Lord Jesus Christ. Neither doth it hinder, but further our cause, that Hierome readeth not, The man that is coequall with me, but, The man cleaning vnto me. For as he denieth not that Amith doth signifie coequall, so he setteth downe an other word no lesse effectuall. For, when he translates it, The man cleaning vnto me, he would expressse the inward and very substantiall (that I may so term it) inherence or coequallity of the Father & the Son. For he addeth in his Commentaries: And the man which cleaneth vnto God, who is it but euem he that faith? I am in the father, and the father in me.

Againe we read in the Gospel of John: The Iewes therefor sought to kill Iesus, not onely because hee had broken the Sabboth day, (even if you take it to be this) but saide also that God was his Father, (even his proper, or verie owne:) making himselfe (iovi) equall to God. Furthermore the Grecians expounde that, that is to saie Equall, by this woorde, ource that is to say Like. Neither can that equalltie any where else have place, than in the substance. For the Iewes understannde that, whereas the Arians will be ignorant, that the Loode after a certaine peculiar and especiall manner calleth GOD his father to wit, inow, his proper or verie owne father, by nature or by right, of whom the Sonne being naturally begotten, is naturally and consubstantiall with his father,
Of Christ true and very God.

For it followeth: Making himselfe equall to (o2 with) God, namely, in vertue o2 power, in everlastingnes & Essence. For, the same Lord faith in the same Evangelist: I proceeded & came from God. He did not say one-ly I came, but, I proceeded. He proceed- ed from the father such a one in sub- stance as the father is, surely Light of light, Verie God of verie God. For he faith againe to the Jewes: Verilie I faie vnto you, before Abraham was I am. Hee both not saie, I have beene, o2, I will be, but, I am, alluding to the name of the Lord Iehouah, and declar- ing, that the substance of his God- head is the very same with the sub- stance of the father, and that he is therefore consubstantiall with the fa- ther. For yet againe he faith more plainly: I and the father are one. One, I say, not in concorde o2 agreement, but in * felseame-neffe and Be- ing. For in that place the power and maiestie of God are handled. And when the Jewes would, without fur- ther state, stone the Lord to death, ha- ving spoken these wordes, they decla- red plainly enough, after what sort they understood his words. For they toned blasphemers to death, who with reulinings either impaired Gods glo- rie, o2 else bluerped and take the same vnto themselves.

Hitherto belongeth that which Paule speaketh concerning the sonne of God, saieing: Who is the Image of the invisible God, the first borne of all creatures, because all things were created by him. For if he be the image of the invisible God, he must needes be fellow (o2 coequall) with God. For in another place Paule calleth the same Christ, The ingrauen forme of God, and his expresse image, and answe- rable in all respects most truly to his paterne o2 first figure. An image be- rity and likenesse is of things that are not oneequall o2 unlike, but of things equall and like. And he is called The first borne, because he is Prince and Lord, not that he is reckoned among creatures. For all things that were made, by him they were made: there- fore he is no creature, but true God, to wit, of the nature and substance of God, one with the father.

The same Apostle faith to the Phi- lippians, that the sonne is in the form (o2 shape) of God. But to be in the forme (o2 shape) of God, is nothing else, than in all respects to be fellowe (o2 equal) with God, to be consubstan- tiall with him, and to indede GOD himselfe. For, what it is to be in the forme o2 shape of God, is by the con- trarie clausse very manifistly declared. For it followeth: Hee took vpon him the forme of a servant. Which is a- gaine expounded by that which folow- eth: Being made in the likenesst of men, that is to say, being made verie man, unlike in nothing to all other men sonne excepted: which in another place is plainly exprest. And here he addeth againe: And found in figure as a man. Therefore, to be in the forme of God, to be coequall and consubstan- tiall with God. For he addeth: Hee thought it no robberie to be equall with God. For, robberie is the taking away of that which another both owe, for it is possesed by injurie.

The sonne therefore is coequall with the father, and true God, by nature and after the most proper maner. And this is the meaning of Saint Paule his words: Albeit the son were of the same glozie and maiestie with the fa- ther, and could haue remained in his glozie, without humiliation o2 debat- ment, yet haue he rather abase him- selfe.
selfe, that is to say, take unto him the nature of a man, and call himselfe into dangers, yea even into death it self. For otherwise according to his Godhead he suffered no change.

For God is unchangable, and without variableness. Since the case so standeth, godly is the laying of Saint Ambrose in his boke De sile, against the Arians, and fift chapter: Saying therefore thou dost know this unitie of substance in the father and the sonne, not only by the authority of the prophets but also of the Gospel, how faith thou that Homousiæa, consubstantial, is not found in the sacred Scriptures, as though Homousiæa were somewhat else, than that he faith: I went out from God the father, and I and the father are one, &c. The scholler Saint Augustine, following his maister Ambrose, in his controversy had with Pascentius, confirmed Homousiæa by places of Scripture, and declareth that this is holily vset in our faith and religion.

The same both he also in his thircde boke against Maximinus bishop of the Arians, and 14. chapter. But what needeth heaping up of more words?

For I trust it is plainely ynowne declared by evident places of holy Scripture, that the sonne is consubstantial with the father, and that so it must be believed. We hope also that in the treatise following, this selfe-same point shall not a little be made manifest by testimonies of Scriptures.

Arius with his complices denied that the sonne of God our Lord Jesus Christ is true God. But the most true Scripture doth so evidently prove and confirm it, that none which toucheth the truth from his hart can doubt anie thing at all thereof.

We will presently cite some testimonies and arguments that are most plaine and apparent, whereby through the assistence of the holy Ghost, our faith may be established, and the catholicke and sound truth it selfe made manifest.

In the third chapter of Matthew, the heavens are opened to our Lord as he was baptised by John Baptist, and the holy Ghost came down in the likeness of a Dove, and alighted upon the head of our Lord Jesus Christ, and forthwith there was a voice heard out of the clouds, pronounced by the glorious God in this sort: This is my beloved sonne in whom my soule is well pleased. And John faith in his Gospell: I sawe the spirit descending from heaven, in the likeness of a Dove, and it abode vpon him: and I knewe him not, but hee that sent me to baptise with water, he said vnto mee: Vpon whom thou shalt see the spirit descending and abiding vpon him, this is hee which doth baptise with the holy Ghost. And I sawe and bare witnes that this is the sonne of God.

Hereunto belongeth that which Peter being asked of the Lord: But whom do ye say that I am? answered in the name of all the disciples: Thou art that Christ the sonne of the living God.

And againe, the Lord objecting to this: Will you also be gone? Peter said againe: I must answer in the name of them all: Lorde, vnto whom shall wee goe? Thou hast the words of everlasting life, and wee beleue and have knowne that thou art Christ the sonne of the living God. We also verily are called the sonnes of God, both by adoption: But Christ not by adoption, neither by imputation, but by nature. For in the 14th chapter
chapter of Parke, the high prieft faith unto our Lord: Art thou Christ the
sonne of the blessed? In Matthew also the same high prieft faith: I ad-
jure (as charge) thee by the liuing God, that thou tell vs whether thou be
the sonne of the liuing God: Jesus answered: I am, for ye shall see the
Son of man sitting at the right hand of power, and coming in the clouds of
heaven. Which apparently to be re-
peated out of the seventy chapter of
Daniel. Furthermore, they bring this
confession of the Lojede before Pilate,
as blasphemous, & not to be satisfied
but with death, crying: Wee haue a
lawe, and according to our lawe hee
ought to die: because hee made him-
selue the sonne of God.

But they themselves in the historie
of the Gospel thunder out these words
against the Lord: We are not borne
of fornication, we haue one father,
euen God.

It is certaine therefore, that the
Iewes accused our Saviour for none
other cause of high treason committed
against Gods majestie, than for that
he named himselfe the natural, not
the adopted sonne of God. For the first
did not desire death, but the last was
worthie of death.

For we read also in the first of John:
Therefore the Iewes sought the more
to kill him, not onely because he had
broken the sabbath day, but also for
that he said that God was his father,
making himselfe equall with God (as
Gods fellow.) Lo, thou hast the manner
how he called himselfe the Son of God,
not by adoption, or reputation, but by
nature and substante.

For yet again the Lord himselfe ob-
tereth this to them that would haue
stoned him: Many good works haue I
shewed you fro my father, for which
of these good works do ye stone me?
The Iewes answered againe, saying:
For thy good works (as well doing)
we doe not stone thee, but for blasphe-
monic, namely, because thou being a
man, makest thy selfe God. Lo what
could be spoken more plainly? Thou
makest thy selfe God. And what (I
pray you) had he spoken, whereof they
gathered these things? I giue vnto my
sheepe everlafting life, neither shall
they perish for euer, neither shall any
plucke them out of my hand. My fa-
ther which gave them me, is greater
than all: and none can pull them out
of my fathers hand. I and the father
are one.

To giue life everlafting both belong
to the power of God: to preserve, and
to preserve that none may be able to
plucke them out of his hands, belong-
eth to the same power.

Now the Lord proveth this saying
with this argument or reason. None
is able to pull the sheepe out of my fa-
thers hands: therefore none can pull
them out of my hands.

The prove of his antecedent: because
the father is greater than all: that is
to say, is the greatest of all: whose di-
vine power is above all. The prove of
his consequent, because I and my fa-
ther are one, to wit, not in will and a-
greement onely, but in majestie also
and power, whereof we do at this pre-
sent intreate, not of concorde or agree-
ment, but of power to make alive and
to preserve.

Touching which the Lord himselfe
most plentifully discourses through-
out the whole first chapter of Saint
Johns Gospel, the wing that he forgiv-
eth sinnes, that by his power he ma-
keth alive, and raiseth vp from the
dead, even as his father doth: there-
foze that he is of one and the same di-
vine
nine power and maieftie with GOD the father.

These things are so coident, plaine, and manifest, that albeit we had none other testimonie, yet these way abundantly suffice to prove the alteration of the true Divinitie of the Sonne of God, that the Sonne indeed is true and very God.

Againe, the selfsame our Loyde and Saviour, with great libertie of speech, and plainneffe of words, without any manner of riddle, darke sentence, and obscuritie of words, openly and expressly faith to his disciples: Let not your hart bee troubled (or vered.) You beleue in God, beleue also in me. I am the way, the truth, and the life. Hee that hath seene me, hath seene the father. Doe yee not beleue that I am in the father, and the father in me? And certayne it is, that Christ our Lord is the heavenly doctour, or teacher, the most constant defender of the truth, who neither hath seduced, neither yet could seduce and leave out of the way, no, not so much as one. But bideth vs beleue in him, as true and verie God. Therefore our Loyde and Saviour is true and very God. For in another place he faith most plainly: I am the liuatie bread (or the bread of life) that came downe from heauen: He beleueth in me hath life everlastinge.

He againe in the Gospell plainly pronounceth and faith: Father, the hower is come, glorifie thy sonne, that thy sonne may also glorifie thee. As thou haft given him power of all flesh, that so manie as thou haft given him, he might giue them life everlastinge. And this is everlastinge life; that they shoulde knowe thee oneli true GOD, and whom thou hast sent Iesus Christ. By which words he hath expressly proued both the unitie of GOD (that is to say, that there is but one God) against the Chynikes, who worshipped many Gods, and notably touched the distinction of the persons, in the meane while likewise declaring himselfe to bee verie GOD with the Father.

For by and by he addeth: Glorifie thou mee, O father, with thine owne selfe, with the glorie which I had with thee before this world was.

Where I think must not be overslip ped of me the argument of Tertullian, which I will recite vnto you (dearly beloved) of this booke De Trinitate, wherein he doth gather together verie manie most sounde and strong reasones of Christ his divinitie of Godhead.

If (faith he) Christ be onely man, why hath he appointed & let vs downe such a rule, to beleue, wherein he should say: And this is life everlastinge that they might knowe the the onely true (or very) GOD, & whom thou haft sent Iesus Christ? If also he would not be knowne to be God, why doth he add: And whom thou haft sent Iesus Christ, but for that he would be taken also for God; Because, if he would not be knowne to be God, he would have added: And whom thou haft sent the man Iesus Christ: but now Christ neither hath added, neither yet hath delivered vnto vs in doctrine that he is man onely, but hath joined himselfe to GOD: so the ende he woulde be known by this coniunction or joining together, that he also is GOD, as indeed he is. We must therefore beleue, according to the prescript rule, in one Loyde true and verie God, and
Of Christ true and verie God.

consequentl, in him whome he hath sent Jesus Christ: who had at no hand (as we have sayde) vointed himselfe to the Father, vntill he woulde be knowne to God also. For he woulde have separe ted himselfe from the Father, if he would not have been known to be GOD. For he woulde have placed him selfe among men onely, if he had knowne that he was man onely; neither would he have joined himselfe with God, if he had not also knowne himselfe to be God; now also touching as he is man hee faith nothing, because no man doubteth that he is man: and hee ioyndeth himselfe to God not without God cause, that he might set downe a forme of his diminutive or Godhead to them that should beleue. If Chrit be onely man, how is it that he saith ? And nowe glorifie mee with the glorie which I had with thee before the world was. If before the world was, he had glorie with God, and posseted glorie with the father, then was he before the world. Neither had he had glorie, if he had not bene afore, that he might possete glorie. For none can have a thing, vntill he which posseteth the thing be afore.

But Christ had glorie before the creation of the world, therefore hee was before the creation of the world. For if he had not bene before the creation of the world, he could not have had glorie before the creation of the world, when he himselfe was not. But he could not as a man have glorie before the creation of the world, who then was, when the Lord was made: but Christ had glorie, he was therefore before the world was made: he was not therefore man onely, who was before the world was made. Therefore he is God because he was before the world was made, and posseted glorie before the world was made. After these words Tertullian doth the other, that these things are not meant of the predestination but of the substantie of Chrit. But thus far of this.

Saint Paul the Apostle in his Epistle to the Romans declareth in plain words not once or twice, that our Lord Jesus Christ is true and verie God. For hee speaking of Christ in his 9. Chapter faith: Which is God Rom. 5 in all things to be prayed for ever.

The words are verie well knowne, which the same apostle wrighteth in his first Epistle to the Corinthians, and eight chapter. S. John the apostle and Evangelist doth to manifestly declare the diminutive or Godhead of the sonne in his Canonicall Epistle, that hee which saith and perceiueth it not, is blinde both of body and minde. In the end of the Epistle he faith: We know that the sonne of God is come, and hath giuen vs a mind, that we should know him, who is true: and we are in him that is true, in his sonne Jesus Christ. This same is true (92 verie) God, and eternal(92 everlasting) life.

Soone it is God by whome we liue, move, and haue our being, as Paulus witnesseth: but by Christ our Lord we liue, move, and haue our being, (as he him selfe hath expresse taught in the Gospell after John:) Christ therefore is true and verie God.

In the 43. and 45. chapters of Elae the Loyns faith: I am, I am the Lord, and there is no sauiour without me. A iust God and a sauiour, there is none beside me.

But Jeremia in his 23. chapter calleth Chrit the sonne of David, Zebobuah, and our righteousnesse. Likewise in Elae, the Father speaking of his sonne,
The fourth Decade, the Sixth Sermon.

Iai.49. sonne, faith: I have giuen (as made) thee the light of the Gentiles, that thou maiest bee my health vnto the ende of the worlde. Moreover, seeinge there is none other God but one, none other saluation and righteousness faue that divine righteousness only, it followeth conseqwently doubtlesse, that Christ is true and verie God, in all respects coequall with his father.

Iai.45. In the same I saie the Lord faith: I have sworne by mine owne selfe, the worde of righteousness shall go out of my mouth, and it shall not be drawn backe againe: because euerie knee shall bow vnto mee, and all tongues shall sweare (by my name.)

And Pauls faith: There is a name giuen vnto Christ which is aboue all names, that in the name of Iesus, euerie thing shoulde bow, of things in heaven, of things in earth, and of things vnder the earth, and that euerie thing should confesse the Lord is Iesus Christ, to the glory of god the father. It must nedes be therefore that Christ is true and very God.

For swearing he is worshipped and also sworn, seeing we confesse him to be Lord, that surely turneth not to the repugn and ignominie, but to the honour and glory of God the father. For in the Gospell after John, thus saith the Lord: The father hath giuen all judgement, (to wit, all jurisdiction, and all government, all glory, power, and authoritie) to the sonne, that all might honour the sonne as they honour the father. He that honoureth not the sonne, honoureth not the father that sent him. Whereunto therefore belongeth that which we reade in the Prophet I saie: I the Lord, Hu (as my selfe) is my name, and my glorie I will not giue to an-

other, (as to a stranger, &c.) But he giueth his glorie to the sonne, he therefore in his substance, according to his divinity: Godhead, is not a Stranger, o2 seuered from the father, albeit he be acknowledged to be another seuerall person. What? doth the Lord in the Gospell after John say? And now (O father) glorifie thou mee with thine owne selfe, with the glorie which thou gauest mee with thee, before this world was. No, but, which I had with thee ere the worlde was. I had, faith he, not, I receiued, albeit the Scripture doth oftentimes by this worde for the mysterie of dispensation.

In Decease the Christians saie: All people (one with another) shall walke in the name of their God: as for vs we will walke in the name of our God. Furthermore they walke in the name and the way of Jesus Christ saying in the Gospell: I am the way, and the doore, I am the light of the world. Hee that followeth me doth not walke in darknesse. That Christ therefore is God, who is he that can be ignorant? For the Lord faith in Esdrach: I will feede my flocke my selfe alone. And anon he addeth: My seruant David shall feede it, meaning Christ, the sonne of David, that onely univercall Pastor of the shepheard of the Church, and therfore true God.

Furthermore, what is more manifest and lende called in controversy, that God onely forgiueth sinnes. It must nedes be therefore, that nothing

V b b 3
Of Christ true and verie God.

is more evident and lesse doubtfull, than that we beleue Christ to be true and verie God, because He is the lamb of God that taketh away the sinnes of the world.

Againe, whereas Paule truly calleth Christ Our hope: for Christ saith to holde, In him shall the Gentils trust: And whereas Jeremie crieth: Cursed be the man that putteth his trust in man, but blessed is the man that putteth his trust in God, we must necessarily confesse that Christ is God. For in John he oftentimes repeateth, Verily I say vnto you, he that belieueth in me hath everlasting life. I could bring innumerable examples of this kind out of the scriptures, which witnesse that the sone of God our Lord Jesus Christ, is of one and the self-same nature with the father, and therefore is very God of very God: but I trust that to holy hearers, and not given to contention, those which I have already cited will suffice. It remaineth that we declare vnto you, that the sone of God was incarnate for vs, and was borne very man of the vrgine Marie, confubstantial, of the self-same substance with vs in all points, sine excepto. The Lawe, the Prophets, and the Apostles shew vnto vs most manifest arguments of the true flesh of the sone of God.

For in the lawe the Lord's faith: The sone of the woman shall bruise the Serpents head. But who knoweth not, that the head of the Serpent, is the kingdome, force, or power of the Diuell? And that Jesus Christ byake this power, the whole Scripture both witnesse: And here he is called the sone of the woman. And truly he is called sone, to verifie his true humane nature: and he is ter-

med the sone of the woman, not of the man, because of his conception by the holy Ghost, and his birth of the virgin Marie.

And because she was the daughter of Dauid, of Abraham, and Adam, it foloweth that the sone of Marie was very man. For as we have heard it said to Adam: The sone of the woman shall bruise the Serpents head: so also we read that the same promise was renewed and repeated to Abraham in these words: In thy seed shall all the nations of the world be blessed. And Paule to the Galathians manifestly faith, that this sone of Abraham, wherein we have obtained blessing, is Christ Jesus, the same Apostles faith: For in no sort tooke he the Angels, but he tooke the sone of Abraham. By Angels doubletie excluding all manner of spirituall substances: by the seed of Abraham, understanding the very substance itselfe of the flesh of man.

For he abbateth: Wherefore in all things it became him to bee made like vnto his brethen. And because they be partakers of flesh and blood, he also himselfe likewise tooke part with them (of the same,) Verily the Scripture doth vouch the lineall descent of Christ most diligently, of the loins of Abraham unto Jacob, and from him againe to Judas, and from him in like sort to Dauid. To him againe the promises of the incarnation of the sone of God are renewed. For Nathan faith to Dauid: Thus faith the Lorde, When thy daies be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy sone after thee, which shall proceede out of thy boodie, and will establish his kingdome: hee shall build a house for my name, and I will establish the throne of his
kingdome for ever.

Neither is there any cause why any man should interpret this of Salomon. For he was borne while his father David lived, and his kingdome quickly decayed. But Nathan speaketh of a sonne, which should be borne to David after his death, When thou shalt sleepe with thy fathers, faith he, I will set vp thy seede after thee. And what manner of seede this should be, he most evidently declareth, and faith; Which shall proceede out of thy body.

For in the 132. psalme we read, Of the fruite of thy body will I set vp thy seere. Furthermore, Parie the virgin descended lineally from the seed of Dauid, of whom Christ our Lord was begotten and borne, of whom the Angell speaking, and expounding those olde and auncient Prophecies, faith unto the Virgin, And the Lord God shall give unto him the seate of his father Dauid, and he shall reigne over the house of Iacob for ever, and of his kingdome there shall be none ende. Whereunto also belongeth that which Elisabeth saith to the Virgin which came out of Galilee into the hille Country of Juda, And whence commeth this to me, that the mother of my Lord should come to me? Blessed art thou among women, & blessed is the fruite of thy wombe. True ly Matthew and Luke dawe the lynneal descent of Christ, from the loines as it were of Dauid, even unto the virgin Marie, which conceiued by the holy Ghost, that is, the holy Ghost making his fruitefull.

She, when the monesches were fulfilled, that she should be delivere, brought forth a sonne; and he which is borne, in all respects appeareth to be true & very man: he is laid in a man ger, wrapp'd in swaddling clouttes, he grew in substance, & increased in years, according to the maner of mans body, he is wearie, he is refreshed, he is glad, he is fed, he is hungry, he is thirstie, he eateth, he drinketh, he seareth, and to be short he dieth. Which the truth of the historic of the Gospell in many words declareth.

Neither is the Scripture if selfe Matth.1. amounted, to call Parie the mother of John 2. our Lord, not the putative or supposed, but the true and natural mother, which of the substance of her owne body gave true flesh and substance of man, to the Sonne of God, the Angell of God to witnessing with Eliza and saying: A virgin shall conceive Ethie7. in her wombe, and shall bring Luke 1. forth a sonne. Loe, he saith, In her wombe.

And againe in Matthew the selfe Matth.1. came Angell faith, That which is conceived in hir, is of the holy Ghost. Whereupon the Apostle unto the Col. Gal.4. thians faith, that The sonne of God is made of a woman, to wit, according to mans nature. For Christ is the fruite of the body of Dauid, and of the Virgin Marie, begotten and borne of the loines of Dauid: and John also the Apostle & Evangelist faith, The word was made flesh, and dwelt among us, In calling God flesh, doubtlese he calleth him very man. For the same Apostle in another place faith: Every spirit that confesseth that Iesus Christ is come in the flesh, & is of God: and euery spirit which confesseth not, that Iesus Christ is come in the flesh, is not of God.

Therefore we freely pronounce, that Valentinus, Marcion, Apelles, and Manichaus, denying the true and very flesh of Christ, are of the diuell, and therefore that they by all meanes together with all their disciples and
In these words.

Because I found in your advertisement such a kind of thing, as though the holy flesh of Christ the Saviour of us all were turned into the nature of his deity after his resurrection, so that now he should seem to be wholly & fully God, we thought good also to make answer unto this. And a few words after, After the resurrection, certainly it was the same same body, which suffered, but yet not having now in it the same human infirmities. For we affirm not that it abideth hunger, labour, or any such like thing, but we confess that now it is incorruptible: and not this only, but also that quickened and quickened life. For it is a body that both hath and doth live, that is to say, of the only begotten Son of God, & it is glorified with the most worthy brightness of God, and it is known and taken to be the body of God. Therefore if any man saith, that that is God's body, as the body of a man is man's body, he swarreth not from allowable reason. Whereupon I think that most blessed Paul also saith, Though we have known Christ after the flesh, now yet henceforth know we him no more. For being, as I saith, the proper body of God, it saith passeth all human bodies. But a body made of earth could not abide to be turned into the nature of the Deity of Godhead. For this is impossible: Otherwise we are base the Godhead, as if it were made and as if it had taken somewhat into it, which according to nature both not properly belong to it. Whereby it is proved to be as much follie to saith, that the body is turned into the nature of the Godhead, as that which is the word to be changed into the substance of flesh. For as this is impossible;
possible: because it is proved to be a body not able to be tourned and chaunged: so also it is not possible, that any creature can be turned into the essence or nature of the Godhead: but flesh is also created, and therefore we saie, that the bodie of Christ is divine, because it is the bodie of God, and beautified with unspeakable glory, and now let us confesse that it is uncorruptible, holy, and giving life: but that it is changed into the nature of the Godhead, neither have any of the holy fathers so thought or taught, neither doe we so thinke. Thus saie Cyrill.

And Theodoretus Bishop of Cyprus Dialog. 2. Evang. faith, I will thew, that the bodie of the Lord, yea after the ascension, was called a body. Hear saule therefore, sayeng, Our conversation is in Heauen, from whence wee looke for a Saviour, the Lorde Iesus Christ: who shall change our vile bodie, that it may be fashioned like unto his glorious bodie. Therefore it is not changed into another nature, but remaineth in this a true and very body, replenished with divine glory, & casting forth beams of light. But if it be changed into another nature, their bodies also shall likewise be changed, for they shall be fashioned like unto him. But if the bodies of saints kepe the substance of their nature, the bodie of the Lord likewise hath his substance unchangeable. Thus far Theodoret.

Furthermore, when we profess, that Christ hath true and very flesh, we do not meane flesh without soule. For we must confesse, that Christ hath a reasonable or humane soule, not void of a minde. Arians taught, that the soune of God took flesh onely without soule, & that the woorde was in place of the soule.

And Apollinarius did attribute unto Christ, a soule, but hee took away the minde, denying that it was reasonable. The scripture both both attribute unto Christ a soule, and taketh not away the minde from the soule. The Lord himselfe faith in the Gospell: The Sonne of man came not to be ministered vnto, but to minister, and to give his soule a redemption for many. The same Matthew hath left written of him: He began to be sorrowfull & heavy, And Iesus said, My soule is heavy, even vnto the death. And in another place the Lord himself faith: Now my soule is troubled. And it to be that this soule of Christ lacketh the minde which is the chiefest part of the soule, howe hath he a soule: How could he be so sorrowfull, and understand, before he suffer. But this desire came not from his Godhead, neither from his flesh onely, nor from his soul wanting a minde, but from his perfect manhood of bodie and minde.

Porceour we reade in the Gospell, that the Lord said: The sonne of man came not to destroy mens soules, but to save them. Therefore hee took not flesh onely, but a reasonable soule also. For man had perisheth both soule and body, therefore that he might be saved both body and soule, our Saviour Christ took a vertie mans bodie, and a reasonable soule, that is to saie, a most perfect man. Therefore blessed Athanasius teaching vs according to the scriptures the confession of true faith, saide, Christ is God of the substance of his Father, begotten before all worlds, and man of the substance of his mother born in the world, perfect God, and
and perfect man, of a reasonable soule, and humane flesh subsisting. Thus farre in these worthes have we showed that Jesus Christ our Lord, is very God, and very man, consubstantial of the same substance with the Father according to his Godhead, and consubstantial of the same substance with us according to his manhood. For he hath a reasonable soule, & humane flesh in very deed, we will speak furthermore of the composition of uniting of these natures into one person: in which matter histories declare, that certaine ancient writers in obde time fowly erred. For Eutiches admitted one nature only in Christ, & the same made (that is) medled of cojoined together of a divine and humane nature: from whom the Monarchites were not far beyond, acknowledging onelie one will in Christ.

Nestorius willing to avoid a colentic, fell into a lime kil. For he confessing two natures, semeth to affirm that there be manie persons, teaching that the word is not united to the flesh into the same person, but that it onely dwelleth therein: whereupon also he so bad the holy virgin to be called gods mother. Against whom the common assertion of the whole church holding opinion according to the Scripture, hath taught that two natures in Christ, & the properties of these natures, are to be confessed, which are so coupled together into one undivided person, that neither the divine nature is changed into the humane, nor the humane into the divine; but either of them retaineth & keepeth their owne nature, and both of them subsist in the unitie of person. For Christ according to the disposition of his divine nature is one and the selfe same, immozaung: according to the disposition of his humane nature, mortall: and the selfe same immozaung God and mortal man is the onely savior of the world.

Of which thing we will speake anon, by Gods grace, somewhat more largely and plainly. Touching the very conjunction of uniting of the true Godhead and manhood in Christ, the Prophets and Apostles have not crabbely nor rashly disputed. For they speaking simply said, God was made man. Of God tooke on him man.

For John the Apostle & Changed faith, The worde was made flesh, John.1. that is, God was made man, the worde of God became flesh. S. Paule faith, God was made manifest in the flesh. And againes, The sonne of God in no sort tooke the Angels, but he tooke the seede of Abraham. Therefore we acordyng to the doctrin of the Apostles, expounding the mysterie of the conjunction of the divine and humane nature in Christ, say, God was incarnate or made man, God tooke on him man, God appeared or was made manifest in humane flesh. He that will lift out deeper matters than these, it is to call himselfe into great dangers.

Some there are who in expounding these points more fully, ble the words of society or fellowship, participation, and communion, or part-taking, and that not without authoritie of the scriptures, Paule saith, Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them.

Neverthelesse we must here first of all take hede that we do not meddle or confounde the two natures joined together in one person, nor that we rob them of their properties. For God of his owne nature is everlasting and unchangeable, God therefore remaining
The fourth Decade, the first Sermon.

God and verie man. Againe in the Gospel according to S. Mathew the Lord asketh the Pharisees, saying: What think you of Christ, whose son is he? They saide vnto him the son of Dauid. He saide vnto them, how then doth Dauid in spirite call him Lord? saying: The Lord saide vnto my Lord, sit thou on my right hande vntill I make thine enimies thy footstool. If Dauid call him Lord, how is he then his sonne? As if he said: Since Christ without doubt is the sonne of Dauid, & he calleth him Lord, (not by humane affection, but by the holy Ghost) that is to say, very God of the selfe same power with the Father, the sequele is that Christ is verie man and verie God. The angell Gabriell noting no lesse plainly both these natures, faith to the virgin Marie. That holy thing which Luke. 1. shall be borne, shall be called the son of God. For of the virgin he is born, verie man of verie man; and this is the son of God. For Elizabeth also calleth the virgin the mother of the Lord, to wit of God. Moreover in the Gospel of John thou maist read very many sayings of this sort, which point out as it were with the finger, both natures in the selfe same Christ. Ye beleue (faith the Lord) in God, beleue also in me. And againe, The father is greater than I. Also, I went out from the father, & came into the worlde. Again, I leue the world, & goe to the Father. And againe in another place. The poore that ye haue alwaies with you, but me alwaies ye shal not haue. And againe, Behold I am alwaies with you, even vnto the ende of the worlde.

Which sentences truely, as it were contrarie, can not be all true at once, unlesse we acknowledge that Christ retayneth the properties of (both) natures.
Of both Natures in Christ.

The natures in Christ are not mingled or confounded.

Saint Augustine expounding not only the confession of his own faith, but of the whole Church in all the world which flourished in his time, in his epistle to Dardanum 57, hath thus left written: Doubt not, that the man Christ Jesus, is there nowe, from whence he shall come, and have in readie remembrance, and faithfully hold the Christian confession: because he rose from the dead, attended into heaven, sitteth at the right hand of the father, neither shall come from elsewhere, than from thence, to judge the quick and the dead: and in such sort shall he come, that voice of the Angell to witnessing, as he was scene to go into heaven, that is to say, in the selfsame shape and substance of self, to which he gave him immortality, but took not the nature away. According to this shape he is not to be thought every where present. For we must beware least we to forlake the diuinite of man, that we take clean away the truth of his bodie. For it both not consequnetly followe, that that which is in God should be to ercie where as God. For the scripture which cannot lie, faith evne of vs, that in him we live, move, and have our being, howbeit we are not everie where as he is: but he is after another sort man in God, because he is also oother wise God in man, after a certaine proper and singular manner. For one person is God and man, and both of them is one Jesus Christ, everie where in that he is God, but in heaven in that he is man.

And the same Author faith a little after: Take away space of places from bodies, and they shall be no where: and because they shall bee no where, they shall be no bodies. Take the very bodies from the qualities of the bodies, and there shall be no place for them to be, and therefore it must needs be that they haue no being. And in the end of the Epistle the same Augustine saith: Doubt not that Christ our Lord and the onely begotten sonne of God, coequall with the father, being also the sonne of man, whom the father ercedeth in greatnesse, both to be present every where, as he is God, and also to be in the same temple of God as God dwelling there. And yet to be in some certaine place of heaven according to the manner of his true bodie.

The selfsame thing the same Author as yet expoundeth more at large in his 50. Treatise oppon John.
Contra Felicianum Arianum Cap. 9.10. 
& 11. Also in this treatise, De Agone 
Christi Cap. 24. unto Cap. 27. To which 
we will also join the testimony of the 
 holy martyr Vigilius Bishop of Tri-
dent. For he disputing against Eu-
tiches in the defence of both natures 
in Christ, faith: If the nature of the 
 word and flesh be one, how is it that 
since the word is everywhere, the flesh 
also is not found euerie where? For 
when the flesh was in eartb, surely it 
was not in heaven: and because it is 
loose in heaven, surely it is not in 
earth: and so far is it from being in the 
earth, that according to flesh wee doe 
looke for Christ to come from heaven, 
whom according to the word wee 
believe to bee with vs on eartb. There-
fore according to your opinion, either 
the word is conteined with his flesh 
in place, or else the flesh with the word 
is in euerie place. Whereas one na-
ture receueth not into it selfe arie 
things contrarie and unlike. But it is 
contrarie and far unlike, to be limited 
within a place, and to be euerie where: 
because the word is in every place, 
but his flesh is not in every place, it is 
evident that one and the selfe same 
Christ is of both natures: and that he 
is euerie where according to the na-
ture of his Godhead, and is conteined 
in place according to the nature of his 
manhode: that he is both created, 
and also without beginning: that he is 
subject to death and also can not die: 
one of which is agreeable to him by the 
nature of the word, whereby he is God, 
the other by the nature of the fleithe, 
whereby the selfe same God is man. 
Therefore one and the selfe same sonne 
of God, being also made the sonne of 
man, hath a beginning by the nature 
of the flesh, and no beginning by the 
nature of his diuinitty: by the nature 
of his flesh, he is created: and by the 
nature of his diuinitty he is not crea-
ted: by the nature of his flesh he is li-
mited in place: and by the nature of 
his diuinitty he is not conteined in a 
place: by the nature of his flesh he is 
inferiour also to angels and according 
to his diuinitty he is equal to the Fa-
ther: by the nature of his flesh he died, 
but by the nature of his diuinitty he 
died not. This is the catholike faith, 
and Christian confession, which the a-
postles delivered, the martires con-
firmes, and the faithfull even unto this 
day doe observe and kepe.

Vitherto wee have rehearsed the 
words of Vigilius martire & bishop, to 
this ende, that the most notable agree-
ment of the holy scripture, of the uni-
versall Church, and of the most godly 
and learned fathers in this principle 
might be understood, wherein we con-
fesse, that the properties of both na-
tures in Christ remaine unconsum-
ded. Againe we must by all means 
take hede, lest through defending 
and retaineing the properties of the 
two natures, we divide and put a 
under the unitie of the person:as though 
there were two Christes, where of the 
one shoulde be subject to suffering and 
mostall, the other not subject to suf-
ferring and immostall. For there is but 
one & the same Christ, who according 
to his Godhead is acknowledged im-
mostall, and mostall according to his 
manhode. Nestorius denied that the 
blessed virgin Marie was the mother 
of God. For he faide God was un-
chaungeable, and therefore that he 
could not be borne, and that he had no 
mother. Whereupon spang a suspi-
cion, that he shoulde say the Lord was 
bare man, and that he shoulde main-
taine the heretical opinion of Paulus 
Samolacenus and Photinus. Which 
thing

{\text{Christ in one person remaineth un
divided.}}
thing Socrates handleth at large. Hist. flor. 7. Cap. 32. But Nero-
rius was insinuous to the Scripture, and to true faith. Fio; Elizabeth the
wife of Zachary & the mother of S. John Baptist, being full of the holie
Ghost, in expresse words saluteth the holie virgine (Marie) and calleth her
the mother of the Lord, that is, the mother of God. And albeit he heaven-
ly nature be without generation and corruption, yet notwithstanding it is
most certaine, that he whom Heire bought forth, was God in very deed.
For that which is borne of him, saith the Angel is the Sonne of God: ther-
fore the bought forth God, and the Worthy is called the mother of God.
For if the bare not God, the bought forth bare man, neither hath the Son
of God coupled man unleasely to himselfe. In like manner since God of
his owne nature is immortall, truelie he can not die: but if any man so that
cause should absolutelie deie, that God was crucified and offered, yea and
died so, he should gainsay Paul, sauing, Had they knowne it, they
woulde not have crucified the Lord of glorie. But who is ignorant that
the God of glory 03 glorious God can not be crucified? In the mean while
since he which according to the flesh suffered, and was nailed on the crosse,
was God, not bare man onely, we rightly say that God suffered and was
nailed on the crosse so, though he which suffered suffered according to
that onely, which could suffer. Fio; Peter the Apostle saith, Christ hath
suffered for us in the flesh. The first Toletane councell following him, de-
creed in these wordes. If any shal faie or belieue, that the godhead may be
born, let him be accursed. If any shall faie or belieue, that the deitie of
may be turned, changed, or subiect to suffering, let him be accursed. If an-
ny shal faie or believe, that the nature of the Godhead & the manhoodes
one in Christ, let him bee accursed. And Damasus bishop of Rome saith:
If anie shall faie, that in suffering on the croffe, the Son of God and God
suffered paine, and not the flesh with the soule which hee put on in the
forme of a seruaunt, which he tooke on him as the scripture faith, let him
bee accursed. Therefore whereas Paul saith, that God hath purchased
to himself a Church with his owne bloud, who is so mad to believe, that
the divine nature hath, 0. ever had bloud? In the mean while who is
such a dotheape that hee understandeth not, that the flesh which God tooke
hath bloud, and since that God accounteth not that as an others but his own
which hee took unto himselfe, we most truelie saie, that God with his owne
bloud redeemed the world. Whereupon Theodoretus also bishop of Cyrus
Dialog. Eran. a little before the ene
faith. If Christ bee both God and man, as both the holy scripture teac-
cheth, & as the most blessed fathers have alwaies preached, then as man
hee suffered, but as God he was not subiect to suffering. But when wee
say, the bodie or flesh or humanitie suffered, wee doe not separate the
diuine nature. For as it was unitied to his humane nature, which was
hungrie and thirstie, and weare: yea and slept also, yea & was vexed with
sorrow and hæmnysele for the pain-
on which he should suffer, abyding
indeed none of those, but suffering
that to abide the affections and pas-
sions of nature: even so it was joined
unto him, when he was crucified, &
permitted that his passion shoulde be
be thoroughly ended; that by his passion he might suffer death, not feeling grief truly by his passion, but making his passion agreeable and convenient for himself as the passion of his temple or dwelling place, and of his flesh joined unto him, by the which also they that beleue are called the members of Christ: hee himselfe is called the head of those that beleue. Thus far he.

This figure of speech is called of some 

altered alteration or changing of

John Damascenus witnesseth, mutual giving or an interchanging of properties. That is wont to be called a communicating of properties, to wit, when that property is given to one nature, which is proper to another. As for example, No man hath ascended vp into heaven (faith the Lord) but he that came downe from heaven, even the son of man which is in heaven. Truely his humane nature was not then in heaven, when the Lord spake this, but in earth: yet notwithstanding being because flesh is taken into the fellowship of his Godhead, that which is proper to this, is attributed to his manhood. And bishop Fulgentius making mention of this interpretation, in his second book to king Thrasmundus, hath thus left written: He saide this, not that the humane substance of Christ is present in every place, but because one is the self same sonne of God and Sonne of man, very God of the father, as he is very man of man, though according to his humane, he was then locally in earth, yet according to his Divinite (which by no means can be contained in place) he did wholly fill Heaven and Earth. Thus saith he.

Wherefore the sentences bearing witness of Christ in the writings of the Evangelists and Apostles are diligently to be marked. For some are peculiarly referred to his divine nature, as are these: I and the father are one. Before Abraham was I am. In the beginning was the word, & the word was with God, and God was that word. He is before all things, the image of the invisible god, by whom all things are made.

And some are particularly referred to his humane nature: as to the mystery of his emballage or ministration: of which soe are these: The Father is greater than I. Thou madest him a little inferiour to the Angels. My soule is heavie even to the death.

Again there are testimonies which have respect to both natures; but to neither of them severally doe they sufficiently agree. Such are these: My flesh is meat in deed, and my blood is drunk in deed. I have power to forgive sinnes, to raise to life whom I will, and to give righteousnes, and holines. I am the shepheard, the doore, the light, the way, the truth, & the life. No man commeth to the Father, but by me.

For these do set forth and commend unto us the very substance of Christ, the person I meane of our true Saviour and mediator: God and man. For no man forgiveth sinnes but God onely. Again, they are not forgiven without death and shedding of blood as the apostle witnesseth in the ninth Chapter to the Hebrews.

Again, there are testimonies which cannot aptly be declared, but by communicating of words. Touching which I hope this is sufficient.

Again, he both not diuide the person of our mediator God and man, who to euer for the unitie of natures both
both not so farre extend his humanitie as his divinitie is extended. For in the Gospel after S. Matthew, the Lord goeth not with his body into the house of the Centurion, whereas yet notwithstanding there is no doubt, that his Godhead being present and not absent, the servant of the Centurion was cured of his distease. And who will say that therefore the person is divided by S. Matthew, for that he hath not extended the humanne Christ even unto his divinitie: The Angels speaking to the women concerning the bodie of Christ risen from the dead, and now glorified say: He is not here, he is risen. But we are not ignorant that his divinitie is in every place. And yet the Angels divided not his inseparable person, in that they did not make equal in all respects the humane body of Christ with his Godhead. The Angels themselves do not divide the person of Christ, when his body being taken up from the mount Olivet into heaven, they standing on the earth testified, that he shall come againe after the same manner, as they sawe him depart from them.

But who dare denie that the Lord was then also present with them? Therefore our Lord after the manner of his very body, is in heaven not in earth: but according to his infinite Godhead he is everywhere, in heaven and in earth. Man consisteth of soule and bodie, and these most contrarie in natures betweene themselves make one person, not two. And whosoever attribution and defendeth that which is proper to either of them, doth not divide the person. The bodie sleepeth, the soule sleepeoth not: these properties of parts, make not two personas, yet unto semetie to belong that which Theodoret hath left written in his Dialog. saying: We do not divide the natural unitie of the soule and the body, neither separate we the soules from their own proper bodies: but consider those things which properly belong to their natures. Wherefore when the scripture saith: And devout men carried Steuen to his burial, and made great lamentation over him, will thou say that his soule was buried with his body? I think not. And when thou shalt hear Jacob the patriarch, saying: Burie ye me with my fathers, thou dost understand that to be spoken of his body, not of his soule.

Againe thou dost read, There they buried Abraham and Sara his wife, &c. In which speech the scripture doth not make mention of the bodie, but in all points signifieth the soule and body together. But we rightly divide and say, that the soules are immortall, and that the bodies only of the patriarchs are buried in the double eause. Even so we also are wont to say: In this o2 that place, this o2 that man was buried. We do not say: This mans body, o2 that mans bodie, but this man o2 that man. For whosoever is well in his wits knoweth we speake of the bodie. So whereas the Evangelists so oftentimes make mention of Christ's bodie buried, at the length they set down the name of the person and say, that Jesus was buried and laid in the grave, &c. Thus far Theodoret.

And since it is without controversy, that this faith and doctrine, from Christ's time even unto our age, hath flourished in the holy Church of God, and against innumerable assaults of Satan and heretikes, hath remained most steadfast, and the selfsame is delivered and confirmed by testimonies of Scripture, and contents of holy Councels, I exhort you (dearly beloved) that
The fourth Decade, the seventh Sermon.

that calling on the name of Christ, you may persevere and continue in the same doctrine, and being joined by true faith and obedience to Christ very God and man, you may give continual thanks, worshiping him that reigneth for ever.

Of Christ King and Priest, of his onely and everlasting kingdom, and Priesthood, and of the name of a Christian.

The seventh Sermon.

Have declared unto you (dearly beloved) that Chrift Jesus, our Lord, is both God and man, which will bring more plentiful profit, if we understand what the fruit of that thing is. Which is chiefly known by the offices of Christ our Lord. He is king and priest of the people of God, therefore he hath a kingdom and a priesthood.

Which things if we shall somewhat more diligently consider, they shall declare unto vs the exceeding great benefit of the divinitie and humanitie of Christ.

Christ Jesus is a king, therefore he is Lord of all, ruler and governour of all things, which are in heaven and in earth, and specially of the catholike church it selfe, which is the communion of Saints: and so long as he is king and Lord, truly by his royal office he is the deliverer of prisoners, the revenger and defender, and finally, the laugher of his elect. For he cruished the Serpents head, that strong and most cruel enimie of Gods people, whom when he had conquered he bound and spoiled.

He deliv'ed the elect out of the power of darkness, and set them into the libertie of the sonses of God, that we might be his peculiar people sanctified through the blood of our king, a 2.Pet.2 purchased people, to serve him in righteousness and holines. He is humble, loving, and gentle, which the history of the Gospell also out of Zacharias rehearsteth of him, Matt.21 hath vs, he defendeth vs gardeth vs, he enricheth vs with al maner of good things, and furnisheth us against our enemies with spirituall armour, and giveth us abundantly power to resist and to overcome.

He hath purged the temple of God, calling out the Canaanites, hee hath cancelled unrighteous laws, he hath delivered vs from them, and now hee ruleth and governeth vs with the scepter of his mouth, exceeding good and most just laws being proclaimed. For he is God and man, therefore he is the onely monarch, the king of kings, and the Loard of Lords, for he hath all the kings and rulers in the world subject unto him: some villayne of their owne accord, through faith being obedient, and other though striuin and rebelling against him, made subject by his power. And therefore faith the prophet David: Be wise O ye kings, be learned ye that are judges of the earth, serve the Lorde with Iii Scare,
699

Of Christ a King.


And the righteneou

And the Med"a to my Lord, that I shall make thee thine enemies thy footstool. The Lord will send forth the rod of his power out of Sion, be thou ruler even in the mids among thine enemies. Clay also bringing in the Lord speaking, faith; I will lift vp my hands vsnto the Gentils, and set vp my standard to the people, and they shall bring thee their sons vppon their shoulders, for kings shall be thy nursing fathers, and Queenes shall be thy nursing mothers. Which thing Ecclesiastical histories declare more largely.

Of this King Christ, the Prophetes prophesieng said: And in mercie shall the seate be prepared, and he shall fit vp it in truth in the tabernacle of Dauid, judging and seeking judgement, and making haste vnlo the righteousnesse. And againe: Behold, the time commeth, faith the Lord, that I will raise vp the righteous branch of Dauid, which king shall beare rule, and he shall prosper with wifedome, and shall set vp equitie and righteousnesse againe in the earth. In this time shall Iuda be suad, and Israel shall dwell without feare: and this is the name that they shall cal him, The Lord our righteousnesse. And because our Lord is a king, therefore he must nevses have a kingdome. As well the realme and dominion suadet to a king is called a kingdome, as principalitie, empire, power, and maner of government it selfe. Therefore the Church, the communion of fellowship of saints being obedient and suadet to their king Christ, is called the kingdome of God. Foz: Dickeas faith: And the Mich. 4.

Lord shall raigne over them in mount Sion: Therefore Sion (which signifis the Church) is the kingdome of God. And God is said to rainge, when in the Church he ruleth, governeth, keepeth, and defendeth those that be his, and indueth and maketh them fruitfull with divers graces. Foz: Paule faith: The kingdome of God is not meate and drinke, but righteousnesse, and peace, and ioie in the holi Ghost. Poteuer, the kingdome of God is that eternal glorie and felicitie, which God both communique to his elect. Foz: the Lordes faith in the Gospell: Come ye blessed of my father, inheirit the kingdome which is prepared for you from the beginning of the world. And the thase eu'n at point of death, making his praier to the Lord who was ready to die on the crosse, and desiring to be partaker of this kingdome, faith: Lord, remember me when thou commest into thy kingdome. Again since the gospell teacheth vs how God raigneth in vs in this wozde, in time to translate vs unto himselfe into that other: that is, since the Gospell is that thing by which the Lord rearcth by his dominion, it is not unavoidably called of Matthew in his 15. chapter the kingdome of God. In another place so: the same cause it is called the wozde of the kingdome. To be short, we at this present by the kingdom of God, understand the congregation of Saints it selfe, the catholike Church I meane, and the power of administration of God raigning therein, that is, preserving, governning and glorifisng the same. And this kingdome of God is verily but one, soz there is but one God only, one king Christ only, one Church and life everlasting. But this one kingdome of God according

The kingdome of God which is one, is two waies considered.
The fourth Decade, the seventh Sermon.

according to the dispensation of the same, is considered two ways. First, according to the omnipotency of God. For he since he is the highest and omnipotent, hath and executeth over all creatures, visible and invisible, most just rule and equal power: nill they o2 will they be obedient. Secondly, according to this spirit, whereby he reigneth in his elect. And so the kingdom of God is again two ways considered. For either it is earthly, & is called the kingdom of grace: or else it is heavenly, & is called the kingdom of glory.

The earthly kingdom of grace, is not therefore called earthly, as though it were carnal and earthly: like the kingdom of Babylon, Persia, Alexander, & Rome: but because it is on earth. For a good part of the holy Church of God is conversant on this earth, being partaker of flesh and blood, while it lieth on the earth: though it liue not an earthly life according to the flesh. For according to the spirit whereby it is ruled, it liueth a heavenly life. Not that the partakers of the kingdom of God sinne not. For the just man falleth & riseth seven times in a day. Whereupon it is also called the kingdom of grace. For as long as we liue in this world, our king & Lord never denieth his grace and merite to us that craine pardon. And the faithfull doe wholly hang upon the grace of their king, they imbrace continuall repentance, and endeavour themselves to things of more perfectnesse. For they frame all that they doe according to the lawes of their king and prince. For he reigneth in his elect by the word of truth, and by the holy Ghost. By the word of truth he teacheth what the Saints should doe, and what they should avoid. By his holy spirit he moueth their harts, and giueth strength to fy cuill, and follow that is good. For truly our king reigneth not so much for himselfe as for us. For he maketh vs also kings, that we being delivered from the biuell, damnation, sinne, and the curse, may be Lords ouer the biuell, damnation, sinne, and the curse, yea and ouer all things: and joint-heires with the antie of God himselfe. For these caues the kingdom of God is called a spiritual kingdom. For the partakers of the kingdom of God, indued with the spirit of God, do bring forth the fruits of the spirit, not the works of the flesh, and to be none, are governed with the spirit of God. Neither truly doth our Lord reign after the manner of the kings of this world, laying to Pilat, My kingdom is not of this world. Which sentence some abuse, gathering that there is no outwarde government in the Church of God, under which name they also take away the office of a magistrate, and speake so fullilly of the kingdom of God, that a man cannot tell where the kingdom of God is, or who be partakers of this kingdom. They understand not, that the meaning must be gathered upon the occasion of that saying.

The Jews accusing the Lord before Pilate, laide to his charge that he ambitiously sought after a kingdom. The Lord cleareing himselfe of this crime, sleweth Pilate that his kingdom shall not be such an one, which after he had cast out Tiberius Caesar should be gotten and kept with armes, and be governed after the manner of this world, declaring that he absolutely. If my kingdom were of this John.18. world, then would my seruants surely fight, that I shoul not be delivered to the Jewes. Therefore he inferreth: But now is my kingdom not from hence:
hence: and therefore they fight not for me, to place me in the throne of the kingdom Tiberius being cast out.

And anon he saith, For this cause was I borne, and for this cause came I into the world, that I should bear witness unto the truth, and all that are of the truth hear my voice. As therefore Christ by truth, (not by lying, deceits and crafty practices, like the Princes of this world) prepared himself a kingdom, so by truth he both both retain and govern his kingdom: and whosoever imbrace truth are partakers of Christ's kingdom, whether they be Princes of the commonaltie: all these obey the voice of their King, and serve their highest Prince.

Here neuertheless we expressely adde, that kings can no otherwise serve their Lord and king, then kings, that is, in doing those things which kings ought to doe, namely to execute judgment and justice. For albeit those be in the world, yet rule they not after the world, because they are now governed, by the spirit of their king Christ, and direct all their doings to the present rule of God's word, and in all things make themselves to be guided by the spirit of God: and so farre surely their kingdom is not of this world.

Of these things I have else where cited much out of Saint Augustine according to the Scripture. And our King Christ defendeth his Church and his ministers, sometime by the aide of Princes, sometimes by preferreth and spreadeth abroad the same, laying open to persecutions through infirmity and weakness. For it is pressed downe, but not oppressed or kept under still, Christ the mightie Prince alwaies reigning and overcomming in those that be his.

Nowe the boundes of the earthly kingdom of Christ reach unto the uttermost partes of the Earth. For all the kingdoms of the world and all nations pertain unto the kingdom of Christ. Hereunto belong all the testimonies of the Prophets touching the calling of the Gentiles, whereof thou maist finde vere manie in Caiaphas and Zacharie, who excellentlie describe the kingdom of Christ in Earth. Whereupon the Jewses take occasion to seign, I wot not how great and glorious things of the maiefic and victorious of the Messiah, which neuertheless long since were abundantly fulfilled in Christ, but more spirituallie then carnallie.

But they, while they dreame of, and looke for carnall things, leath spiritual, and lose both. But the faithfull through the bountifulnesse and liberalitie of Christ their king, most abundantly obtain those good things, which the Prophets promised, namely plentifull peace both with God and men, and all kind of felicity: alwaies to be blessed, alwaies to be safe (though they fight continuallie) from all enemies as well visible as invisible, and to injoy everlasting salvation.

Which things the Prophets in their writings have set forth in a most large kinde of style, yet understanding nothing else, then as euensowe we laide, that the faithfull shall be most happy, and shall possesse in Christ all good giftes both of soule and body, as much in daye as is necessarie and healthfull for the Saints. And this is that kingdom (nowe we understande both, as well that
The fourth Decade, the Seventh Sermon.

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that of grace, as this of glorie) which that Ioseph of Aramathia, in Simeon, and Anna the Prophetisse, with other Saints awaited and looked for.

This same kingdom Philip the Deacon preached to them of Samaria, and S. Paul the Apostle to them of Rome: which thing Luke both testifieth in the Acts of the Apostle, chapter 8, and 28.

But the seat or throne and palace of our king is heaven. For he ascended a conqueror into heaven, and sitteth at the right hand of GOD the Father almightie, from thence as the Sunne of righteousness he shineth to all which live in his church, in his kingdom: peace and he chooseth the harts of the faithful to himselfe, wherein he may dwell.

Furthermore, that we may understand, our king, though not corporally present in earth, but ascended into heaven, not therefore to be absent from his kingdom, he vertly in his word comparseth himselfe to the head and body to the members. How therefore as the body is never without the head: so the kingdom of God is not without Christ the prince. And as the vital spirit from the heart, and the power or virtue of excelling and moving from the head is pouzed into the body: so are we quickned or made alive by our prince Christ: he instilling, preserving, comforting, confirming, and defending us from all enemie. As all the members are ruled by the head: so all the faithful, in the kingdom of Christ, are governed by their king Christ. Paul therefore saith: God raised Christ from the dead, and set him on his right hand in heavenlie places, farre above all rule, and power, and might, and every name that is named, not onely in this world, but also in the world to come. And hath put all things under his feet, and gauze him to be the head over all things to the Church, which is his bodie, the fulnesse of him that filleth all in all. Of which kindes there are very many other to be found in the writings of the Apostles: first of all, that Christ is the head of the church, and he it is which giueth saluation to the body, for he gave himselfe for the Church, to sanctifie it when he had cleansed it in the fountaine of water in the word, that he might present it unto himselfe a glorious Church, &c. And thus much hitherto of the kingdom of Christ in earth, which is both called the kingdom of grace, and the Church militant.

Moreover, the kingdom of God is called the kingdom of heaven and of glorie, so that occasion, because those whom our Lord and king hath sanctified on earth, and guided with his spirit, peace and also instituted, being delivered from the flesh, and taken out of this world, he glorifieth in heaven, receiuing them into joy, and unto the fellowship both of himselfe and of all the saints. For the soules of the faithful, even as soon as they depart out of their bodies, are sooth with received into heaven, to reign with Christ the everlasting king, &c for ever to rejoice with all the Saints. But in the last judgement, wherewith we believe that the quick and dead shall be judged of Christ our king, the bodies of the Saints shall be raised up, clarified, coupled againe to their soules, and how many soever have cleaned into Christ their king from the beginning of the world, shall live for ever, &c reign in glorie together with Christ their king and prince. Of this kingdom of the Saints, the prophets and Apostles
have spoken much, and chiefly the apostle St. John in his revelation. Some have called this kingdom the church triumphant.

This kingdom of God, or of Christ, is an everlasting kingdom. For as even to the worldes end the Church shall be on earth, howsoever this world, and the prince of the world do regard: so the faithful after judgement shall live and reign with Christ, happy forever both in body and soul. For the Lord faith in the gospel, The gates of hell shall not prevail against the Church. Also the last times shall be as the days of Noe were, wherein though the wicked did so in number exceed the church of the faithful; yet Noe and his were saved in the Arke, but the wicked were destroyed with the flood, in such sort surely that iniquity by all means prevail in the end of the world, but in the mean while those that are elected into the kingdom of Christ, shall be saved by Christ, whom they shall look for to be their Judge, and shall see their Redeemer coming in the clouds of heaven.

Daniel also in his Prophecy describeth the rising and falling of all kingdoms, and of antichrist also, but attributeth no end to the kingdom of the Saints, or holy people, but witnesseth that it shall be everlasting.

The same doth the Prophet Zacharias also in his twelfth Chapter. For the Saints reign on the earth by Christ, and being translated from the earth into Heauen, they shall reign together with their King Christ for ever. And the Scripture is wont to oftentimes to speake of one of these kingdoms onely. Of both these kingdoms we understande many places of Scripture, first of all that which is spoken by our Saviour. When yee praiue, say, O our Father which art in Heauen, hallowed bee thy name, thy kingdom come. For we praiue that hee woulde reigne in vs, while we live on earth, that we also may reigne over the world, and the prince of the world, and that we bee not ruled by Sathan, neither that sinne reigne in vs, but rather that we here being governed by himselfe, may in time to come reigne with Christ in heauen.

Contrariwise, what maner of kingdom, the kingdom of the world is, it appeareth by considering the head or the king and prince thereof, which is the diuell, the author of sin, of uncleanenes, and of death.

He reigneth in the world, the prince doublets of the kingdom of darkness. Not that God and his Christ is not king of all things: but because unfaithful apostates through their own proper malice, revolting from God to the diuell, do appoint him for the prince, to whom even of their owne accord they submit and yeld themselves to be governed, living in all vngodlines, wickednes, and uncleanenes, framing themselves like to their head the diuell, with whom they shall be punished everlasting in the world to come, as in this world they have suffered themselves to be governed of him, doing his will.

This prince of this world, else where also called, The God of this world, hath Christ the true king and Monarch of the world overcome, and hath destroyed his kingdom: not that he should not be, as long as this world endureth, but that he should not hurt the elect.

Sathan both live and shall live for ever, how be it in utterlie (which life in very deed is death) but he hath
no power against them that be redeemed by Christ the Prince. Ye hath and shall have a kingdom even unto the end of the world, but in the children of unbelief, this kingdom also in the world be in deca
ing, and as it were momentaneous and for a short time. For the world passeth away, and all worldly things perish; but all the plea
ces of God are verie strangars from this kingdom; yea they are as it were two wone enemies of this kingdom. Neither can the prince of darkness by his power, pull awaie the parta
ers of the kingdom of Christ, into his kingdom of iniquity. Truely he goeth about this diligently and with divers tentations vexteth the elect: but those overcome through him which in time past vanquished that false king and prince of their, taught vs, that despising this sithic Prince, and the world, the lusts of the world, giving our minds to innocency, we should yield our seules to that good spirit to be governed. These things have I thus far declared, as briefly as I could touch the king Christ, his only and everlasting kingdom. And now Christ our Lord be a priest, yea that chieflfe, onely, and everlasting Priest, whom the high Priesteres of the old people did presignure and shadowe out. For Dauid in his song altogether divine faith, The Lorde sware and will not repent him, thou art a priest for ever, after the order of Melchizedek. Which words the blessed Apostle alleging expounding in his Epistle to the Hebrewes hath left these words written, The forerunner( faith he) is for vs entered into heauen, after the order of Melchizedek made a priest for ever. For this Melchizedek, king of Salem, priest of the most high God, who met Abraham coming from the slaugh-
ter of kings, & blessed him, to whom also Abraham gave the tenthes of all things, who first in deede is called by interpretation the king of righteousness, then also king of Salem, which is king of peace, of an unknowne father, of an unknowne mother, of an unknowne kin, neither having beginning of daies, nor ende of life: but likened to the son of God, remaineth a priest for ever. Surelie our Lord Jesus Christ, is both a righteous and peaceable king, & the righteousnes and peace of the faithful: and he is that everlasting Priest, who ac
cording to his humanitie is beloved to be borne of the virgine without seed of man, and therefore of an unknowne father: and according to his divinitie begotten of the father, and therefore of an unknowne mother: and unspeakably begotten from everlasting, & therefore of unknowne kin, having neither beginning nor ende of life. For albeit according to his humanitie he was dead and buried, yet according to his divinitie, he remaineth God immo
tall, and everlasting. The selfe same which is a king is also acknowledged a Priest, not according to the order of Aaron, but according to order of Melchizedek. For as the Scripture remem
bareth this one a Priest: to one Christ remaineth Priester for ever, having an everlasting priesthood. But highpriests in time past were called & appointed, they did not thrust themselves into such an office by force or deceit. Wherupon the Apostle saide, Heb. 5.

No man taketh the honour to himselfe, but he that is called of God, as was Aaron: so also Christ tooke not glory to himselfe to bee made high Priest, but is made and confirmed of him who sate vnto him, thou art my son this day have I begotten thee, Heb. 5.
Of Christ a Priest.

As he saith also in another place: Thou art a Priest for ever, after the order of Melchizedech. But thou dost no where reade that our Priest was appointed with visible oile: for he was appointed with invisible oile, namely, with the fulnesse of the holy Ghost, as the prophet witnesseth: Thy God hath appointed thee with the oile of gladnesse above thy fellowes.

And againe: The spirit of the Lord vpon me: for the Lord hath annointed me, and sent me to preach good tidings vnto the poore. Furthermore, when we read that the office of Priests in times past was to serve in the Tabernacle, to teach the people, to make intercession betweene God and men, to prate for the people, and to bless them, to sacrifice also, and to consecrate & sanctifie, and that now it is manifest that Jesus Christ is the lawfull Priest, it is certaine that he is tied to the selfe same offices, but indeede to so much more excellent then these, by how much he hath obtained a more excellent priesthood. Those priests after the order of Aaron served in the corruptible & figurative Tabernacle: but our Lord being taken up into the true Tabernacle heauen it selfe, ministereth to all the Saints of God. For heauen and the Church of Saints is the true tabernacle and temple of our high priest. Christ our priest is the only and euerla pest teacher and master of his universall Church. For not only that age hath so taught which lived in the daies of his flesh, but the spirit of Christ was in the Prophets, by whom noe where else he ruled all the states of his catholike Church. Christ himselfe as yet speaketh vnto vs, and will speake even unto the ende of the worlde, by the mouth of the holy Apostles and all teach-ers preaching the doctrine of the Apostles.

And this doctrine is sufficient for the catholike Church. For it comprehendeth all those things fully, which pertaine to the holy and happie life. Christ our high priest maketh intercession for all the Saints in his owne temple. For he being the only advocate & patron of all the faithful, praiseth to the father for vs on the right hand of God. For he ascended into the right hand of God the father, that hee shoule alwaies appeare there in the presence of God, to follow out our lutes faithfully.

Of which thing I have spoken more at large in my last Sermon, where I intreated of innovation and intercession. The same our Lord onely blesteth vs. For he was made a malediction and curse for vs, that we might be blest in him, according to that noteable and ancient Prophesie: In thy seed shall all the nations of the world bee blest. Moreover, Christ our Lord sacrificeth for vs. For he offereth incense when he maketh supplication for vs, and appeareth on the right hand of God. And he offereth a sacrifice for vs sines unto the living God, not a sacrifice of a dead, but himselfe, alwaies an effectuall sacrifice, to make satisfaction for all the sines of the people. Whereof, since I have intreated abundantly in the treatise of Ceremonies, here of purpose I am the briefer.

Again, since our Lord Jesus Christ is the holy of holies, doubtest he sanctifieth and conferreth his catholike Church, anointing it with the oile of the holy Ghost, that we may be made both holy, and prizeth to offer spiritual sacrifices to God.

For we read that that holy ointment
potowered on Aarons head, ran downe to his beard, and even to the shirks of his clothing. For Christ the high priest of his universall Church pow- 
reth his spirite as well upon them that are vere farre off, as upon them that are nere at hande. For he cried in the Chepell: If any man thirsteth, let 
him come vnto me and drinke. Hee 
that beleueth on mee, as the scripture hath saide, out of his bellie shall 
flowe rivers of water of life. And a-
gaine: For their sakes sanctifie my 
selfe, that they also might be sanctifi-
ed in the truth.

To be short, when we say and con-
fesse that Jesus Christ is the priest of 
the faithfull people, we say this, that Christ is our chosen and ap-
pointed teacher & maister, to governe 
and teach his universall Church, to 
make intercession for vs, and to plead 
all our sutes faithfully, before the fa-
ther in heauen, which is the onelie pa-
trone, mediator, and advocate of the 
faithfull with God, who by the sacri-
fice of his bodie is the perpetuall and 
only satisfaction, absoluation, and jus-
tification of all sinners throughout the 
whole worlde, who confracteth into 
priests those that beloone, that they al-
so might offer to God the father thro-
ough Jesus Christ acceptable sacri-
liences, and might be the house and taber-
nacle of God.

Of Christ: 

priesthood.

Out of this it shall be easie to judge 
what manner of priestly Chriists 
is, who is our high priest and Bis-
shop. His priesthood is the verie office 
oz verie function and working of the 
priest, whereby Christ the pricke him-
selle executeth all things in heaven 
and in the catholike Church, which 
belong to the priestly office. Where-
foze, it must needs bee, that the priest-
hode of Chriist our high Bishop, is 
not visible and corporeall, but alto-
gether spirituall. For verie well saith 
Paul, Christ were no priest if hee 
were on the earth: Where they that 
are of the tribe of Levi do minister in 
the tabernacle or temple: where there 
is a temple or tabernacle with mani-
solde holy garments and vessels. But 
Christ our Lord is of the tribe of Ju-
da, bozne, I saie, of a roiall tribe: al-
beit we are not ignozaunt in the 
meane while, that the roiall tribe, 
that is, the tribe of Juda, & the priec-
ly tribe, that is, the tribe of Leuie, 
were mingled together. For we 
read that Elizabeth, which was of the 
daughters of Aaron, was Convent to 
the virgine the mother of God, the be-
ing of the line of David. Neither is 
our Lord read at any time to have 
led the temple, or the holy vessels in 
his ministerie.

For although sometime he taught 
in the temple, yet he taught not onely 
in the same. He neuer sacrificed in the 
temple at the holly altars either of in-
cente or of burnt offerings. He neuer 
used priestly garments which were fi-
gurative. Whereof I spake when I 
expounded the ceremoniall lawes.

Therefore, when he would sacri-

fice for the satisfaction of the saines of 
the whole world, he suffered without 
the gate, and offered himselfe a linelie 
and most holy sacrifice: according as 
the shadowes, oz types, prophesies, 
and figures forethrowed in the lawe of 
Moises, whereof in like maner I have 
intrated in the discouer of the cere-
moniall lawes. And when he had 
offered the sacrifice of his bodie, he as-
cended into heauen, and atteth at the 
right hande of the father, that from 
there he may give light unto his 
Church, and there appere alwaies 
for vs in the presence of God the fa-
ter.
of Christ his Priesthood.

ther. And therefore he doth not now corporally execute his priestly office on earth, in like sort teaching us now as in the days of his flesh he taught the men of his age. For now he doth illuminate with his spirit the minds of his also repaireth or reneweth the Evangelicall doctrine of the Apostles, and yet for all that he him selfe speaketh by the mouth of them that teach and preach the Gospel. He beareth us from heaven, that is to say, he enricheth us with all heavenly blessing. Of him the Apostle speaking faith; And the anointing, which yee haue 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 it is true, and not lying, and as it hath taught you ye shall abide in it.

Of him the divine Prophet speaking faith, I will power water upon the thirftie, and floweres upon the dry ground: I will power my spirit upon thy feede, and my blessing upon thy flocke (or hordes:) They shall grow together like as the grass, and as the willowes by the waters side. By which words we leerne that Christ our High Priest hath no need of a bishop, sufragane, or bier, in his Church. For he him selfe is present with his Church, and governeth it by his spirit. The selfe same Christ at the right hand of the Father in heaven, both not to oftentimes humbly fall downe on his knees (as make intercessi- on for us, as we do sinne. In the daies of his flesh when he did offer vp prayers & supplications, with strong crying and teares, he was once heard in that which he feared. For now he alwaies appeareth for us in the presence of God. All our matters are manifest in his sight, and the father behol-
death. But Christ because he endured for ever, hath an everlasting (or unchangeable) priesthood, for that it doth not pass over to another by succession. Wherefore he is able also perfectly to save them, that come unto God by him, seeing he ever lieth to make intercession for them. For such an high priest it became vs to have, (which is) holy, harmless, undefiled, separate from sinnes, and made higher than the heavens: which needed not daily, as those his priests, to offer vp sacrifice, first for his own sins, & then for the peoples: for that did he once, when he offered vp himselfe. And againe he saith, Christ is not entered into the holy places made with hands which are the similitudes of the true sanctuarie, but into heauen itselfe, to appeare now in the sight of God for vs. Not that he should offer himselfe often, as the high priests entered into the holy places, every yere in strange (or with other) blood. For then must he have often suffered since the foundation of the world. But now in the end of the world hath he appeared once, to put away sinne by the sacrifice of himselfe. And as it is appointed vnto men that they shall once die, & after that commeth the judgement: Even so Christ once offered to take away the sins of many, the second time shall be scene without sinne of them, which waited for him vnto salvation.

And againe the same Paul saith,
Every priest appeareth daily ministring, and oftentimes offereth one manner of offering, which can never take away sinnes: but this man after he had offered one sacrifice for sins, sitteth for ever at the right hand of God, & from henceforth tarrieth til his enimies be made his footstool.

For with one offering hath he made perfect (or consecrated) for ever them that are sanctified. All these sayings hitherto are the Apostle Pauls. And I think that these testimonies are not to be made manifest and agreeable to our purpose by a larger interpretation, for they are all even without any exposition of ours most evident, and very aptly agree to the matter which we have in hand. For they do plainly set forth and lay before our eyes to behold, the whole priesthood of Christ, specially that which belongeth to the intercession and the onely and everlasting sacrifice or satisfaction for sinnes. It belongeth also to the same priesthood to consecrate priests vnto God, all the faithful: not that we should offer for the satisfaction of sinnes, but that we should offer our prayers, thanksgivings, and our serues, and the duties of Godines, as it were every moment. For John the Apostle's Evangelist faith, Iesus Christ, prince of the kings of the earth loued vs, and washed vs from our sinnes in his own blood, and made vs kings and priests vnto God and his father.

We may finde the same sentence also in the epistle of Saint Peter. So that in these we may see what fruit is seth and doth eth unto vs, from the infinite and humanitie of Christ our king and high priest. For he could not be prince of kings and high priest, unless he were God and man.

Here this place requireth to speake somewhat of the name of a Christian, and of the duties of a Christian man.

We have the name of Christians of Christ, to whom being unseparable knit, we are the members of that body whereof he is head. And Christ is not his proper name, (so he is called Jesus)
Of the name of a Christian.

Jesus) but a name of office, derived
from the Greek word ἔπισκοπος, which sig-
nifies an appointing, to Christ signifieth
as much as appointed. Therefore Ter-
uullian falsly, it is not a proper name,
but a name attributed. And he addeth,
Annointed is no more a name than
clad, or apparelled, a thing acci-
dent to the name. But the kings and
high priests were appointed with
ointing, therefore Christ signifieth vnto
him that is king, high priest, or bi-
sop. And because we are named Chi-
rians, of Christ, who hath appointed
us with the holy Ghost, truly we also
are kings & priests. Where you may
see how great a benefit we have recei-
vned of Christ God and man, for he
hath made us kings and priests.

We doe what the duty of Christians
is, namely to maintain this dignitie
even to the last gaspe, least it be taken
from us againe by fathan. Further-
more, if we be kings, we are Lords
over things and are free, ruling, not rul-
ed over by sin, but to enforce. Free
ly lay from sinne and everlasting death, and from
all uncleanness : Lords over fathan,
prince of this world, and over the
world it selfe. For we rule the world
and the heavens : we are not ruled by
them. Hereunto belong those words
of the Apostle: Let not sinne raigne in
your mortal bodie, that yee should
therunto obey by the lusts of it. Nei-
ther give yee your members as instru-
ments (or weapons) of vnrighteous-
ness vnto sinne: but give your selves
unto God, as they that are alieue from
the dead, and your members as instru-
ments (or weapons) of righteousnes
vnto God. For sinne shall not have
power (or dominion) ouer you. And
therefore whereas the prince of this world,
yea and the world it selfe and the flesh,
and sinne, the wicked affection thereof,
doeth what they can to raise us againe
out of freedom into bondage, we must
(because we are kings) valiantly resist
them, and continuing in conflict ban-
quish and overcome them by the ver-
cue of Christ reigning in vs. For
John the apostle faith: All that is born of
God overcometh the world.

And this is the victory which hath
overcometh the world, even your faith.

Hitherto belongeth the doctrine of free-
dom and bondage, whereas I intrea-
ted in the former Decade.

By all these we gather that the prin-
cipall duty of Christians is alwaies
to stand in battell array, and to keep
their place, to watch and endeavour by
al force and means, least at any time
being overcome of their enimys fathan
they be spoiled of their reial; kingly
dignitie, and be haled downe into the
bondage of hel. Truly if we overcome
in Christ, and with Christ, we shall
raigne together with him, that is, we
shall live with him and all the saints
in glory for ever and ever. And thus
are we kings in Christ. Thus are we
Christians.

Againe, because we are Christians,
that is to say, appointed, surely we
are priests also, and therefore accor-
ding to our priestly office, we teach,
we admonish, we exhort, we com-
fort all our brethren, and all men that
are committed to our charge. Where
notwithstanding we doe not necessaril
make a difference betweene the Chris-
tian priesthood, and the ecclesiastical
ministerie. All Christians truly as
well men as women are priests, but
we are not all ministers of the church.

For we cannot al one with another
peach publikly, administer the sacra-
ments, and execute other duties of
pastors, unlese we be lawfully ca-
led and ordained therunto. This our
priestly
priesthod common to all, is spiritual, and is occupied in common duties of godlinesse, not in publike and lawfull ministries of the Church. Whereupon one may and ought to instruct and admonish an other privately, and while hee doth, he executeth a priestly office: as when the god man of the house instructeth his children at home in godlines; when the godwife of the house teacheth and correcteth her daughters: to be short, when every one of vs exhort every neighbor of ours to the desire and studie of godlines. For the Apostle Pauls faith, Exhorting one another daily, while it is called to day : least any of you bee hardened through the deceitfulness of sinne. Moreover since wee bee priests, we must offer sacrifices worthie of our God. And wee have sufficiently testified that after Christ our high and onely priest or bishop in all ages and in all the whole world, none both offer a satiastacioie sacrifice to take away sin. For when he offered by himself, he offered a sacrifice but once, howbeit alwayes effectuall to cleanse the sinnes of all. Therefore we offer unto him thanksgiving and praise, celebrating the memory of that one onelie sacrifice: we offer prayers: we offer our selues, that is to say our bodies, a lively and reasonable sacrifice to God, together with all kinde of godlinesse and well doing. For Pauls faith, By Christ we offer the sacrifice of prayne alwayes vnto God, that is, the fruit of lippes confessing his name. To doe good, and to distribute forget not, for with such sacrifice God is well pleased. But touching these sacrifices, I have spoken more in my former sermon, wherein I entreated what the true service of God is. But since all sanctification is a rileth from one high priest Christ Jesus, we can sanctifie our selues no otherwise, than with honest and pure conversation of life, which thing is required at our handes, namely that we be holie, and that we sanctifie the name of our God with an innocent life, that it bee not evil spoken of throughe vs by men, but that they may see the god workes, of the faithfull, and glorifie the Father which is in Heauen. There is none but may see, that all the duties of a Christian man are comprehended in these pointes, wherein unlesse we exercise our selues earnestly, I doe not see that we are worthie of so excellent a name. That this most holy name was first given to the faithfull, at Antioch in Syria, Luke is witness: which yet let no man to understand, as if that name alfoe had bene altogether unknowne to all men, For now it is become most common, in time past it was the name onely of most excellent and holy men, and of such as rather were so in deed, then so accounted, though also by name they were in some manner so acknowledged. For Eusebius in his Ecclesiasticall historie macteth mention, that the ancient fathers Adam, Seth, Noe, Abraham, and other like unto these were all Christians, and therefore al Christian religion to be the very purest, perfectest, and the ancientest. The words of Eusebius if any require are these: The nation of the Hebrewes is not new, but vnto all men in antiquitie famous, and knowen to all. Their booke and writings doe containe ancient fathers, of whom they make report before the flood, rare indeed and few in number, howbeit in godliness and righteousness and in all kind of virtues most excellent: & after the flood of other of the sons and nephues
Of the name of a Christian.

Neither had they care of the corporall circumcision, as we also have not: neither of keeping the Sabbath day, as we also have not: nor of abstaining from meats, nor other differences: which things afterwardes Moses first of all ordered, and figuratively delivered them to bee performed: as such things also even at this day pertaine not to Christians. But they say plainly the Christ or anointed of God. As also it is declared already before, that he both appeared vnto Abraham and gave answer vnto Isac, and Israell, & spake to Moses, and after him to the Prophets. Wherby thou shalt find that these godlie men also obtained the name of Christ according to that saies spoken of the: to wit, Touch not my Chrifites (as mine anointed) & do my prophets no harme. Therefore it is manifest that this godly invention of those men who lived holily in the time of Abraham, which of late by the doctrine of Christ is preached to all nations, is the first, most ancient and eldest of all. Thus much Eusebious. Furthermore if we behold our selves in this looking glasse of a Christian name, we shall see that verie fewe at this daie are worthy of this name. Truely all of vs are commonly so called, and we will be named Christians, but fewe of vs live a life worthy of our profession. We are named Christians of holy anointing. The holy anointing is the holy Ghost himselfe. Upon whom shall my spirit rest, saith the Lord. Even vpon Eby.66, him that is poore and of a lowlye troubled spirite, and standeth in awe of my words. 

But we let light by the woilde of God, we have very troublesome heads, we are corrupt with unli affections, and lewd& lustes, we swell with pride, and therefore we want the ointment of holy oil, as are void of the holy ghost. Who therefore can say that we bee Christians? We are all of vs in manner ruled by wicked desires, by the flesh, the woilde, and the prince of this woilde, fewe of vs rule the woilde, and the flesh and those things which are in them. Therefore not the spirit of God, but the spirit of the woilde and the flesh beareth rule in vs. The devil, the woilde, and the flesh have dominion over vs, for in them we live and them we doe obey, whereupon being enstranged & let loose from all righteousnes and holinesse, we are become slaves, furning a most vile and filthy slaverie. For we not desiring to be delivered, doe neither take a redeemer, nor being impatient of their tirannie, rise and rebell against them: but like fainte-harted cowardes we pale our selves to be brought in subjection, and to be kept under their tyrannie:
rannie: may it repenteth and irketh
us of our labours, watchings, prayers, and all duties of godliness, and being
careless, we lie lurking as in a place
of voluptuousness. But who woule
vouchsafe such twine the most holy
name of a christian, but he that is both
ecceding solith and wicked? So mar-
well then if such be thyste done into
hel there eternally to burne, and there
eternally to be yoked unto him whom
they have most wickedly chosen to
themselves to follow. And nowe what
one of us is there that both teach, ad-
monish, and exhort those that boaste
and brag of this christian name? I
speake nothing here concerning the
doctors, or teachers of the Church, but
my tale doth touch the office and du-
tie of a christian man. Cruellie the
most part of us are slow in instructing
our families and fellow brethren. For
either if graveneth us to takke the paine,
or else we feare danger. Therefore we
turne the office of admonishing and
instructing up? the publicke ministers
of the church, as though nothing at all
of this matter were required of us.
For this cause speaches in a maner un-
seemly to be spoken, are heard utterd
of men: I have not the office of a mi-
nister, I am no (Pfaff) priest, why
therefore should I instruct? why should
I admonish? And these care not how
blasphemous and filthy things be spoken
either at home or abroad. For they
live to themselfes, and think that the
glory of God and the soules' health of
their neighboor belongeth nothing un-
to them.

But what sacrifices offer we wort-
thy of God and our name? where are
prayers and thanksgivings? where is
the moutification of our flesh, and
the denying of this world? where is
compassion of well doing? where is an
holy and harmless life? The contrarie
(if need be required) I could reckon up
in a long head-row: but to what ende
were it, to make a large discourse of
those things that are manifest unto
all men? For who I praye you both de-
nie, that the life of this present age of
men, I mean, which bragging and boast
of their christian name, is filthy, stinking,
and pestilent? Which things since
they be so true and evident, I have
nothing done amisse in saying a little
before, that at this day there are fewe
christians.

They that are wise, and desire to be
according to their name, let them hear
our savior speaking in the Gospel of
Matthew, Strive to enter in at the
freight gate, for wide is the gate &
broad is the way that leadeth to de-
struction and many there bee which
go in thereat. Because strait is
the gate, & narrow is the way, which
leadeth vnto life, and fewe there bee
that finde it.

Furthermore they (which thing
ought first of all to have beene spoken)
do very greatly offend against religi-
on, and christian profession, which as
they do not sincerely acknowledge the
priesthood and kingdom of Christ, so
they boast themselves to bee thieffes
praise-worthy, commendable and ca-
tholike, because they commit those
things, which by all means obscure and
darken the kingdom and priesthood of
Christ. Christians being content with
this onlie title and name, do not am-
bitiously seek after another name: But these men, as though the
name of a Christian were but a light
and trifling name, never rest untill
they bee also called by other names,
as though they were Baptized into
the name of Brion, Benet, Robert, or
Frauncis.
Christians cleaning onely to their  
laugher, maister, and teacher Christ,  
do not acknowledge the voice of stra-  
gers, neither go a straue bredth from  
the divinie scriptures.

But these men charge the with he-  
resie, yuleste thou receive and worship  
for heavenly 2acles all kind of con-  
stitutions of the Romish Church, though  
they be flat contrary to the words and  
teaching of Christ. Christians acknow-  
ledge themselves to have one king,  
one deliverer, one lamo3, and one head  
in heaven: These men worship his vi-  
car in earth, and attribute satiuation  
not onely to tristing things, but to be-  
rp thinking and losthose things.

Christians put al their trust in God,  
to whom they offer all their volces &  
paiers by Jesus Christ, whom they  
believe to be the onely high priest, and  
mast faithfull patron and advocate of  
at that beliue: They make their pai-  
ers to creatures, and mens imaginati-  
ons, and chose to themselves to many  
patrones and intercessors, as there do  
liue Saints in heaven. Christians  
know that the sacrifice of Christ once  
offered is alwaies effectuall to make  
satisfaction for all the sinnes of al men  
in the whole world, and of all men of  
all ages: But these men with often  
outcries, say, that it is flat heresie, not  
to confesse that Christ is daily offered  
of sacrifeing priests, conferredato  
that purpose. Therefore the name of a  
Christian is common foall, but the  
thing signified and meant by the name  
is common to the faithfull onely, who  
clenee unto one Christ.

Now I conclude my whole dis-  
course of Christ, a King and a Priest,  
with these words of Saint Augustine:  
The sonne of God which made vs, is  
made among vs, and being our king  
ruleth vs: & therefore we are Christ-ans, because he is Christ. He is called  
Christ a Chrismate, that is to saie, of  
annointing. Kings also and priests  
were annointed, & he was annoin- 
ted king and priest. Being a king, he  
fought for vs. Being a priest he offer- 
ed himselfe for vs: When he fought  
for vs, he was as it were ouercom, yet  
by right he hath ouercome in verie  
deed. For he was crucified, and on his  
crosse wher he was nailed he flew  
the diuell, and then he was our king.  
But wherefore is he a priest? because  
he hath offered himselfe for vs. Let a  
priest have somewhat to offer. What  
could man find to give? A cleane sacrif-  
ice? what sacrifice? what cleane thing  
can a finner offer? O wicked finner: O  
vngodly wretch: whatfoever thou shalt bring it is unclean.  
Seek in thy selfe what to offer, thou shalt find nothing. Seeke out of  
ythelfe what to offer, hee is not de-  
lighted in rammes or goates, or bul-  
locks. They are all his, though thou  
offer them not. Hee found nothing  
cleane among men, which he might  
offer for men: therefore he offered him  
selues a clean offering, an undefiled sa-  
crifice. Therefore he did not offer that  
which wee gaue vou to him, but that  
which he toke of vs: & that he offered  
pure & cleane. He tooke fleshe in the  
wombe of the virgin, that hee might  
offer pure and cleane flesh for vs that  
were unclean. Hee is a king, he is a  
priest. In him let vs reioice. To him  
be glorie for euer and euer, Amen.
Of the holy Ghost the third perton in Trinity to be worshipped, and of his divine power.

The eight Sermon.

And thou hearest the sound thereof, but cannot tell whence it commeth & whither it goeth. And Paul saith: If I pray with an unknown tongue, my spirit priaeth, but my understanding is made unfruitful. For the Apostle speaketh spirits, for the breath of voice. For he joineth it to the tongue, and setteth it against the minde. By a metaphor it is translated to every bodiless substance, and is set against the body. Spirit therefore signifieth an Angel either good or bad. For the prophet (whole words Paul hath also rehearsed) saith: Which maketh his angels spirits, and his ministers a flaming fire. And again, Are they not all ministers of spirits? These testimonies are understood of god Angels: when the scripture speaketh of evil Angels, commonly it addeth somewhat, as an evil spirit, or an unclean spirit.

We call also spirits or ghosts, which have taken some shape that cannot well be discerned, spirits. So the Apostles not believing that the Lord was risen againe with his true body, when they saw him, they thought they had seen a spirit. So whome showing his face and his hands, he saith: A spirit hath not flesh and bones as ye see me have.

Again, spirit is taken for the breath of life, as with the Latins to breath is to live, to leave breathing is to die. David saith: When thou guesst it, then, they gather it, when thou openest thy hande they are filled with good. When thou hidest thy face, the word Spirit is expanded. Spirit is aire or winde. John 3.
they are troubled, when thou takest away their breath, they die, and are turned againe to their dust.

And the Lord in Moses faith, I will destroy all flesh, wherein there is breath of life. The reasonable soule also of man is peculiarly called spirit, insomuch that spirit is verie often taken in the holy scripture for the reasonable soule of man. For in the Gospel thou dost read, Jesus when he had bowed downe his head, gave vp the ghost (or the spirit.) And thou dost read of the holy martyr, Stephen, They stoned Stephen calling on and saying, Lord Jesus receive my spirit.

For Salomon saide before: The dust shall be turned againe vnto earth fro whence it came, and the spirit shall returne vnto God who gave it.

And sometimes spirit signifieth the affection and motion, readiness and pronuntiation of the minde. For Salomon faith, A man that refraineth not his appetite (or spirit) is like a citie which is broken downe. Thou maist oftentimes finde in the Scriptures, the spirit of pride, anger, lust, envy, taken for a proud, angry, lustful or envious affection. Also in Luke the 13, the verie foze disease, or force of sickness, is called the spirit of infirmitie. The spirit also signifieth those spiritual motions, which the holy Ghost driveth vp in the harts of the Saints, yea and the very giftes powerd into the harts of men by the spirit. Which in euery place in Paul is to be seen.

Else where spirit is opposed against the letter, the bodie, the figure, the type or shadowe, and is best for a more high mystical meaning, and for the verie pith of the thing: as when Paul faith, The circumcision of the harte, is the circumcision.

which consisteth in the spirit, not in the letter. And againe, The Lord hath made vsable ministers of the new testament, not of the letter, but of the spirit. For the letter killeth, but the spirit giveth life.

Therefore thou mayst finde spirit to be taken for inspiration, revelation and doctrine. For John faith, Beleeue not every spirit, but prooue the spirits whether they bee of God or not. And againe, Quench not the spirit, despite not prophesies. Last of all, God is called that unmeasurable and unpeakeable power of the spirit. God; faith our Lord, is a spirit, & they that worship him must worship him in spirit and in truth. By this means the word spirit is common to all the persons of the reverend Trinitie: howbeit it is peculiarly applied to the third person in Trinitie, of whom we make this Sermon.

And albeit the holy Ghost, so farre much as he is God, can be compassed within no limits; so by his owne nature he is unpeakeable, unmeasurable, incomprendible, everlasting: yet notwithstanding that I may say somwhat in a certaine order concerning him, if it will be no otherwise, I will at the last shadowe out that which the scripture, the inspiration of the holy Ghost himselfe, verie largely declareth of him. The holy Ghost is the third person in Trinitie to bee worne, very God, proceeding from the Father & the Sonne, which inligteneth, regenerateth, sanctifieth, and fulfilleth the faithful with al good graces. But that the holy Ghost is the third person in the holy Trinitie, I think it is sufficiently at large declared in the thirde Sermon of this Decade.

Surely this onely sentence of our Sanii-
Saulot, Baptise them in the name of the father, and of the sonne, & of the holy Ghost, doth abundantly confirm to goblie minds, that the holy Ghost is the third person in Trinitie. Wherefore, that he is borne God, of the same power, gloie, maiefic, and being with the father and the sonne, that especially ye mouth, because he is the third person in the holy Trinitie. Neither must we think that he is lesser than they, because he is reckoned in the thirde place. For though the blessed Trinitie be remembred of vs in order, yet notwithstanding there is no degree, no time, no place, no number in the blessed Trinitie. For blessed Athanasius made his confession according to the Scripture and saide: The Catholike faith is this, that we worship one God in Trinitie, and Trinitie in unitie, neither confounding the persons, nor diuiding the substance. For there is one perfon of the Father, another of the Sonne, and another of the holy Ghost. But the Godhead of the Father, of the Sonne, and of the holy Ghost is one: the glorie equal, the maiefic coeternall. Such as the Father is, such is the Sonne; and such is the holy Ghost. The Father vncreate, the Sonne vncreate, and the holy Ghost vncreate: The Father incomprehensible, the Sonne incomprehensible, and the holy Ghost incomprehensible. The Father eternall, the Sonne eternall, and the holy Ghost eternall, and yet they are not three eternals, but one eternall, &c.

And Augustine also in his De Trinitate, cap. 26. saith: In that high Trinitie, which is God, there are no distances of times, whereby it may be shewed or at least demanded, whether the Sonne were first borne of the Father, and afterward the holy Ghost to proceed from them both, &c.

Truly we confess that the father, the sonne, and the holy Ghost is one God, and that the same is eternall. Therefore let it trouble no man, that the spirit is put in the last place. For when the Apostle in his Epistle to the Corinthians framed his blessing he said, The grace of our Lorde Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with you al, he maketh mention of the holy Ghost in the last place: but the same Paulie faith, There are diversities of gifts, but it is the selfe-same spirit. And there are differences of administrations, but it is the selfe-same Lord: and there are diuers maners of operations, but it is the selfe-same God, which worketh all in all: setting the spirit in the first place, teaching that the order of names doth not make difference of dignities. After this manner, also in the former testimonie, he placed the Sonne before the father, not overthrowing the order which the Lord hath set downe in Paffh, but shewing the equalitie of the Trinitie in hono.

For what canst thou more plainly say, than that which the Scripture saith, that the holy Ghost doth sanctifie, renew, regenerate, givne life, and saie: And these are operations agreeable to God onely. By operations therefore we manifestly acknowledge, that the holy Ghost is God, of the same essence and power with the Father and the Sonne. For the holy Ghost from the beginning before all creatures visible and invisible, is a Creature, as Job witnessing, His spirit hath garnished the heavens, Againe, The spirit of God hath made me, and the breath of the Almighty hath given me life.

Bk. 2 Z. 40
Zacharias the priest and father of S. John Baptist faith, Blessed be the Lord God of Israel for he hath redeemed his people: as he spake by the mouth of his holy Prophets which have beeene since the world began.

And S. Peter faith, For the prophecie came not in olde time by the will of man, but holy men of God spake as they were mooved by the holy ghost. By this, I pray you, who cannot gather, that the holy Ghost is God. For God spake by the mouth of the Prophets: and the holy Ghost spake by the mouth of the Prophets. Therefore the holy Ghost is God.

The same Peter also in express word hath called the holy ghost God, when he accused Ananias of theft, per and also of sacrilege: for when he had said, How is it that Satan hath filled thy heart to lie vnto the holy Ghost? By and by he addeth, Thou hast not lied vnto me but vnto God. To the doctrine of Saint Peter agree those things in all pontes, which S. Paule the Doctor of the Gentiles hath taught. For he calleth the believers the temples of God: Knowe ye not (faith he) that ye are the temple of God, and that the spirit of GOD dwelleth in you? And againe, Know ye not that your bodies are the temple of the holy ghost which is in you whom ye have of God, & ye are not your owne? To be the temple of God, & to be the temple of the holy Ghost, Paule taketh to be one and the selfe same thing: it followeth therefor that the holy Ghost is God. For in his Epistle to the Corinthians, he expresse nameth the holy Ghost God. For after he had said, There are diversities of giftes, but it is the selfe same spirit, and had reckoned oppo the kindes of giftes, by and by he addeth: And all these things worketh euene one and the selfe same spirite, distributing to euerie man feuerally euene as he will.

And he himself had said a little before There are diverse manners of operations, but it is the selfe same G O D, which worketh euene in all. But Didymus Alexandrinus, a man of excellent learning, doth knit by a most evident argument of the Godhead of the holy Ghost, declaring also that his nature both altogether differ from the nature of Angels. For in his 1. lib. de Spiritu Sancto, he hath left this written, S. Hierome to interpreting it: If the holy Ghost were a creature, he should haue at the least a limitable substance, as haue all things which are made. For although invisible creatures are not limited within place and boundes: yet in property of substance, they are limited: but the holy Ghost, since he is in many places hath not a limitable substance. For Jesus sending forth the preachers of his Gospel, he filled them with the holy Ghost. But neither did all the Apostles go to all nations together, but come into Asia, some into Scythia, other dispersed into other nations, according to the dispensation of the holy Ghost, which they had with them evan as they also heard the Lord laying: I am with you always even unto the ende of the world. Hereunto both that also agree, Ye shall be witnesses vnto me euene vnto the uttermost parts of the world. If therefore they being sent into the uttermost parts of the earth to beare witness of the Lord, were seuered one from another with a very great distance of place, and yet had present with them the holy ghost dwelling within them, whose substance is not limitable: it is manifest the power of Angels both farre
farre differ from this power of the spirit. For, to be an example, the Angel which was present with the Apostle, when he prayed in Asia, could not together at the selfsame time be present with other, which were abiding in other parts of the world. But the holy Ghost is not only present with men being feuered one from another, but is also a continually dweller in euery Angell, principlalitie, thone and dominion, &c.

Now, who cannot hereby gather, that the holy Ghost is true and verie God? The selfe-same author hath gathered verie manie arguments of the true Godhead of the holy Ghost, and heareth the holy Father Cirill, and holy Athanasius hath absolutely discurted upon that matter, Lib de Trinitate, 11. to Theophilus. These fewe testimonies thus farre rehearsed, we thinke shall suffice those that obay and love the truth.

They that freedally beleue these things, are not moved with any strange opinions and questions, curiously, & a wickedly brought in about this matter by ill occupied persons. For some are reported to have denied the holy Ghost to be Lozde. For they have taught that he is a minister, and as it were a certain instrument of the father and the sonne. But Christ our Lord joined the holy Ghost to himself and to the father, when he delivered the same of baptism. For he saith: Baptising them in the name of the Father, and of the Sonne, and of the holy Ghost. And yet it is manifest, that a creature is not joined to the creator in baptism, neither that there is any scruple condition in the Godhead. Therefore the Counsell of Constantinople in their Crede give to the holy Ghost certaine terms, whereby they might destroy certaine errors, calling him Lozde, and giever of life; for when he maketh him Lord, he maketh him equal to the sonnes, and excluedeth the condition of a servant or minister: beside that, he denies that he is their instrument. For there is one Lozde: there are not manie Lords. And the sonne is not Lord of the holy Ghost; but the Lordship is common to the three Persones, which are one and one Lozde. And seeing the holy Ghost is the Lord, surely he is not appointed to a scruple ministerie, but indeed with Lordly authority, neither is he an under servant to doe the worke, but is a joint worker with the father and the sonne, and he himself doth worke as Lord.

Againe, certaine other are reproved to have taught that the holy Ghost is not a substance or a person, but as it were an accident, that is to say, a stirring up, a provocation, or a motion of a godlie and renewed minde. And in verie deed our mind being illuminated with the holy Ghost is often times called spirit, but we must wisely distinguish the creature from the creator, and the accident from the substance. The blessed Apostle distingished our spirit from the holy Spirit of God, when he saith, As many as are Rom.8, led by the spirit of God, they are the ffonnes of God. The spirit it selfe beareth witness to our spirit, that we are the fsonnes of God. And the same Apostle saith: The flesh lufeth contrary Gal. to the spirit, and the spirit lufeth to the flesh. And who understandeth not that the mind of man instincted of the holy Ghost, is her called the spirit, not the third person himselfe in the reverende Trinitie? And that minde, as touching illumination, is not of it selfe, but procedeth from the holy Ghost.
Ghost illuminating it; neither com¬
meth it from any other than from him
which is the third person in Trinity,
but that mind is not the very person
of the holy Ghost: as imagination
proceeded from the soul, and yet it is
not the soul it selfe. That stirring of
the spirit in us is an accident, but God
is not an accident, neither is mingled
with the accident.

We must therefore confesse, accor¬
ding to the Scriptures, that the holy
Ghost is a person subsisting, coequall
in nature or essence with the father
and the sonne, and therefore to be wor¬
shipped and glorified of vs, as verie
God and Creator: againe that a god¬
lie and holy motion stirred by in the
minds of holy men by the spirite, is
the effect and working of this holy
spirite, and is called a holy spirite, but
after a certaine manner proper to it.
Otherwise we denie not that the holy
Ghost himself being promised, is com¬
municated unto vs, but after our ca¬
pacity, and as he will. For what is he
amongst men that is able to compre¬
hende the fulnesse of the everlast¬
ing and incomprehensible God?

Furthermore, touching the proceed¬
ing of the holy Ghost from the father
and the sonne, the Divines have curi¬
ously, subtly, and busily disputed. For
the question is asked, Whether he
proceed from the father alone, or from
the sonne also? In which question the
Latinists seeme to disagree very
much from the Grecians. The ques¬
tion is also asked, What manner of
proceeding this is? Where omitting
many curious questions, will briefly de¬
clare those things unto you, which are
wholsome and agreeable with the ho¬
lie Scriptures. For who shall be able
to canuaffe out all the questions of cu¬
rious men, and all the bolde and un¬
clean thoughts of idle heads, with¬
out offence to god and man, and especially
of the simple hearers? That the holy
Ghost proceedeth from the father and
the son, the scripture manifestly teacheth, which most plainly teacheth
that he is the spirit of either, or both of
them. For be it of whom the Apos¬
tle faith: Because ye are sonnes, God
hath sent the spirite of his sonne into
your harts.

And the sonne speaking of the same
spirite faith: For it is not you that Mat.10.
speake, but the spirite of your father,
he it is which speaketh in you. Again
the same sonne faith of the holy Ghost
Whome I will sende unto you from John 15.
the father. And again he faith else¬
where: Whome the father will sende John 14.
in my name. Therefore he proceedeth
from both, as well from the father as
from the sonne. For although this be
read elsewhere to be spoken of the ho¬
ly ghost: Which proceeded from the John 15.
father, yet it is not denied that he
proceedeth from the substance of the
sonne also.

But that more is, Cyrill a Greke
Writer, expounding the gospel of St.
John, and interpreting this selfe same
place, Lib.10. Cap.33. faith: When
he had called the comforter the spirite
of truth, that is to saie, his spirite (for
he is the truth) he addeth that he pro¬
ceedeth from the father. For as he is
the spirite of the sonne naturally in
his abiding, and through him proceed¬
ing, so also surely is hee the spirite
of the father. But unto whom the spir¬
ite is common, surely they cannot by
anie means bee differenced in sub¬
stance. Again S. Augustine in his
fiftenth boke De Trinitate, Cap.26.
faith: Who may understande by this
that the sonne faith (as the father
hath life in himselfe) that he gave life
unto
unto the sonne as being then without life, but that he, so begat him without time, that the life which the father gave to the sonne in begetting him is coeternall with the life of the father, which gave it him.

Let him understand, as the father hath power in himselfe, that the holly Ghost might proceed from him, so hath he given to the sonne that the same holy Ghost may proceed from him, and both without beginning, and so it is said that the holy Ghost proceedeth from the father, that that which proceedeth from the sonne, might be understood to be of the father and the sonne. For if the sonne have ought, he hath it of the father: surely he hath it of the father that the holy Ghost proceedeth from him. Thus saith he. By all this we gather that the holy Ghost proceedeth, as well from the father, as from the sonne.

Now as concerning the manner of proceeding, we say that the proceeding of the holy Ghost is two-fold, or of two sortes, temporal, and eternal. Temporal proceeding is that, whereby the holy Ghost proceedeth to sanctifie men. The eternal proceeding is that, whereby from everlasting he proceedeth from God. The spirit proceeding from both parts, from both of them, as well from the father as the sonne. Neithir both he proceed from the father into the son generall, and from the sonne into creatures. For I saye the nature and substance of the father and the sonne, is one and the selfsame, inseparable, and coeverlasting too.

Temporal proceeding commonlie is called a sending and gift. For the holy Ghost is sente two manner of waies unto men, visibly, that is to saye, under some visible forme, as of a bote, and of aerie songs: as he is read in the gospell, and in the Acts of the Apostles to have been given to Christ, and the Apostles: invisibly, he is daily and as it were every moment given to the faithful, the spirit of Christ watering vs with his grace, and giving faith, hope, and charitie unto vs.

Poezoner, the eternall proceeding of the holy Ghost, whereby he proceeded out of the substance of the father and the sonne, is unspeakable, as the begettting of the sonne by the father. Whereupon it is not said in the gospell, hath proceeded, 02, that proceed, but Proceedeth: 102: to the Lo\de declareth his eternitie of proceeding, and that the substance of the father, and of the sonne, and of the holy Ghost is coeternal, and inseparable, and nothing at all differing.

Saint Augustine in his fifteenth boke De Trinitate, and 26. Chapter faith: He that is able to understand the begettting of the sonne by the father without time, let him also understand the proceeding of the holy ghost from them both without time.

And if any ask this question, Since the holy Ghost proceeded from the substance of the father and the sonne, howe commeth it to passe that he is not called the sonne?

I answerd, that the Scripture calleth the second person the sonne, and testified that he is the onely begotten of the father: and that the same no where maketh anie mention that the holy Ghost is begotten, or that he is called the sonne. Neither have the ancient fathers made anie other answer to this question. And I like the similitude which is here expressed. If one streame shoulde flowe from two springs, it might wel
be saide to follow from them both, yet
it could be saied to bee the Sonne of
neither of them. Hereunto I shall not
sole unfruitfully noe before the pur-
pole, to add the disputations of Didi-
mus concerning lendoing, least anie
should understand that peruerstie, and
accoding to the lath, which is spiritu-
ally to be interpreted by faith. The ho-
ly Ghost the comforter, is sent of the
sonne (faith he) not according to the
ministerie of Angelles, 02 Prophets,
02 Apostles, but as it becommeth the
spirite of God, to bee sent of the wis-
dome and truth of God, haung an
unseparable nature, with the self-
same wisedom and truth. For the
sonne being sent of the father, abiding
in the father, and having the father in
himselfe, is not seaperated noe sunder-
red from the father. And the spirit of
truth also being sent of the sonne af-
ter the manner aforesaid, proceedeth
from the father, not from else where
removing unto other things. For
this is impossible and blasphemous
likewise. For if this spirite of truth
bee limited within a certaine space,
according to the natures of bodies,
leaving one place he goeth to another:
but even as the father not consisting
in place, is far above and beyond the
nature of all bodies: So also the spirit
of truth is not limited within space
of place, seeing he is bodiselle, and as I
mayno2 truely say, excelling all and
euerie reasonable creature. Because
therefor it is impossible and wicked,
to belieue these things which I have
sai, in bodily creatures, we must un-
derstand that so the holic Ghost went
out and came from the father, as our
Saviour doth beare witnesse that he
himselfe went out and came from the
father, saying: I went out and came
from God. And as we separate pla-
ces and chauingings of places from
bodiselle things, so also we do separate
these speaches, inwardly (I mean) and
outwardly from the nature of things
intellectual. For these two wordses
pertain to bodies, that may be touch-
ed and have dignesse. Therefore we
must belieue the unspeakeable word,
which faith onely and alone maketh
knowne unto vs, that our Saviour is
saide to come out from God, and the
spiri of truth to proceede from the fa-
ther, &c.

Other questions both scrupulous
and verie many, I passe over unto-
cheth: in these things I require a mind
religious, and not a curious, a faithful
mind and not a subtill.

Now there is but one holy Ghost,
because he is alwaies one and the
telle same God. It is the same spirite
therefor which speake unto the Pa-
triarches, Prophets, & Apostles, and
which at this day speake to vs in the
Church. For therefore the Counel of
Constantinople, is thus read to have
confessed their faith: I beleue in the
holic Ghost, the Lorde. And anone
after, Who speake by the Prophets.
And I beleue one Catholike and
Apostolike Church. These saings
are taken out of the holie Scripture.
For 5. Peter testifieth in expresse
words, that the spirite of Christ was in
the Prophets, and there was none o-
ther spirite in the Apostles than the
spirite of Christ. And Paul the Apo-
site faith. Seeing then wee have
the same spirite, as it is written (I
beleued and therefore haue I spo-
ken) we also beleue and therefore
speake.

Upon which testimonie Terrul-
lian interreth, and (no doubt) found-
lie: It is one and the fellse same spi-
rite therefore which was in the Pro-
phetes
The third Decade, the eight Sermon.

The holy Ghost is the spirit of God.

4.Reg. 2.
John. 3.
Matthew 13.
1.Sam. 16.

The holy Ghost is called the holy spirit of God, because all creatures as many as are sanctified, are

neither ought we to think that the holy Ghost is divided according to substances, because he is called the multitude of good graces. For he cannot suffer, he cannot be divided, neither yet be changed, but according to his diverse manners of workings and understandings, he is called by many names of good graces, because he doth not induce his partakers with his communion, after one and the selfe same power, &c. Furthermore, the holy Ghost hath increasings, fullness, and diminishing and want in man: not that in God (who as it is commonlie and truelie saide, neither receiveth more, nor lesse) there is any change to be found: but because man according to his capacitie, receiveth the spirit plentifully and liberally, or measureably and sparingly, even as it pleaseth the holy Ghost. The portion of the spirit of Helias was given double from Heauen to Helieus. And it is saide of our Saviour, that the father gave him the spirit, not by measure. For the Lord himselfe elsewhere faith, Whosoever hath, to him shall be given, and hee shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. Samuel had receiv'd excellent graces, but because he did not use and exercise them, the god spirit of God departed from him, and the enlil spirit succeeded and tormentèd him. And the spirit of God departed, even as it commeth also; at one instant. For when we are forsaken of the Lord, the spirit of God departed from vs. Whereupon we reade that David prayed, Cast mee not away from thy presence, & take not thy holy spirit from me. And againe, Establish me with thy principal spirit.

Next after these things, it semeth that we must diligently search out what the effect and what the power of the holy Ghost is. The power of the almighty and everlasting God is unspeakable, therefore no man can fully declare, what the power of the holy Ghost is. Yet somewhat I will sake, making these things manifest, which he wrought chiefly in men. For otherwise the father by the spirit wrought all things, by him he createth, susteneth, moveth, giveth life, strengtheneth, and preserves all things: by the selfe same he regenerate his faithful full people, sanctifieth and induceth them with divers kinds of graces. Whereupon in the description above mentioned of him, comprising in four members his principal powers and effects, which he we themselves by their working in men, I saide that he both illuminate, regenerate, sanctifie, and fulfill the faithfull with all good graces. Which things that they may the better be understood, it shall be good first of all to declare (as well as we can) the appellation of names of the holy Ghost, which the holy scripture giveth him: and then to recite one or two places of the old and new Testament, to set forth and declare the power of the holy Ghost. First he is
are sanctified by him.

The heauenlie Father sanctifieth with his grace, but through the bloud of his beloved son, and sanctification is derived unto vs, and sealed by the spirit. Therefore the holy Trinitie being one God both sanctifie vs. It is a wicked thing therefore to attribute sanctification to strange & forsaine things: It is a wicked thing to translate purificacation & justification, from the creature unto the creature.

Therefore he is called holy, to make a difference of him from other spirits. For we reade in the Scriptures, that there was and is a spirit of the world, a spirit of infirmity, a spirit of fornication and uncleannesse, and a spirit of pride.

From all these the holy Ghost is separated, which inspiriteth into vs the contempt of this world, which openeth unto vs the Scriptures, and confirmeth vs in truth: which purifieth our heartes, and maketh our minds chaste, and so preserveth them: smallie, which maketh vs lowlie and gentle, and dignifieth vs from all maliciousness.

The same holy Ghost is called the spirit of God, and of the Sonne. Of God, to make a difference betweene it, and the spirit of Satan. And it is called the spirit of the Sonne, because it is the proper and natural spirit of the Son, which he also communicateth unto vs, that we also might be the sons of God. For Paule faith, Ye are the temple of God, and the spirit of God dwelleth in you.

Againe, If any man have not the spirit of Christ, the same is none of his. And againe, Because yee are sons, God hath sent the spirit of his son into your harts, crying Abba father. Moreover, our Lordde him selue in the

The holy Ghost is the comforter. 

The holy Ghost is a comforter, and giveth joy and gladness, 

Rom.8.
worthy to suffer reproch for the name of Christ. So we read in the Ecclesiasticall historie, that the Martyrs of Christ being full of the holy Ghost, even in extreme tormentes, and most bitter deaths, were most patient, and sang praises, and gave thanks unto God.

Furthermore, we have heard that the holy Ghost is called of the Lorde the spirit of truth. For in another place he saith beautifeth him with that name, for he saith, When the Comforter shall come, whom I will sende vnto you from the father, even the spirit of truth, which proceedeth from the father, hee shall beeare witnesse of mee. And he is called the spirit of truth, because there is another hypocritall spirit, an erroneous and lieng spirite, in the mouth of all false Prophetes: This our spirit worketh in his worshippers, sincerity, gentleness of minde, and integritie. Those he teacheth all truth.

For our Lord else where in the Gospel faith, That comforter, which is the holy Ghost, whom the Father will sende in my name, he shall teach you all thinings, and bring all thinings to your remembrance, what so ever I haue saide vnto you. Therefore the spirit of truth hath taught the Apostles all thinings that is to bee beleued, and all godlineesse: and they have delivered the same fully to the Church. For the holy Ghost vindeth away all errors, destroyeth all heresies, confoundeth all idolatrye and ungoblines, and poureth true faith into our harts, and establisheth true religion in the Church.

The Acts of the Apostles afforade vs verie manie examples. By this spirit of God the Apostles forefolde thinings to come, shadowing out among other thinings Antichrist, and the corruption of this our last age, and admonishing the Church, lest the elect should be intangled in errors, and blasphemous wickednesses.

Now, he is called the spirit of promise, for that he was promised of God by the prophets through Christ to the fathers, to the Apostles and to all that beleue the Apostles doctrine, and was at length also through the same Christ fullie giuen and perfourmed. This woode putteth the godlie in minde, that they shoulde not atribute the hauing of this so great and healthfull a gift to their merits, but to the mere grace of God. And the holy Ghost is graunted, pe, giuen vnto us by the promise of God. Whereupon it followeth, that all the gifts of God are freely giuen, which thing the Apostle Paul principally poureth, and earnestlie beateh into our heads in his epistles, specially to the Romans and the Galathians.

In Luke the Lorde faith, If I with the finger of God cast out diuels, no doubt the kingdom of God is come vpon you. Saint Matthias rehearsing the same woodes, faith: If I by the spirit of god cast out diuels, then is the kinndome of God come vpon you. Therefore the holy Ghost is called the finger of God, to wit, the might and power of God. Then of occupations worke with their fingers: God worketh his worke by his divine power, I meane by his spirtue: whole power is so great, that even his little finger, (give me leave to speake) surpaseth all the power and strengthe in the worde. That appeared in those Sozcerers of Egypt, Didymus Exod. 8, rehearseth a parable touching the subtile of the divine substance, and admoniseth diligentlie and conveniently
Of the power of the holy Ghost.

Looke in the 3. Sermon of this Decade, what things are spoken against the heretikes called the Anthropomorphites, for that we should not for corpuzall things forge and seighe unto our selves a corporal meaning of spiritual things. For he saith: But beware, least thou being cast downe into base things, doff imagine in thy minde eueries of corpuzall actions, and begin to forge to thy false magnitudes, and inequalities, and other members of the bodie greater and lesser, saying: that the finger from the hand, and the hand from him whole hand it is, both differ by manie inequalities, because the scripture both now speake of bodielse things, purposing to shewe the unities onely, and not the measure of substance also. For as the hand is not divided from the bodie, by the which it worketh and bringeth all things to an end, and is in him whose hand it is: so also the finger is not separated from the bende, whose finger it is. Therefore away with inequalities and measurings, when thou thinkest of God, and understande the unities of the finger, of the hand, and of the whole substance, by which finger the lawe was written in tables of stone. Thus saith he. Now the holy Ghost is read as well in the writings of the prophets as also of the Apostles to be shadowed out by water, and a linely as continuing all running fontaine.

I will powre out (faith the Lord by Clay) waters upon the thirstie, & riuers upon the dry ground. And anon by interpretation he addeth: I will powre my spirit vpon thy seede, and my blessing vpon thy flocke. And in the Gospel the Lord saith: If any man thirst, let him come vnto me and drinke. He that belieueth in mee, as faith the scripture, out of his bellie shall flowe riuers of water of life. To which in waie of opposition the holy Evangelist addeth: But this hee spake of the spirite, which they that beleue in him should receive. Surely water maketh barren groundes fruitful, cleanseth things defiled, giueth drinke to them that be thirstie, and calleth them that are in a heate: so the grace of the holy spirite maketh barren minds fruitful, to bring forth fruit to the living God. By the selfe same grace our harts are cleane from all uncleanesse, the same quencheth the thirst of the soule, and comforteth it when it is afflieted, and filleth all the desires thereof.

Fire is simple and pure, and some bodies it consumeth, and other some it purgeth, making them more fine and cleane: It warmeth also, and hath manie profitable and necessarie operations in man. Therefore the holy Ghost is rightly shadowed out unto vs by fire. For he is pure and simple, he consumeth the ungodlie, cleanseth the faithful from the filthine of sinnes, and maketh them to burn with the love of God and their neighbour, setting them on fire doubtlese with the fire of his love.

When he was given to the Apostles in the day of Pentecost, there was heard a sound as it had bene with the foze of a mightie wind comming: by which thing was signifed, that the doctrine of godline of should be spread thorowghout the whole world, by the power of God & wonderfull successe, maugre the might of the whole world, setting shoulder against the same all in vaine. For the winde (no man knowing it) bloweth through the whole world, pearreth all places, and no man can houe it out, it hath also wonderfull effects in bodies to change them. And the holy Ghost perceeth all things, softenth mens hearts, and of sowerde, stubborne, and rebellious, he maketh.
The holy Ghost, we were barren and waste away. For we are boilde of liuie and heavenly moisture, and of our owne nature alwaies wither and wardeye. And of this anointing there went a notable figure before, in the ceremoniall anointing of Kings and priests.

S. John faith, And the anointing which yee haue receiued of him, dwelleth in you, and yee neede not that anie man teach you, but as the same anointing teacheth you of all things, and it is true, and not lying: and as it taught you, abide in it.

For the Lord also faith in Jeremia, This shall be the covenant that I wil make with the house of Israel after those daies, I will plant my lawe in the inward partes of them, and write it in their hartes, and will be their God, and they shall be my people. And from henceforth shall no man teach his neighbour or his brother, saying: Knowe the Lord, for they shall all knowe me, from the lowest vnto the highest, faith the Lord. For I will forgive their misdeedes, and will never remember their sinnes any more.

But we theewed a little before, that the holy Ghost is the univerall teacher of all truth. Hitherto that we meth to belong which S. Paul faith, It is God which hath anointed vs, which hath also sealed vs, and hath giuen the earnest of the spirtue in our hearts.

For nowe the holy Ghost is not onely called anointing, but also the sealing by vs earnest of our salvation. For is a part of payment, which maketh assurance of the whole summe to be paide, to wit, a pledge. And surely, the holy Ghost both nowe testifieth, yea, it both seal and assure us, that we are the fomnes of God, and that when time is we shall be receiued into the everlasting recompence.

The holy Ghost is the earnest of our inheritance.

The fourth Decade, the eight Sermon.
Of the power of the holy Ghost.

Of the power of the holy Ghost. Paul again faith, Yea are sealed with the holy spirit of promise, which is the earnest of our inheritance, unto the redemption of the purchased possession, unto the praise of his glory. Ephes. 1. That assurance both marvellous and comfort the minds of the faithfull in temptations, encourage them besides that to patience in adversity, and to holiness of life.

1. John 4. For here upon said Saint John, Little children ye are of God, and have overcome them: for greater is he that is in you, than he that is in the world. And again, Nowe are we the sons of God, and yet it doth not appeare what we shall be; but we knowe, that when we shall appeare, wee shall bee like vnto him, for we shall see him, as he is. And every man that hath this hope in him purgeth himselfe, even as he also is pure. And as the holy Ghost is an unspakeable knitting together, whereby the three persons are inseparable coupled one with another in everlastinge love and concord: even so the same coupleth the spouse of Christ with his spouse, with a knot that cannot be loosed, and ioyneth together betweene themselves all the members of his mystical body, in an everlastinge covenant. For as the members of our body are joined together whole and sounde by the benefit and enioging of life, so the mystical body of Christ is united together by the holy Ghost. Therefore it is no maruell, that he is called as noted with the name of love which powres love into our harts.

And albeit by these names of the holy Ghost, his operation may be understood, yet will I add some thing of Scripture, out of which his power or effect, especialie in vs, may be more fully understood. Glaie almost in the beginning of his 11. iv. prophecy, describing the person of the King our Messiah, among other things faith: The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge, and of the fear of the Lord, and shall make him of deepe judgement in the fear of God. Though he declared manie, yet hath he not reckoned by all the powers of the spirit. Wherefore it is not for vs to bring into a freite, and with the common sorte to compyse in a narrow number of even, the powers of the spirit. Foer we have hearde hisoter, that there is the spirit of promise, of doctrine, of humiliation, and gentlenesse, etc. To whichbeside these, there are reckoned by erie many together. For he is the spirit of wisdom. But howe great this is, and how farre it reacheth, it is manifest even in the woods of Salomon. To wisdom is joined understanding, which is said to be the action and appliang of wisdom ordered: ordered to things, places, times, and persons. Counsell is required and given in doubtfull matters, and thevs what we may most conveniently doe. Strength ministring sufficient force and constancie to execute and performe, peace and patientlie to beare, whatsoever by counsell we have learned either to be done or to be suffered. And now we knowledge is an experience obtained and gotten by long time and bte. Unto thes is feare added, that is to safe, godliness and true religion, whereunto unlesse we refer all our saineengs and doings, wisdom, understanding, counsel, strength and knowledge shall nothing profite vs.
To be short, whatsoever is induced with the spirit of God, whatsoever he that either do or say, will favour of the fear of God, finally he shall saie and doe all things unto the glory of God, and all these things truly are freely and fully drawn out of the onely fountain of the holy Ghost. Paule the Apostle in his Epistle to the Romans describing the wunderfull force of the holy Ghost, working in us being now born, saith: They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. If anie man haue not the spirit of Christ, the same is none of his. And if Christ be in you, the body is deade, because of sin; but the spirit is life for righteousness sake. But if the spirit of him that raised vp Jesus from the deade dwell in you, even he that raised vp Christ from the dead, shall also quicken your mortal bodies, because that his spirit dwelleth in you.

The same Apostle in his epistle to the Cozinians teacheth, that by the revelation of the holy Ghost, the mysterie of the kingdom of God is very manifestly opened unto vs. God, saith he, hath revealed them vnto vs by his spirit for the spirit searcheth all things, yea the depe things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God. And we have not received the spirit of the world, but the spirit which is of God, that we might know the things which are gien to vs of Christ. Hitherto certaine these wordes of our Loorde and Saviour, out of the holy Gospels, I tell you the truth, it is expedient for you that I goe away. For if I goe not away, that comforter will not come vnto you: but if I depart, I wil send him vnto you. And when he is come, he will rebuke the worlde of sin, and of righteousnes, and of judgement. Of sin, because they beleue not on him. Of righteousness, because I go to the father, and ye see me no more. Of judgement, because the prince of this world is judged already. And it is evident that in all these clauses the whole sum of religion is contained, which the holy Ghost most plentifullie hath delivered unto the Church.

Which we also touched in the exposition of the names of the holy Ghost. It followeth in the gospell, I have yet many things to say vnto you, but ye cannot bear the away now. Howbeit when he is come, which is the spirit of truth, hee will lead you into all truth. Hee shall not speake of himselfe: but whatsoever he shall heare, that shall he speake, and he will shew you things to come. And since it is certaine that the holy Ghost is come, it is evident, that he led the Apostles into all truth: insomuch that whatsoever agreeith not with their writings, is unworthy suspected of a lie. Neither I doubt not but he at this daie speaketh in the Church by those which are his: but it is without controversy, that the holy Ghost doth not guile his selfe. And that things to come were revealed to the Apostles by the spirit, we have touched in the exposition of the names of the holy Ghost. Neither is it doubtfull, but at this daie he revealeth many things to the saints in the Church, even those things which pertain to the preservation of the Gospel of Christ and the Saints.

Againe we reade in the Epistle of Paule to the Cozinians, The manifestation.
of the power of the holi\textit{c} Ghost.

The divers gifts of the holi\textit{c} Ghost.

Gal. 5.

Tertullian's notable treatise of the holi\textit{c} Ghost.

Of the power of the holi\textit{c} Ghost.

fe\textit{t}ation, faith \textit{he}, of the spirite is gi\textit{u}en to euerie man to profit withall: for to one is gi\textit{u}en by the spirite, the worde of wisedom, to another the worde of knowledge by the same spirite: to another is gi\textit{u}en faith by the same spirite, to another the gifts of healing by the same spirite, to another power to doe miracles, to another prophesie, to another discerning of spirites, to another divers kindes of toonges, to another the interpretation of toonges. But all these worketh that one and the selfsame spirite, diuiding to euerie man feuerally, even as he will. All these things are manifest, neither need they anie further expostion. These are great and evident gifts of the holi spirite, vnto which also if we ad those words which the same apostle hath let down concerning the same spirite of God, we will make an ende. The fruit of the spirite, faith \textit{he}, is loue, ioie, peace, long sufferings, gentlenesse, goodnes, faith, meeknesse, temperance. There I saie, and all other vertues, the holi \textit{c} Ghost, which worketh all good things in all men, graffeth, planteth, prospereth, defendeth, and bringeth unto full ripeness in the minds of the faith full. To all these we will now add in stead of a conclusion, the most noble treatise of Tertullian, touching the holi \textit{c} Ghost. The same is this: Because the Lorde was departing into heaven, he did necessarily give to his disciples a comforter, leau\textit{t}e should leave them in a manner or\textit{ph}anes, which was not convenient, and for sake them without a certaine advocate and tutor. For it is he that strengtheneth their minds and understandings, which distinguished the sacraments of the Gospell, which was in them the gius of light in heavenly things, by whom being strengthened and established, they neither feared imprisonments nor chains, for the name of the Lorde: but rather let at naught the very powers & toments of this wor\textit{ld}, being now armed and emboldened through him, having in them the gifts, which this selfsame spirite both distribute and direct, as it were certaine ornaments to the Church, which is the spouse of Christ. For it is he that appointeth prophets in the church, instructeth the teachers, guideth tongues, worketh miracles, and giveth health, bringeth to passe wonderfull wo\textit{kes}, taketh the discerning of spirites, establisheth governments, indueth with counsell, ministreth and ordereth and dispoDeth all other spirituall gifts: and therefore maketh the Church of God on all sides, and in all things perfected, and absolute. It is he which in the likenesse of a Dove, after the Lorde was baptised, descended and remained upon him, dwelling only in Christ fully and wholly, not ministered or ministered in any measure or portion, but plentifully received into him with his whole abundance, that others might obtaine from him a certaine distribution of gifts, the fountain of the fulnesse of the holi \textit{c} Ghost wholly remaining in Christ, that from him might be derived bines of gifts and miracles, the holi \textit{c} Ghost most abundantly dwelling in Christ. For \textit{he} saie prophesling the same \textit{saide}: And the spirite of wisedome and understanding, the spirite of counsel and strength, the spirite of knowledge and godlines releteh vpon him. And the spirite of the feare of the Lorde filled him. The like and selfe same saying \textit{he} hath also in another place in the person of the Lorde himself.
The fourth Decade, the eight Sermon. 730

Ps. 54.

The spirit of the Lord vpon me, because he hath annointed mee; to preach the Gospel to the poore hath he sent me. Likewise David, Wherefore thy God hath annointed thee with the oile of gladness aboue thy fellows. Of this spirit the Apostle Paul speake,eth. For he that hath not the spirit of Christ, the fame is none of his. And where the spirit of the Lord is, there is libertie. This is he which by water worketh the second birth of regeneration, being a certaine seed of heavenly generation; hee that consecrateth the heauenlie natiuitie, being a pledge of the promised inheritance, & as it were a certain hand writing of euerlafting salvation, who maketh vs the temple of God, & bringeth to passe that we be his dwelling house, who performeth the office of an advocate, maketh intervention for vs in the hearing of God with fighes that cannot bee vtered. And powring forth his giftes of defence, is gien to bee a dweller in our harts, & a worker of holines, who exerciseth that in vs, bringeth our bodies into euerlaftingnes, and vnto the resurrection of immortalitie, while he accuseth them to bee partakers in him of his heauenly power, & to bee coupled with the heauenly eternitie of the holy Ghost. For our bodies are trained vp in him & by him, to proceed to immortalitie, whilest they learn to behave themselves moderately according to his ordinances. For it is he that useth contrary to the flesh, because the flesh fighteth against him. It is he which bridleth insatiabile lustes, which taumeth immoderate concupiscences, which quencheth unlawful desires, which vanquisheth flaming affections, which abhorreth drunkennes, which banisheth couetouslyes, which abandoneth riotous bankettings, which knitteth the knot of loue and charitie, which subdeth the affectations, driveth away sectes, sheweth the rule of truth, confuinceth heretikes, casteth out the wicked & is a defence to the Gospel. Of him the apostle also faith. For wee haue not received the spirit of the world, but the spirit which is of God. Of this spirit hee triumpheth & faith. And I think verily that I haue the spirit of God. Of him he faith, & the spirit of the prophets is subiect to the prophets. Of him he faith againe, Now the spirit speake,eth evidently, that in the latter times some shal depart fro the faith, giuing heed vnto the spirits of error, & doctrines of diuels, which speake false in hypocrisie, having their consciences feared with an hot iron. No man being guided by this spirit, calleth Iesus execrable, no man denieth that Christ is the Son of God, or forsaeth God the creator, no man vtereth any of his own words against the scriptures, neither doth any man establishe other wicked decrees, no man commandeth contrarie lawes. Whosoever blasphe meth against this spirit, shall never haue forgiuenes, neither in this world nor in the world to come. It is he that in the apostles beareth witness to Christ, that sheweth constant faith of religion in martyrs, that planteth maruellous cordinencie of assured loue in virgins, that keepeth the lawes of the Lords doctrine uncorrupted and vsed in others, that confoundeth heretikes, reformeth the froward, reproueth the vnfaithfull, revealeth dissimblers, and punishteth the wicked, and preserueth the church chaft and unstained in purenesse of perpetuall vigi-
Of the power of the holy Ghost.

virginity, & holiness of truth. Thus farre Tertull. Thus farre, not without trembling we have intreated of the most holy mysterie of the reverend Trinite, the father, the sonne, and the holy ghost, which we have learned out of the Scriptures: & her now we will stay, humbly worshipping this unitie in trinitie, and trinitie in unitie. And let vs keep in mind and acknowledge this distinction of division most manifestly declared in the scriptures, and the unitie also commended unto vs with exceeding great diligence. For in the scripture, the beginning of doing, and the flowing fountaine and welspring of all things is attributed to the father: wisdom, counsel, & the verie dispensation in doing things is ascribed to the son: the force and effectual power of working is assigned to the holy Ghost. Howbeit let vs take heed, lest through the distinction we separate the unitie of the substance of God. For there is but one God in whom those properties are. It is but one fire, though there be three things &c in it, light, brightness, and heat. For these rule together, and cease all at once. The light goeth not before the brightness, neither the brightness before the heat. And though one thing be attributed to the light, another thing to the brightness, and a third thing to the heat: yet they woule unseparable. Therefore when we read that God created the world, we understand, that the father from whom are all things, by the son, by whom are all things, in the holy Ghost in whom are all things, created the world. And when wee read that the son became flesh, suffered, died, and rose againe for our saluation, we believe that the father & the holy ghost (though they were not partakers of his incarnation and passion) yet notwithstanding that they woule that our saluation by the sonne whom wee believe never to have bene separated from them. And when sins are saide to bee forgiven in the holy Ghost, wee believe that this benefite, and all other benefites of our blessednes, are unseparable given and bestowed upon vs, from one, only, true living, and everlasting God, who is the Father, the Sonne, and the holy Ghost. To whom be praise and thankes, giving for ever and ever. Amen.

Of good and euill spirites, that is of the holy Angels of God, and of diuels or euill spirites, and of their operations.

The ninth Sermon.

Erte unto this Sermon of the holy Ghost, I will adde a treatise of good, euill spirites, that is, of the holy Angels of God, and of diuels, ouer wicked spirites, and of their operations. Of whom since the holy scripture delivereth vs an assured doctrine, and in all points profitable, it seemeth that we ought not lightly to regard it, but with as much faith and diligence as we can to bring it unto light. It were a soule faulte in him that studieth after godlines, to be ignorant of the dispositions
positions of good and evil angels; of whose so frequent mention is made in the holy scriptures; yet it were a thing most dangerous, not to know what manner of creatures, the dutes are, which under that name might easlie deceive and spoil us. But first, we will speake of holy Angels, and then of dutes or spirits.

An Angel.

The word Angel some say to be a name of office, not of nature, is common to the Latine and Grekes, of whom it is borrowed, and it signifies an embassador or legate, and therefore it hath a larger signification. For the preachers of the truth are called Angels, as in Palachie, and in the Apostile Paul. For they are the embassadors or messengers of the Lord of hosts. S. Peter also calleth evil spirits angels; as Paul also saith, that the faithful shall one day judge the angels, and that the angel or mesenger of Satan was sent unto him: howbeit the Scripture peculiarly calleth angels the blessed spirits of God, ministers, and messengers, heavenly armies. But the Saduces denied that there be angels. For Luke in the Acts of the apostles, faith, The Saduces say, that there is no resurrection, neither Angel, nor spirit, but the Pharifees confess both. And indeed the whole Scripture both testifieth that there are angels, making mention in many places that they have appeared unto men, and have revealed unto them the will of God, or otherwise accomplished his worke. Truelie the Lord Jesus reasoning against the Saduces in the Gospell, faith, Yee erre, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heauen. Let vs therefore believe that there are Angels. For the autheritie of the Sonne of God, and the irreconvable truth of the holy scriptures ought worthlie to win more credite with vs, than the topses of al Saduces and wicked men. What? Have not the heathenists poets, and philosophers confessed that there are angels, whom they call gods? For they feining that gods in the likenesse of men, were lodged, and entertained of righteous men, seemed to all learned men to have meant nothing else, than that which the holy scriptures make mention of, how Abraham and Lot received Angels into their houses resembling stranglers. But howsoever the case standeth, most certaine it is, both by the holy scripture, and by manifolde experience, that there are blessed spirits of God, that is to saye, good Angels.

Probe what the nature of Angels is, it cannot througheby be declared of any man. For there are many things in the order of creatures, whose nature cannot directly and persitely be expounded: they may neuerthelesse after a sort, according to our capacite be shadowed out. Some therefor there are which lay that angels are good spirits, ministers, of a seric nature, created for the ministrie or service of God and good men. Othersome say, Angels are heavenly spirits, whose ministrie and service God useth to execute all things which he hath determined. Wherefore we shall not come to miscount the marks, if we say that angels are good spirits, heavenly, substances I meanes uncoeruptible, created for the ministrie or service of God and men.

That Angels are created of God, the writings of the Prophets and Apostles do witness. For, Paul citeth L I I 2
Of good spirits.

that saies of David, Which maketh his angels spirits, and his ministers a flame of fire.

The same Apostle faith: By Christ all things are created, that are in heauen, and that are in earth, visible and invisible, whether they bee maistries or Lordships, either rules or powers. Wherefore heretikes have set forth toyes, saieing that angels are workers in the creation of all things, and cœternall with God. For GOD in time by the Sonne as well created Angels as all other creatures. Howe touching the time when Angels were created, whether with the light before man, or after man, and all the works of God, let him tell that can, the holy Scripture passing it over with silence, and pronounced no certaine thereof. Epiphanius and Augustinus ancient interpreters of the Scriptures, learnedly and truly confess, that there is nothing delivered in the Scriptures of that matter. And that which is not delivered in the scriptures,cannot without danger bee inquired after, but without danger we may be ignorant thereof. It is sufficient to acknowledge that Angels were created, at what time sooner it semeth they were created. Let vs rather give God thanks, that he hath created soz mankind to excellent ministers. Let vs line an holy and Angelike life in the sight of Gods holy Angels. Let vs watch least he which transfigureth and turneth himselfe into an Angel of light, under a godlye and like-nes, deceive vs. How we must further se, what maner of creatures Angels are: They are heavenly spirites, and incorruptible: and most swift substan-aces. We say expressly that Angels are substances, that is to say creatures ha-

What maner of substances Angels are.

Of good spirits.

Of good spirits.

Of good spirits.

Of good spirits.
Bodily substances.

which in clearennes, beauty, and incorruptiblenesse, and also in swiftnesse, quicknes, and brightness, are the most beautiful & excellent creatures. The scholemies definitions grossely enough say, that the angels are bodily substances, but of their owne kindes. For God only is without body. In these words therefore thus they have set downe: Every creature is bodily, angels and all heavenly powers are bodily: though they consist not of flesh, youe hereby we believe that they are bodily, because they are limited in place as the soule also is clothed with flesh.

(Angels peradventure at this daie are more aptly faide to be local 02 in place, not circumscriptively, but definitively.) We must believe that nothing by nature is bodied and invisiblle, but God onely, that is to say, the Father, the Son, and the holy Ghost; who therefore is rightly believed to be bodied, because he is in every place, and fulfilleth, &c conferueth all things: and therefore he is invisuable to all creatures, because he is without bodie. Thus much from them.

But those bodies either of yong men 02 orde men, in which angels oftentimes appeared unto the fathers, were not their proper 02 naturall bodies, but taken upon them, and as it were borrowed from elsewhere so2 a time, 32 the weakness of our capacitie. And what manner of bodies those same serue bodies were which they took 02 from whence they were taken, 02 where they were beloued when they had ended their busines, it is verie hard to declare.

S. Augustine in his Enchiridion ad Laurent. ca. 59. faith, Who can declare with what manner bodies they have appeared vnto men, that they might not onely be scene but be touched, and againe conueie, not with sound substance of flesch, but by spirituall power, certain visions not to the bodily eies, but to the eies of the spirite or minde, or tell something not in the eare outwardly, but inwardly in the minde of man, even they themselves being therein: as it is written in the booke of the prophetes, And the angel faide vnto me, which spake in me. For he faith not, which spake vnto me, but in me. Or that appeere evne in onces sleep, and talk togethuer after the maner of dreames. For wee haue in the Gospell, Behold the angel of the Lorde appeered vnto him in his sleep saying, &c. For by these means, angels do as it were declare that they haue not bodies which can be handled: & they make a very hard question, how the fathers did waite their feete. How Iacob by taking to fast holde wrestled with the angle. When these things come in questiio, & every one giueth his conjecture as he is able, their heads are not vnfruitefully occupied: if a moderate disputation be taken in hand, & the error of them which thinke, they know that which indeed they know not, be remoued: for what needs it that these and such like things be affirmed, or denied, or defined with danger, since we may be ignorant of them without blame. Thus far be.

In these and such like caus, let vs acknowledge his omnipotencie and wondurefull dispersion, who doth what he will, to whom truely it is not hard to create substances fit and agreeable for his purpose and appointment: since of nothing he made abisible and invisuable creatures. Becaues we affirme that angels through the grace & power of God are incorruptible substances, yea & unchangeable in their...
Of good Spirites.

Felix in without burthen of hinderances. For Saint Augustine also Ad Pet. Diac. de fide cap. 23. faith, That for the grace of God. The same August. De vera religione. Cap. 13. faith, Wee must confess that angels by nature are changeable (if God only be unchangeable) but in that will where with they love God rather than themselves, they remain steadfast and stable in him, enjoying his majestie, being subject most willingly to him alone.

With these words agree those which are read in Definit. Eclesi. cap. 61. in this wise. The Angelical powers which continued steadfast in the love of God, when the proud angels fell, received this in way of recompence; that henceforth they should never feel the fretting bit of the tooth of sin to seize upon them, & that they should continually enjoy the light of their creator without end of felicity. And in him so created should continue in everlasting steadfastness.

Thus saith he. Truly the Scripture showing the incorruptibleness of angels, affirmeth that we in the resurrection shall be like the angels. For we shall rise incorruptible. Therefore angels are incorruptible. For thus saith our Saviour: The children of this world marry wives, & are married, but they that shall be counted worthy to enjoy that world, & the resurrection from the dead, do not marry wives, neither are married, yet they can die any more, for they are equal with the Angels, and are the sons of God, in so much as they are the children of the resurrection.

Whereupon Theodoretus In divini decretis, hath thus inferred: We do not therefore reckon the angels in the number of gods, as the Poets and Philosophers of the Grecians do, neither do we divide natures that are without bodies, into the male & female kind.

For a nature immortall of that cannot die, division of kind is superfluous: For they have no neede of increasing, since they feel no diminishing. But that the Angels are most free and swift, and without impediment, burthen and let, the Scripture in many places declareth. In the Acts of the Apostles thus we reade. The priests put the apostles in the common prison, but the Angel of the Lord by night opened the prison doores, and brought them forth & said, Go and stand & speak in the temple unto the people, all the words of this life. But when the officers came, and found them not in the prison, they turned and tolde, saying, The prison truelie found we shut with al diligence, and the keepers standing without before the doores. In the same booke thus as gaine we reade written, Herode put Peter in prison, and Peter slept between two soldiers bound with two chaines, and the keepers before the doore kept the prison. And beholde the angel of the Lord was there present (or God by him) & a light shined in the prison: and he smote Peter on the side & stirred him vp, saying arise vp quickly, & his chains fell off from his hands. And anon when they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened vp to them by the owne accord. Behold no impediments of, howe strong and mighty soueraign they were, hindered or stayed the Angel of the Lord, that he might not execute most speciall the commission which he had from God. All things give place and make way.

1. Cor. 15.


Math. 22.
way to the Lordes embassadour. The yon chains fell from Peters handes of their owne accord. Hee walked safe through the thicke troupes of soldiers, the Angel going before him. The locke of the prison dowe no man opening it is unloked, and when the sauntants of God were gone out, it is shut againe. These Angels, that is to say, these heavenly embassadors, being of their owne nature most swift and speedy spirits are now conversant in heauen, the power of God so willing and working: but so sone as it fell the Lord of all, by and by they are present with men in earth, unto whom they are sent of God from heauen. And they are present in earth, sometime with one, sometime with another. Not that they are contained in their proper place. For when the angel tolde the woman of Chriftes resurrection, he was not at the same instant in heauen, and by the grave of sepulchre at once.

For God onely is not confined in place. For he is present in every place. But angels goe not forwarde faire and softly, neither are they mov'd with labour or toying, after the manner of corruptible bodies. Yet in the Scriptures they are expresst faire to ascende into heauen, and from thence to descende unto vs. We verilic rightlie believe, that our soules alone as they depart out of the bodies, doe forthwith enter into the kingdom of Heauen. For the Lord hath saide in the Gospel, but hath escaped from death unto life. And to day shalt thou bee with mee in Paradise. And thou dost reade of Lazarus the begger, And it came to passe that the begger died, and was caried by the Angels into Abrahams bosone. So this also now semeth that laieng of Daniel to belong. As I was yet a speaking making supplication, and confessing mine owne sinne, and the sinne of my people Israel, and powring foorth my prayers before the Lorde my God for the holy hill of my God. Yea while I was yet speaking in my prayer, the man Gabriel (whome I had seen before in the vision) came stooling hastily vnto me. Lo, our soules are carried uppe into heauen by the angels, which notwithstanding are else where faide at an instant to be taken vp into heauen.

Afterwarde as sone as Daniel had prayed unto the Lord, the Angel without any longer delay, stooing speevily (so the Scripture speaketh so our capacity is present with him that prayeth, and the threaten that he is hearde of God. Angels therefore are swift and passing speevy, being kept downe with no weight, neither hindered nor failed from performing those things for which they are sent from heauen, albeit they are contained in place as creatures (though not limited) and are moved with a certain order and manner agreeable to that spirituall nature.

This treatise requireth peraduenture that something also be spoken of the might, power, and strength of the angels. But what neede many wordes in a manifest manner? For since the Lord, who sendeth with his angels, is almightie, there is nothing but that angels can doe in those their embassages and ministeries. There is nothing in the whole course of nature that is able to withstand the ministeres of the almightie God. For angels are not called powers and vertues for naught.

I will shewe one example among manic, and yet not the least. One Angell
Angell in one night, without any furniture, or much ado, due in the tentes of the Assirians at the wall of Hierusalem a hundred fourescore, and five thouand of the valiantest soldiers.

In Daniell we have such a description of an Angell, whereby both the power and excellencie of Angels may bee gathered. His bodie, faith he, was like the Turkish or Iaper stone, his face to looke vp was like lightening, his eies as lampes of fire, his arme and feet were like in colour to polished brasse, and the voice of his wordes was like to the voice of a multitude. So that it is not needfull to make a long discourse of the knowledge and wisdome of angels. For this is not a thing that passeth capacite, seeing angels are creatures. But in so much as pertaineth to their embassages and ministeries, surelie they are most wise, in all points furnished, and in no part diminished. For he that sendeth them is everlasting wisdome it selfe, and he furnisheth his embassadors most perfity. Furthermore, touching the multitude and order of angels, certaine Divines have wittily & widely enough disputed. The Scripture simply affirmeth that angels are innumerable. For Daniell saith, A thousand thousandes ministrd vnto him, and ten thousande thousandes stood before him. It is also read that Christ saide to Peter, Thinkest thou that I can not pray vnto my Father, & he shall sende vnto me more than twelve legions of Angels? Paul also saith, Ye are come into the city of the living God, the heavenly Jerusalem, and to an innumerable companie of angels. Papius distinguisheth that innumerable multitude into nine companies, and these again they bring into three hierarchies or the holy principalities, of which they affirm that each of the haue their orders: the first Seraphim, Cherubim, Thrones: the seconde, Lordships, Vertues, Powers: the thirde Principalities, Archangels, and Angels. They adde in what they differ between themselves, and what is proper to euery one of them. But S. Augustine in his Enchie. cap. 52 faith, Wherein Lordships, principalities, and powers doe differ between themselves, let them tell that can: if yet they are able to prooue that they say, I confesse my selfe to be ignorant of these matters.

And the same Augustine Ad Oratium contra Lucretianus: faith, Truly the apostle faith, whether seats, (thrones) whether Lordships, whether principalities, whether powers. And therefore that there are seats, lordships, principalities, and powers in the hoasts of heauen I stedfastly believe, and that they differ somewhat betweene themselues, I holde it for an undoubted truth: but what they are and what they differ between themselves I know not. Neither truely do I thinke my selfe for the ignorance thereof to be endangerd, as I am for disobedience if I neglect the Lords commandements. And anon in the same place hee theweth, that we must not busie and curiously search after these things. Whose counsel we do willingly obeye, perceiving that the scriptures, which minisiter unto vs all things necessarie and healthfull, haue set downe nothing concerning them. Yet this we can not deny, that those names (or if you will to call them orders of Angels,) are expressed in the holy Scriptures: whereupon for our weaknesses, it is meete after a sorte to expounde them as wee maye. These blessed spirites of heauen I ame generally
rally and simply to be called Angels, because they be the messengers and
embassadors of the most high God, who, it appeareth are called Archangels,
when they be sent in message in God's greatest matters, to thew we
doe things altogether hard and heavenly. Fō to we reade in Paul, that
The Lord him selfe shall descend from heaven in a shrou, and in the voice of
an Archangel, and in the trump of
God. Fō that we may compare small
things with great, we see that kings
and princes in weightie affairs, ap-
point none to be their Embassadors
but noble men. It appeareth that they
are called Thrones because they stand
always in the throne of God, or else
because God is read in the Prophetes
to have made and placed his own scate
in Angels, and to be carried of them,
as it were in the coche of a king, as
David faith: He bowed the heauens
and came downe, and there was
darkeness vnder his feete. He rode
upon the Cherubims, or was carried
upon the Cherubims, and did fly, he
came flying upon the wings of the
winde. Furthermore the description
of the charriot and throne of God in
Ezechiel is knowne.

They seeme to be called Lordships,
principalities, and powers, because
God executeth his government & ex-
erceth his owne power in the world
by the ministerie of Angels. Fō so
also they are called powers and ar-
 mies, or the host of heauen. Fō they
incompass the Lord rounde as his
guard, and he who is called the God of
Sabbaoth, or of hostes, the Lord I lay
of all Angels, spirites, and creatures,
whose ministerie he vseth, who, when,
how, and as much as it pleaseth him,
seth them also as his souldiers. S.
Hierom thinketh they are called Che-
rubims of their exceeding knowledge.
Other expoud them swift, Seraphims
have their name of seruenteesse: O2
else because they are compared to most
pure and cleare fire: O2 Fō that they
are burning in the loue of God. By
these names in the meane while are
shadowed out the manifold offices, and
divers operations of Angels, which
we being defirous to comprehend in
sewe wordes, haue saide that Angels
are created of God O2 the ministerie
of God himselfe and men. Fō David
sald, Which makest his Angels spi-
rites & his ministers a flame of fire.

And againe in another place, Ο praiue Pfal. 103.
the Lorde all yee Angels of his, yee
that excell in strength, yee that ful-
fill his commandments, & hearken
unto the voice of his words. Ο praiue
ye the Lord all ye holotes, ye seruants
of his that doc his pleasure. And Ο
Angels Paul also sayeth, Are not all
ministring spirites, which are sent out
into the ministerie for their sakes,
which shalbe heires of salvation? But
God vseth the ministerie of angels
upon no necessitie, but of his owne
god will. Fō he might be without
them, since by his word he bringeth to
paste what he will, For hee spake
and they were made, hee comman-
ded and they were created, not one
of all the angels jointly working with
him: So at this day also, he is able with-
out the help of angels, to bring to paste
what he will. But because of his spe-
ciall goodesse he created them to the
partaking of everlastings life and sal-
uation, he vseth their ministerie to be-
ward, as he also both the seruice of o-
ther creatures: to whom they declare
their faith and obedience to God-ward,
and God exerciseth his inexpressable
god will both toward them, whom by
grace he hath made partakers of ever-
lasting
last"ing joy, and also toward vs, whom he hath bountifed to honour with the service of so excellent a company. For among other innumerable and the greatest benefits of God, whereat not without cause we are astonished, this is not to be accounted the least, that he hath given vs Angels to be our servants. Truly this is an exceeding great token of his fatherly care and regard to vs-ward, first of all because he frameth himself to swiftly to our capacities and dispositions. In time past the Lord himself spake with his own mouth in mount Sinai with the Church or congregation of the Israelites, but when he understood that they had rather he shoulde speake by their interpreter Moses, he take their will and offer, and afterward he spake by Moses, ding his ministership toward them. Truly God is able to pour most pereite faith into our minds by his holy spirit, without any joint wozking of men, but because he knew it was profitable for us that it should be, he instituted the ministersie of his word, and planteth the faith of the Apostles by the preaching of the Gospel. And that ordinance once made he doth so precisely obserue, that when he might have done the same by angels, yet by the Angels them selves he tendeth them that are to be instructed in the faith to the Apostles. For it is manifest what the angels of the Lord in the Acts of 5 Apostles did with Cornelius, whom he tendeth unto the preaching of Peter. Therefore when God sett the ministersie of angels convenient for vs, then of God will, upon no necessitie he useth their ministersie towards men. And doubtlesse, angels love men exceedingly, and that which they do, they do of their owne accordes, not of constraint or unwillingness. For they cannot but exceedingly love them whom they see to be so deare to their creature, that for their loves he spared not his onely begotten Sonne, but for them delivered him up into most bitter death. That I make no mention here of the most readie obedience which they performe to their God, who willeth and commandeth them to serve him, and men. The Lord in the Gospell witnesseth, That the Angels in heaven rejoice at the conversion and turning of men that be sinners. In Zacharie the angell of the Lord is brought in verie sprotstfull for the miserie of the captiues in Babylon, and carefulfull for their deliverance from their captivity. All which things commend unto vs the love and affection of Angels toward mankind. For otherwise those blessed spirites, are not moved with affections, carefulnesse or sorrow, as we are in the flesh. But they be glad, and rejoice, as blessed spirites can rejoice, in whom there is no humane affection. Which affections nevertheless, are not onely attributed to them, but to God himselfe tropically by a figure, and as they lay abhorrerabat, that is, after the affection of man, to the end our minds may be the better understood, and more easilie conceiue spirituall and heavenly things as it were by parables: bowbeit, let us thinke that parables do not always conteine all things, therefore our minds must be lifted up to higher things, and spirituall things must spiritually be judged.

The ministersie of angels extends What the ministersies of Angels are.

beth verie farre, which I will declare by rehearsing certaine kinds of them as briefly and as plainly as I can.

First they doe service unto God himselfe in all things, which I thinke
The Fourth Decade, the ninth Sermon.

is sufficiently declared in that which went afofe. The same God they all magnifie together, with everlasting praises, worshipping, glorifying, & rejoicing in him. For Theodore reciting certain testimonies of scriptures concerning this matter, saith, The ministerie or seruice of angels, is the praising of God, & singing of hymns or songs. For the holy Prophet Ezechieel saith, Holy, holy, holy, is the Lord God of Sabaeth, heaué & earth are full of his glorie. And of the Cherubim, the heavenly prophet Ezechiel faith, that he heard them saying, Blessed be the glory of the Lord out of his place.

The whole hoast of heaven also singeth a birth song to Christ their prince when he was borne, as is to be seen in S. Luke, saying: Glorie be to God on high, and in earth peace, and among men good will. So they goe before with an example for men to follow, teaching what they also should doe, that is, offer praise and thanksgiving to God on high, whom the Angels also reverence and worship with vs.

Moreover the angels loue the truth, and are bresoures to have the same spred abroad, and the glorie of God by all meanes furthered, and therefore they lay blockes in the way of false prophets, hating them with their accursed doctrine and Antichrist.

For S. Peter testifieth that the Angels desire to beholde the gospell of the sonne of God. In the revelacion of Jesus Christ made to John the Apostle, the angel of the Lord bindeth Satan: and the angels furthering the Gospell of Christ, set themselves evry where against false Chriftians, and false teachers. For even in the end of the world The sonne of man shall sende forth his angels, and they shall gather out of his kingdom, all things that offend, and them which doe iniquite, & shall cast the into a furnace of fire.

They themselves stande in the presence of the Almighty God waiting his commandement, who so lome as he shall command them to goe forth, and to execute his commandements, by and by they make speede. They come therefore unto men to declare the will and commandements of God. So the Angel Gabriel came first to Zacharie the father of John Baptist, afterward he came to the blessed virgin to shew unto her the incarnation of the sonne of God. Innumerable examples of this kind are euery where found in the holy scriptures.

They watch for our safety, being carefull for vs, yet without molestation, whereof I told you before. They advertisse the faithfull in time convenient, foreseeing dangers to come, and they also do comfort the afflicted.

For the wise men being warned by the Angel, that they should not returne into Hierusalemen to Herode, as uoide great peril. Joseph also being commanded by the Angel to wheu into Egypt, delivering the Chrift as anointed of the Lord out of the bloudie handes of Herode. Chrift also at the mount of Olivet being in a bloudie sweat, is comforted by the Angel. And Pagur the handmaid of Sara being in extreme danger, is recreated by the consolation of an Angel. As also the Apostle S. Paul being very nere shipwacke, heareth this voice of the angel of the Lord: Fears not Paul, thou must be brought before Cefar, and loe God hath giuen thee al them that faile with thee.

Againe, angels are sent for revenge-ment of mischievous persons, to take punishment, I mean, of those that be wicked
wicked and impenitent.

*Exod. 12.* For the first bozne of the Egyptians are smitten of the Angel. In the Acts of the Apostles the Angel of the Lord smiteth Herode Agrippa. It is said in the camp of the Assyrians many were smitten and slaine of one Angel. And David said an Angel with a sword drawne, howering between heaven and earth, afflicting the people with a most grievous plague. So we believe that the holy Angels shall come to the sorne of man, unto judgment, as Paul witnesseth and saith.

*Apoc. 16.* Our Lord Iesus Christ shall be revealed from heaven, with the Angels of his power, in flaming fire, rendering vengeance vmto them that know not God, and that obey not the gospel of our Lord Iesus Christ. For in the Revelation of Jesus Christ also the angels powre out vials full of the wrath of God upon the heads of false Christians.

Moreover, they take upon them the charge and defence of us, God so commanuing: they are our keepers, ready at hand watching over us, that no adversite happen upon us, and doe guide our waies. For hether to belong the testimonies of the psalms, and very many examples of the scripture.

*Psal. 34.* David saith, This poore (as afflicted) man cryed, and the Lord heard him: and saued him out of all his troubles. The Angell of the Lord pitcheth his tents round about them that feare him, & delivereth them. And in another Psalme he saith: There shall no euill come vnto thee, neither shall any plauge come neere thy tabernacle (as dwelling.) For he shall give his angels charge over thee, to keepe thee in all thy waies. They shall beare thee in their hands, that thou hurt nor thy soote against a stone. Thou

shall go (as walking) vpon the Lyon & Adder (as appe, the young Lyon and the dragon shalt thou trude vnder thy seat. And the Lord in the gospel plainly saith, that little children have angels without doubt, to be there keepers, Jacob the Patriarch greatly fearing his brother Esau, setteth angels coming to meet him, and understandeth that angels were given unto him as guides and keepers of him in his way, against the fierenes of his brother. In the affaires of Helieus, we read that the king of Syria besieged the city Dothan with a great hoaste, wherein Helieus at that time led his life, whome he had purposed to take: when the servant of Helieus perceived that, and was troubled in mind, and lamented his maisters case, Helieus said, Fear not, for they that be with vs, are more than they that be with them: the Prophet also prayed & said, Lord I believe thee open his eyes, that he may see, & the Lord opened the eies of the servant, and he looked, and beheld, the mountaine was full of horses, and fierie chariots, that is to say, he was armed and defended with the guard of an hoaste of Angels.

*Abraham also faith to his servant*, Gen. 24. The Lord God of heaven which said vnto me, vnto thy seede will I giue this land, he shall send his Angell before thee, namely, to direct the way, to defend thee, and bring to passe that thou mayst obtaine thy desire. For the Lord himselfe said to Deuces in Erodus, Behold, I will send my Angel before thee, to keepe thee in the way, and to leade thee to the place that I haue prepared.

In the Acts of the Apostles thou dost often reade, that Angels served the Apostles, furthered their purpose, and defended them against their adversaries.
Dan. 10. nerfaries. In Daniel, Angels are brought in for princes and presidents of governors of kingdoms, as Michael with Gabrieel, princes of the Israelitish kingdom, and other of the Persian kingdom, another of the Grecian kingdom: and each of them debate the matter touching his own kingdom, and light for the same. Not that there is any variance or disagreement in heaven, where doubtless there is plentiful peace, everlasting concorde and quietness, neither that there are consulates or battels, fought between the Angels, as between those Gods whose the Poet Homer describeth: but by a parable and allusion heaven is compared to the Court of some puissant & renowned prince, where Embassadors of sundry countries debate theye disputes causes: which is done in consideration of our weake wit and slender capacitie. For thus wee ought to conceive in our minde, that GOD, who is the only Lord of all kingdoms, heareth all mens suits, and taketh in hand all mens matters, and that Angels at the wode and will of God, minister and do service unto God, when it pleaseth him to use their ministerie and service. For so Nabuchadonosor also saw in a vision a watchman coming downe from heaven: and foretelling the destine of the tree that was to be hewen downe.

Nevertheless, we must here take heed, least contrary to the nature of true religion, we attribute to much to Angels, that we worship them not, that we call not upon them nor serve them. In deed when men heare that Angels are ginen unto them of God for ministers, and that God by them both god unto vs, by & by they thinke that some honour is to be ascrib'd and given unto them. But sincere religion both teaches us to acknowledge GOD the author of all good things, that the Angels are the ministers of God, and as it were instruments by whom he worketh, as we see the Sonne, the Moon, the Starres, the Patriarchs, the Prophets, and the Apostles, to bee, and to have bee. But who being well in his wits, hath worshipp'd, called upon, or serv'd, the Sunne, or the Starres, though they be creatures very excellent and benefcial unto men: And what parrtaker I pray you of true faith and belief, hath worshipp'd, called upon, or serv'd the Patriarchs, the Prophets, and the Apostles, though they were indued with most precious gifts, and wonderfull in working of miracles. We do all worship, call upon, and serve God, & we confesse that God worketh by his saints: who together with the holy Angels of God, require nothing else then to be worshipp'd, called upon and serv'd of us. For truly said Latian tus, bb. Institut. 2. cap. 18. Angels, since they be immortall, neither suffer, no yet are willing to be called Gods: whose onely office it is alone to attend upon God with their service, to be at his becke, and to do nothing at all but at his commandement. For we say that God to governeth the world, as a king ruleth his kingdom, whose officers no man will say are fellowes with him in ruling his kingdom, albeit affairs be dispatched by their ministerie and service. And therefore we reade that S. Augustine also said, When the Angels of God heare, hee himselfe heareth in them, as in his true temple, not made with hands. Verily if we take more narrowly into & weigh the holy scripture, we shall finde not in one or two places, that the name of God and Angels

Dan. 4. We must not attribute too much unto Angels.
Angels are set downe without difference. For Angels are causes further off, and instrumentall (as they terme them:) but God is the nearest and principal cause. For in the Acts of the Apostles we read that Stephan said, And when fourtie yeares were expired, there appeared vnto him in the wildernesse of mount Sina an Angel. And by and by he addeth, And the voyce of the Lord came vnto me saying, I am the God of thy father, &c. He calleth the sole same Lord, whom a little before he had called an Angell, to wit, because he believed that an Angell both faith and doth all things at Gods commandement: that the word and the worke is proper to God, and the Angells are as instruments. Likewise in the boke of Judges, cap.6. he is called Lord, which even now was called an angell. Hagar the handimaide of Sara receivd a great benefit in the desert by the angell of the Lord, yet the accounteth not the same receivd of the angell, but of the Lord. She giveth not thanks to the angell, neither doth she sovcrate the memory therof to the angell, much lesse doth she worship and call upon the angell, nay rather she referreth her speech also vnto God. For, to the holy scripture witnesseth, And thee called the name of the Lorde which spake vnto her, Thou God lookest on me, &c. The child of Israel, before whome the Angell of the Lord went in the wildernes, never offered sacrifice to their guide or captaine, never worshipped or serveth him. Even so the servante of Abraham being committed to the Angel, doth make supplication vnto him, desiring him well to prosper his purpose, but he panieth unto God, and requirith of him to shewe and giue trial of his mercy toward his master Abraham. In Daniel the angell of the Lord appeareth walking among Daniels fellowes which were cast into the burning ouen: but when they were delivred from the violence of the flame, they do not praise the angell, neither account the benefite of their deliverie receivd of him, but of God onely. For they sing, Blessed art thou O Lord God of our fathers, right worthie to be praised & honoreth in that name of thine for evermore. So in like manner Paul in expresste wordes confesseth that it is God, whole he is, and whome he worshippeth, though in the comme while he had made mentio thereof of an angell. For to be faith in the Acts, There stood by me this night, the angell of God, whose I am, & whome I serve, that is to say, God. For in another place John being willing to worship at the angels seat, the angell cryeth: See thou doest it not, for I am thy fellow servante, & of thy brethren the Prophets, and of them which kepe the words of this booke. These plaine and manifest testimonies of holy scripture, evidently teach vs, that although God be the ministerie of angels toward vs, yet that they are to be acknowledged and confessd of vs, to be ministers of God, and fellowshipe with them: and therefore not to be worshipped or called upon, but that God onely must be worshiped, called uppon, and servd. From this holy doctrine of scripture, certaine ministers and ecclesiassticall writers of the auncient Church have nothing swarmed. For LaAntius in that boke which he cited a little before, faith: Angells will have no honour givn unto them, whose honour is in God. But they which revolted and fell from the ministerie of God, because they are enemies of the truth & offenders, they doe about to chalenge to them selves the
the name of God, and the worship of
Gods. And now S. Augustine being of
the same judgment in this matter hath
thus left write: Whom might I find
(now he speaketh unto God) to recon-
cile me unto thee? What should I go
unto angels: With what prayer, with
what words? Many indevouering to
returne unto thee, and not being able
of themselves, have affayed (as I heare)
these ways, haue fallen into a desire
and longing after curious visions, and
are counted worthy to be deceived.

These things are eftant, Lib. 11.
Confess. cap. 42. After which he shew-
eth at large, that Jesus Christ is the
only mediator and intercessor for
all the faithfull. The same Augustine
in his tenth boke De Cimitate Dei, cap.
16. declareth in many words that the
good angels of God require sacrifices
not for themselues, but for God. In his
last chapter of his boke De vera Reli-
gione, he faith: Let vs believe that
the best angels will that God be served
with the best and most excellent mini-
erie, that together with them we
should worship one God in the con-
templation and beholding of whom
they are blessed. For we are not blest
by seeing the angels, but by seeing the
truth, whereby we also love the very
angels, and reioyce together with
them. Wherefore we honour them
for love, not of duetie, Neither do we
build temples unto them.

For they are unwilling in such sorte
to be honoured of vs. Because they
know that we doe serve them, if we be good
are the temples of the most high God.

It is well written therefore that an
angel so bad a man to worship him, but
willed him to worship one only God,
under whom he also was a fellow ser-
vant with him. The same Augustine
therefore in his catalogue of heretiques,
reckoneth worshippers of angels am-
ong heretiques, naming them An-
gelici, angel-worshippers. For in his
disputatio against Maximinus bishop
of the Arians Lib. 1, proving the holy
Ghost to be God, he manifestly calleth
worshippers of angels, sacrilegious
persons, and cursed of Christ, and his
Church. The words of the author, if
any require, are these, If we should
make a temple (faith he) of wood and
stone to the holy angel, that is most
ecellent, should we not be cursed of
the truth of Christ, & of the Church
of God? Because we do that servite
unto a creature which only is due to one
God. If therefore by building a temple
to any kind of creature, we should
rob God of his honour, how is not
he the true God to whom we build
not a temple, but our felues are
his temple? Thus faith he.

These things have I hitherto spo-
ken in breuite of the holy oz. good an-
gels of God: now I passe over to dis-
course of euil spirits, of wicked angels.

I mean, and revolting, that is to say,
of euil spirits. Oz. euils. Hereof I will
briefly & plainly speake that which
the holy scriptures minister unto me.
That there are euils, the Sadduces
in times past denied, and at this day
also some scarce religious, say rather
Epicures deny the same. Whoso beleefe
they repent, hall one day fee to their
ereading great paine and smart, both
that there are Euils, and that they
are tormenters and executioners of
all wicked men and Epicures. For the
whole scripture and all godly and wise
men, as many as have lined from the
beginning of the world, even unto this
day, have confesst that there are euil
spirits oz. euils.

Now what thing euils are, it is
no leffe hard and doubtfull exactly to

What the
Euil is.
Neither both the same scripture peculiarly define, what manner of sin the devils was: neither both it expressly & particularly shew's maner how they were cast out of heaven. It saith generally that ther was folly or wickednes found in the angels, and that therefore they were thrown downe headlong into hell. For we read in the boke of Iob, Behold he found no truth in his seuerants, and in his angels there was folly or wickednes, S. Peter nothing disaarging from this, said, That God spared not the angels which sinned, but cast them downe into hell, and delivered the into chains of darknes, to be kept vnto judgement. But Judas also the brother of James the apostle of the Lord, by named Thaddeus, rehearsing the same sentence in a maner, said, The angelles which kept not their first estate (to wit, the nature wherein they were created) but left their owne habitation, (to wit, their road, their office, and their faith) the Lorde hath referred in everlasting Iohn. chains vnto darknes, vnto the judgement of the great day. What, doth not our Lord and Saviour Christ speaking of the diuell say thus? He was a murderer from the beginning, & abode in the truth. For hereupon we may gather, that the diuell sometime abode was in the truth, but thenceforth he abode in that lie, grieving God by rebelling, & was thrown downe headlong into hell, as sufficient for godly minds, and such as are not curious. Furthermore out of Ezechiel, there are recit'd of others testimonies making for the same matter: which as we reject not, so we doubt not but that by an Allegory they are applied unto these of ours. That which is allseaged out of Luke, \\

Of the fall of Angels from heaven.
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Saw Satan as it had been lightening falling downe from heaven, is not so properly expounded from the fall of Angels, for there is another fall of the diuell, to wit, whereby he fell by his owne tyrannie (whereby he had possessed the minds of men, and inuaded them with wickednes and sinne) through the comming of Christ into the world, through the sincere preaching of the Gospel. Now there is no doubt that all Angels were created good, and that the euill fell through their owne and not through Gods fault and folly, whereof I spake somewhat also in the 10, Ser. of the 3. Decade, where I in- treated of the beginning of sinne. To which I will now add that most nota- ble and evident declaration of Theodo- ret bishop of Cyrus taken out of the secrets of the Scriptures, who in his Epitome divin.decret.com. Let us con- sider whether the diuells unjustly suffer punishment, since they received of him that made them a nature like his. And how can he which is good be called the creator of wickednes? And how is he not righteous and just, that pun- isheth the nature which can doe no- thing that good is, but is tied and bound with letters of wickednes and vice? But we know that the God of all things, the fountain of justice and righteousness is righteous and just. Therefore he will not punish the diuells unjustly. And we know that God was their guide and captain, and that the good Angels are his workmanship, and that he is called good of all such as are rightly minded. He therefore made not the nature which could doe nothing that is good, trave- ling and bringing forth wickednesse only, and doing things contrarie to his will and mind. If God therefore did neither make the evil nature (for he is the maker and worker of all good things, as he himselfe is good) then doe he not so much as once thinke to punish unjustly: for he is just and the lawgiver of justice or righteousness, and he will pun- nish the diuell, such and such as err and are under him. Therefore the diuell of his owne will accord is euill, and they that take his part. For as God made man good in the beginning, with free wil of mind, these doublets, to wit, good Angels kept their nature which they received, pure and uncorrupt: but those (to wit men) declined and fell into the woze, and corrupted their heavenly shapes, and they that were like unto God, made themselves brutish: to also the diuell and rout of diuells which were with other bodilie creatures did not follow the good wil of them toward the Lord God: but being put up with the disease of hautines and pride, betooke the felnes into that which was the woze: and fell from their former state and condition. Thus far he. With Theodoret doth S. Augustine agree in his book intitled De verae. cap. 13, saying, The diuell inasmuch as he is an angell is not euill, but inasmuch as he is per- verse and wicked of his wil, for setting more by himselfe than by God, he wold not be in subjection vnto him, but swelling through pride, he fell from his chiefe essenc and excellent being. And again in his treatise upp Jo.42, Dost thou demand frō whence the diuell is? frō thence doubtes frō whence also the other angels are: but the other angels constantly contynued in their obedience, he by disobedienc and pride fell from an angell and became a diuell. Now that which I affirmed touching those wicked spirites, who soe their revoltting and falling away are adiuncted to damnation, I see it denied of som, who promise to condemned spirites redemp- tion frō their punishments, a little be-
before the judgment day. But against these, very many doctors of the church have disputed, all and every one of them condemning with one voice, an opinion which the scriptures long ago condemned. For the judge in the end of the world pronouncing definitive sentence against sathan and all the wicked shall say, Depart from ye cursed into everlasting fire, which is prepared for the devil and his angels. And by and by the Apostle holy Evangelist a witness of the truth both add. And these shall go into everlasting punishment, but the righteous into life everlasting. For in dark the Lord also said, In hell their worme dieth not, and the fire is not quenched. And in J oh. in more plain and pithy words he faith, They that have done good shall come forth into the resurrection of life, and they that have done evil into the resurrection of condemnation. He both not say, they shall go either into life or into condemnation, but into the resurrection either of life or of condemnation, that is, to remain everlastingly in life or death. For Daniel, of whom the Lord spake these words, he said, And man of the that sleep in the dust of the earth shall awake, some to everlasting life, & some to shame & perpetual contempt. For John the Apostle saith, that the snoke of those that are condemned & thrown headlong into hell, for evermore shall ascend up. It is certain therefore, that the condemnation of the wicked shall be altogether without end & everlasting. Furthermore in calling the revolting angels spirits, we do not understand by spirit the wicked affection of the heart, or the quality or passion of the mind, or corruption & sin. For the world is not without some which think the devil is nothing else but a mischievous man, or a mischievous and sinful commotion or outrage of the mind. By spirits therefore we understand spiritual substances, imbued with feeling & understanding. For in the first chapter of Job, Satan came and shewed himself among the children of servants of God, speaking with the Lord. The gospel also repotedly unto us, that devils being cast out of a man, entred into the herd of swine, & drowned them in the depth of the sea or lake of Gaderen. Moreover the gospel recorded, that the devil sinned from the beginning, that he continued not in the truth, that he is a liar & a murderer. Judas maketh mention that the angel fought with the devil. In Parke the devilis cry out and say, What have we to do with thee, thou Jesus of Nazareth, art thou come to destroy us? But yet for al that our savior being already appointed and made judge, shall say to the devils, Go into the everlasting fire. All which testimonies agree to substances by themselves subsisting and not to qualities, the devils therefore are spiritual substances. But what bodies they be which they often times take, & in which they appear unto men, no man I think can perfectly tell: which also we told you a little before, when we intreated of the bodies which good angels took. For truly that devils put on bodies & shapes differing from their own, the history of Samuel raised up by a witch manifestly prove, it was not Samuel that was raised from the dead, but the captain of their side, counterfeiting Samuel deceiving king Saul. And Paul witnesseth that Satan both transform himself into an angel of light. Histories also declare that the devil is a marvellous ingling deceiver, in taking on him divers forms & shapes. And as I said of good angels, that they are speedily in their ministerie, without burden as yet, of bodies they bee which the devils take.
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let there be no doubt that diuels in their kind & workes, are well prepared. For the scriptures declare, that they have a thousand twists, wonderful craftines & subtilty, and that their knowledge is passing quick & reacheth very far. Finally, that they are very ready & never weary to attempt & performe all things. They passe through the whole world with exceeding swiftnesse, they handle all their matters very craftily, & therefore are marvellous names shadowing out their force & power allotted unto them. For he is called Satan the old serpent, a deceiver, the prince of this world, the prince of darkness, which hath power over the aire, a roaring lion. Of which, as of other not unlike, I will speake anon more at large, when I have first told you this, that there are an infinite rout of diuels. For some diuels are call out of Mary Magdalen. That diuell of whom Matthew speaketh, being no sooner call out, must he consulteth how he may be wisely restored again, taking to him seven other spirits worse than himself. Poyuer in Darks gospel there is mention made of a legion. For the unclean spirit being asked of the Lord, what his name was, answered, My name is legion, because we are many. Therefore when there is mention made of Satan elsewhere in holy scripture, it is not so to be taken, as though there were either but one substance or person of the diuell. For they are comprehended as the members under the head, and as particulars under generalities. The scripture truly elsewhere makes mention of the prince of the diuels; for the enemies of Christ do often cry out, He casteth out diuels by the prince of diuels, but yet that saying doth not express what manner of principalitie that is, and whether orderly among themselves those evil spirits be distinguished. And it is certaine that all the ungodly are under one head, as all the godly are under one Christ the Lord.

It is certaine that all the diuels are of the selfsame corrupt will, bending all their force onelie to this end, to be adversaries to God, & hurtful enemies to men. But of the operations, works, or effects of diuels, I will speake where I shall by the way expound their names or attributes. Corrupt & wicked spirits generally are called diuels, which is as much as if you should say, slanderers or false accusers. 

For as with the Greeks 5ignifieth slanderer, so and the word diuell is fetched fr9e the Grecians. For he oweth slanders in accusing men unto God, and in setting men at variance between themselves: that now I say nothing, how he goeth about to bring God & his works into suspicion among men. Therefore he is elsewhere called a liar, and the author of lies, and the father of all hypocrites, and therefore the spring of all errors, he restes and workconceitases. And because Judas was an hypocrite, a liar, a false accuser & traitor, the Lord righteously gave him the name of a diuell. The Apostle Peter called the diuell an adversary. For the Lord also himselfe calleth him The envious man, which sowed tares in the Lords field. For he is the enimie of God and men, setting himselfe against the will of God, whose glory also he laboureth to take away, & hindereth the valuation of men, & soweth infinit offences in the Church of God. And truly the Hebrews call him Satan, whose we call an adversary. That word is translated unto men. For in that Peter let himselfe against the counsell & purpose of God, he heareth this voice of the Lord, Get thee behind me Satan. And David also said
to his nephew Abisai, the sone of Zeruia, What haue I to doe with you ye sons of Zeruia, that this day ye should be aduersaries vnto me? For Abisai gaine said ı counsel & becre of David.

The diuell is called Daemon, to wit, knowing, crafty, and cunning in many things which signifieth, I knowe. For Plato truly in Craylo, according to the opinion of Hesiodus, doth thinke that diuells, whose we commonly call by this word Daemones, are called and as it were named daemon, that is, wife, prudent, and knowing. Hereunto the word serpente must be referred. The serpente, faith the scripture, was subtler than all the beasts of the field, Wherefore did the diuell chose the serpente to bee his dwelling place, by whom he might put his guilesfull deceits in practice and deceive our first parents. For he is called the deceiver, the beguiler, and seducer of the woilde, the old serpente and dragon. For what seducing power there is in the woilde, what wicked deceits and deceitfull practices, they flow from this one fountain of all his mischeife. In prophane writers this woilde is vied in a far contrary signification. For Socrates in Plato faith, I affirme that every man is Daemon, that is to say, wise, whoseuer is god, and that he is Daemoniacus, that is to say, wise, happy, both alive and dead. Wherefore it is a thing very much and often vied of Homer to adorne noble personages with this name. But in the historiae of the Gospell, Demoniaici are such as are possessed with a diuell. Paul in his first epistle to Timo, reduceth and vaideth the whole body of deceits, and doctrines coloured with a show of false wisdom unto this head. 

S. Peter saith, Be sober and watch, for your aduersarie the diuell as a roaring lion walketh about, seeking whom he may deoure, whom resiit stedfastly in faith. By the lion he ta doweth out unto vs the nature of diuelli dispostio of the diuell. For the diuell hath exceeding great strength, he is full of greece, rugged, and most cruel serpentes: wherupon he is also called of som a cruel beast. The Lord calleth him a murtherer. For he inspired into Cain and al mankears horible murtherers, at this day also he soueth the alarum to al wars, to al bzhiling battels, to al slaughters and seditions, to be short, he kindleth wrath, he soueth hatred, and fusteth envy. He is named a tempter. For he is alwaies egging men to mischief, sparing nothing whatsoever he thinketh can entice and draw vs to things most wicked.

In the historiae of the gospell, and in the writings of the apostles, the diuell hath welnigh the name of an unclean, of a mischievous oz malignituous, of a filthie & wicked spirit. For he fell not from his purenesse onely through his owne fault, in which he was first created of most pure God, but eue now also he is delighted with vnpurenes, & allureth al men to uncleannes. From this matter of mischief proceed al filthy lusts, al whozdoms, adulteries, al excesse, wrath, remorse, & surfering, al beastlines, & barbarity, pride & arrogancie. Now the diuell also in the gospell is called Belzebub, because sometime they of Accoron in Palestine thinking they had shipped God, shipped in very deed the diuell. S. Paul faith, What agreement hath Christ with Belial? he testeth Belial against Christ, to wit, the diuell against God. But Doe put the cogitation of Belial for a wicked and unill thought. Therefore the diuell is wicked and buggesty, rebellions and obstinate against God. For they saie that
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say that Belial signifies altogether as much, as if a man would say, absolute, without poyke and without discipline. There are some also which think that in the boke of Job, the diuell is figured as signified by Behemoth and Leviathan, Job 40, and 41, chapter.

S. Paule gueth the diuell divers names, saing that the godly hate battel, against principalties & powers, against worldly governors of the darkness of this world, against spiritual wickednes in heausenlie places against the governor that ruleth in the aire, against the spirit that now worketh in the children of disobedience: whom also in another place he calleth The God of this world.

And as God exerciseth his power in the world, and in the god, so the most part, by good angels, who so that cause I faie are called principalties and powers: so because the same God of his iust judgement sowth the diuell to have rule over the wicked, they are rightly called principalties and powers; not that God delivereth unto him the mire andchieuest rule, for all power belongeth to God onlie; but because he suffereth him to execute his tyrannie. Foz he plainly saith, that he is the Prince of the world, to wit, of the wicked. Foz by interpretation it followeth. He is the prince of the darkness of this world. And who knoweth not that in the scriptures darkness both signifieth ignorance, blindness, unbeliefe, ungodlines, and wickednes, as to be shet, ungodly mens which are drowned in these vices? And again, there is added that which declareth the true meaning, Which worketh in the children of disobedience. Therefore the faithful and obedient, who are in the kingdom of Christ, and not in the kingdom of the diuell, are exemp- ted from this rule and government.

Neither is satan called God upon any other consideration, for there is added, Of this world. Foz in very dag the diuell is not a God, but because there are found in this world certaine mad men, who take him for God, he hath the name of God. The blessed father Augustine expounded this otherwise. Foz in his treatise upon John 5, he saith: God forbid we should thinke the diuell were so called the prince of the world, that we should believe that he is able to rule another heaven & earth: but the world (foz he is called the prince of this world is said to be in wicked men, which are dispersed throughout the whole compass of the eartb. And againe the same Augustine in his first chapter De aegne Christiano, faith: The prince of this world is cast out, not that he is cast out of the world, but out of their minds, which cleave to the worke of God, and love not the world whereof he is prince, because he hath dominion over them which love temporal goods which are contained in this visible world, not so: that he is Lord of this world, but prince of those concupiscences, whereby every thing is coveted that is transittorie. By this concupiscence the diuell reigneth in man, and holdeth his hart in possession.

The same doctor in his treatise upon John 5, asketh the question, Whether satan were not cast out of the minds of the prophets and patriarchs, since it is reported in the Gospell, that he is cast out by Christ. And he maketh answer, Verily, he is cast out quite. How therefore is it said, He shall now be cast out? How thinke we, but because that which came to passe in verie fewe men, is even now so latt, that it shall come to passe shortly in many
many and mightie people. As that laving; but the holy Ghost was not yet given; Because Iesus was not yet glorified: May have the like question, and the like answer. For the abundance of spiritual grace, was not given as yet, which afterward was given. Thus far he.

Furthermore, when the Apostile faith, That we fight against spiritually wickednesse in heavenly places. By heavenly, he meaneth not heavenly topics, placing the diuels in heaven againe, but the aire, that is the lower part of the world, yea, and the whole world itselfe. For he faith elsewhere, According to the spirit that ruleth in the aire. And truly the princes of this world are in the aire, abone, beneath, & about vs, assailing vs on every side. Otherwise, neither heaven nor the lower regio of the aire is subject to the rule of diuels, that therin they may do what they will, or abuse it as they list, but so far forth as god of his iust judgment shall permit. For in this disputacion we must alwaies hold for a confessed and undoubted truth, that our Lord God is king and gouernez of all creatures, and that he keth his dominion over all creatures, & exerciseth the same after a most iust & equal manner. And although out of all these things might be gathered, how great & what manner of operation the diuels is, yet thereunto will I add somewhat more, lest any thing should seem to be тоamting in this matter. In the description of the diuell, I drew into two heads all his effects, works, & operations. For diuels are adversaries to God, & enemies to men, whose whole endeavors and designs tend to the despising of God, and to the deceiving and destruction of men. The same therefore is this, They bend all their force to the contempt of God, and destruction of men. And that their power to hurt is not small, and their understanding also quicke to bring all their purposes to effect, we have heard once or twice alreadie. That they have a will to doe hurt, there is no cause why anie man should doubt. For the Lord said to his disciples in the Gospel, Behold Satan hath earnestly desired to sift you, as it were wheate. And againe, Watch & pray, lest ye enter into tentation. And S. Peter faith, Your adversaries, as a roring lion ranseth vp & down, seeking whom he may devour. And that he withkandeth God, and with continuall labor, gaineth God, and stirreth by all creatures to the hating & despising of God, the scripture doth enere where testify. He did wickedly instill into the minds of our first parents, an opinion altogether vnwoorthy of God, as though maliciously he did enuie at their blessed state. For he said by the serpent, Hath God said ye shall not eate of that tree? And anon, Ye shall not die the death. For God doth knowe, that the same day that ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and cuill. Into which deceitful words when they gave credite, they themselves perished, and drew with them the whole world into ruine and destruction. Neither at this day verily ceaseth he to flander and speake cuill, as well of God himselfe, as also of his works, to the intent that he might persuade vs together with him into the hating of God, into distrust & desparation, & to everlasting destruction. For he enuies vs our salvation, whereas to we are ordained by Christ. But it is better to speake somewhat more distinctly of this thing. Satan hurtes men in their minds, in their bodies,
and in their gods. For he intimeth and provoketh our minds to sin. Furthermore, he also troubleth the minds of men, \\* directing them into an outrage, and being out of quiet in this their outrage, he miserably berebeth, tormenteth, and dispatcheth them. Hereupon thou maist read that some physicians call this madness or outrage an evil spirit or wicked devil. But he divinely plagueth their bodies, chiefly with diseases. We have the most holy man Job for an example. In the Gospel after St. Luke it is said that that woman which was bowed together, was boded by Satan 18 years. Again in the Gospel according to St. Mark, we read of a child which had a dumb spirit, and whensoever he taketh him, he teareth him, and hee vomitteth, and gnasheth with his teeth and pitcheth away, calling himself on the ground lieth groaning. This selfsame evil spirit taketh away from men their goods, wasteth and diminisheth their substance and worldly wealth. Which thing again is manifest in the history of Job and of the Gospel. For Job is spoiled of all his substance, Satan so ordering the matter by soldiers and robbers. The heard of swine also being drowned & castled in the sea, wrought great loss to the Gergesites, being violently carried away of the devils, were tumbled headlong into the sea. Furthermore, this mischievous miscreant in accomplishing these things, both somwhat by himself, & by wicked angels his fellows, and somewhat by other creatures. By himself he worketh outwardsly & inwardly, by tempting & provoking men. For he calleth before our eyes counterfeit and deceitful shapes, changing himself into an angel of light, he winceth himself into the minds of men. He speaketh unto us, setting before us gay promises, and most grievous threatenings, hereby all of them covered with deceits and lies. For oftentimes he bringeth reasons probable indeed, & apparent, yea, and places of scripture, at a blithe verie agreeable, but yet maliciously wresteth to his owne purpose. And by this means he either hindereth, and maineth true faith in the minds of men, or else he taketh it away and utterly overthroweth it, and by and by he overseeeth them wholly, and diueth them into most certaine perdition. So it is said, that before he had entered into Judas hart, he cast him whole head long into everlasting destruction. The hart of man is open unto God onely, for he onely is the searcher of the hart and reins. But the diuell by circumventing men with his guileful practices, and by putting wicked persuasions into their harts, is laid to enter into mens harts. And he worketh against man by other creatures also, as by elements, when he raiseth fire, winds, waters, hail, and such like calamities against vs. Furthermore he stirreth up men against vs, our friends to bere and betray us, and our enimies to consume and bring vs to our end with persecutions, battles, and bloodshed. The history of Job yet again beareth witness of these things. Whereunto thou mayest reckon persecutions laid upon the worshippers of God, also he giveth false prophets and enchanters against vs. Whereunto to belong deceitfull inglings and all kinds of sorceries & witchcraft, which the works of the Sorcerers of Egypt, and of Simon, and the place of Baal in Deut. 13. testify to be most effectual. Hereunto chiefly belong false miracles and corrupt answers 02 Oracles. By these truly in times past he
Of euill Spirites.

Oft very much hurt to 't church of God as histories testify, neither ceaseth he at this day to do hurt: which thing experience it self doth teach & verify. For though it be certain that Sathan is not cast out by 's power of Sathan, yet one giveth place to another for a time, to this end, that they may the more easily deceive men, and obtain a kingdom.

Chrift truly, and the Apostle Paul foretold, that even the last times should be wonderfully bewitched with deceitful signes & powers. Most evident places touching that thing are extant in Matth. 24. 2. Thee. 2. chap. 

Doze might be spoken (hereby beloved) and that at large, concerning the operations of workings of the diuell. But I trust these things being gathered together in breuiety, are sufficient, to give occasion to misuse of higher things. But let no man so understand these things, as if the diuell were able to do all things, and that what he will he can also do by and by. For his power is definite, or limited & restrained, so that he cannot do so much as he would. Otherwife all things had beene overthrown & perished long agoe. Therefore not without consideration I added in the describing of the diuell, that he is subject to God, for he can doe nothing without Gods permission. Now god permitth him, either to exercise and trie the patience of those that are his, to hasten their salvation, as it is manifest in the historia of Job, and in the words of Paul to the Cor. laieng. Least I should be exalted out of measure through the abundance of the revelations, there was giue vnto me a prick to the flesh, the messenger of Sathan to buffet me. Neither is it doubtfull, that in most gracious torments of persecutions he crafteth many notable martirs, yea, at this daie doth, 

both, & in times past hath created such unto glory & everlasting rest. Or else he giveth the diuell leave to execute violence and cruelty upon men, by that means to chastise their wickednesse, or to punish their unbelief. For verify the diuels are the instruments of Gods wrath, to execute his vengeance. For Paul faith, The coming of antichrist,

after the working of Sathan, in all power and signes and wonders of lying, & in all deceivablenes of vnrighteousnes in them that perish: because they received not the love of truth, that they might be faued. And therefore God shall send them strong delusion, that they should beleue lies, that all they might be damned which beleued not the truth, but had pleasure in vnrighteousnes. And this in a manner is the strength and power of sorcerie of inhaunting, which is lesse in the faithfull.

Wherefore there is no cause why any man should miserably feare the diuell: But rather sanctifie ye (saith Esai) the Lord of hostes, let him be your feare and your reverencie.

Some lye that certaine nations of the east worshipped the diuell for this cause, that he should not hurt them. But these are farre staring mad. For if it be not Gods will, which even now I began to tell you, or if he giue no leave, Sathan can not touch so much as a hair of thine. For he could not enter into the heard of swine, which were feeding nigh the lake Genesaret at gadara, and destroie them, but by the Lords permission.

S. Augustine also expounding the 32. psalm, allegeth in these words, the historia of Job, What could the diuell himselfe do? durft he take away one feele sheepe from the holie man Job, before he said, Lay thy hande on him,
him, that is to saye, giue me power? He was willing, but God did not suffer him. When God gave him leave, then he was able: therefore the diuell was not able, but God which gave him leave.

Therefore, if being well instructed, did not say, as we now are, woot to say, The Lord gaue, & the diuell hath taken away: but the Lord gaue, and the Lord hath taken away. And these things do exceedingly comfort the godly in temptations, who understand that nothing can happen to them without God's permission, and that he permiteth nothing but that which maketh our amendment & salvation, and therefore that we are always preserved by the providence and bountifulnes of God. For whatsoever hath hitherto been spoken concerning the power & workings of the diuels, pertaineth not hitherto to davhe vs out of courage, and call vs owne: but to make vs more vigilant & watchfull. The Lord that overcame the diuell, and theweth vs the way to overcome him, commaundeth vs to watch. For therefore he encountered with Satan the first, second, and thirde time, to instruct vs howe we should fight against the enimie of mankinde. He overcame him for vs, that we should not despare of abilitie and power easilie to overcome him, since he is alreadie weakened and wounded.

By faith doubtlesse we shall over. 1 John. 5. come him. For by faith we are knit unto Christ, and by faith we haue the spirite of Christ, by the force and vertue whereof we shall triumph. Truly for that cause S. Peter willeth vs to resist by faith. S. Paul exhorting 1 Pet. 5. vs unto this conflict, and furnishing vs with excellent comple| armour faith: Take vs unto you the whole armour of Ephe. 6. God, that ye may be able to resist in the euill day, and hauing finished all things to stand fast. Stand therefore, hauing your loines gyrt about with the truth, & hauing on the breastplate of righteoufnes, and your feet shod, that you may be prepared to the gospel of peace. Aboue all things taking the shield of faith, wherewith you may quench all the fierce daires of that wicked. And take the helmet of salvation, and the sword of the spirite which is the word of God, praier alwaies in all praiers and supplication in the spirite, &c.

Whereunto that also belongeth which the same Apostle wittnesseth, God doth not suffer vs to be tempted above that we are able to bear, but that with the temptation make a way to escape. Let vs therefore reuerence this God, let vs beseech him, that through his power and might we may overcome, Amen.

Of the reasonable Soule of man, and of his most certaine salvation after the death of his bodie.

The tenth Sermon.

All men do confesse that the reasonable soule of man hath affinity of likenes with spirits, neither is there any wise man, as I think which doth deny that the knowledge of the reasonable soule of man, whereof the
Of the reasonable soul of man, the scripture teacheth so many things, that to so diligently, is most wholesome and necessary to all the godly: the order therefore, the profit and the desire necessity also of things so require, that I speak somewhat likewise of the reasonable soul of man: wherein I will follow the plainness of the scripture, of the interpreters thereof, leaving points calling of natural points unto them to be expounded, unto whome it belongeth by duty and profession: sauing that we will so deal in them as we cannot want them in this discourse of ours. The holy scripture and the interpreters thereof, neither move curious questions of the soul of man, neither doe they satifie curious heads, when they desire to know those things which cannot be declared, or if they could, yet it would alwayes seeme unto them that nothing were unto them more aptlie spoken, for they alwayes stagger, they are alwayes learning, and yet doubt, they never come to the knowledge of the truth with a quiet mind, they never abide in the plaine truth when it is found, they search after other, and many more and subtler matters than they understand. But we know that all things which are necessarie and for our saluation are simply and plainly delivered in the holy scriptures, that we must simply, godly, and religiously rest in them: therefore those things that are not delivered in them (touching the matter of our saluation) we know they are not to be sought after of us, and that they hinder not our saluation if we be ignorant of these.

The word *Anima* (which we call soul) is diversely taken in the holy scripture. First of all (*Anima* the soul is taken for every living thing. *For* Poises beingth in the Lord speaking, let the earth bring forth living creature after his kinde, catell, worme, and beast of the earth after his kind. *For* who knoweth not that there are reckoned these kindes of partes (give mee leave to to speake for instruction sake) of the principal powers of the soul? *For* there is a soule vegetative which worketh in plants. There is the soule sensitive which is not without the soule vegetative, and it giveth life to brute beatles, and other creatures induced with life and feeling. There is also the reasonable soul wherewith men are induced, which is furnished with many powers or abilities, and comprehended in both the other. Hereof (*Anima*) the soul is taken in the scripture for breath which men brasse in, and let go againe, & also for the life of man, or of a living creature. Thus we reade (*Anima vitæ, &c.*) His life is in him. And, I will doe thee no more harme (faith Saul to David) because (*Anima mea*) my life was precious in thine eyes this day. The Cretians call (*Anima*) the soule for, as it were our soule, because by drawing breath it refresheth. The Hebrews call it Næphasch, or comforting, Againe (*Anima*) the soule is taken in the scriptures for y thing it selfe that hath life, yea even for anye, or rather for the whole man. For it is said in the late, The soule that worketh with a spirit, or that is a soothing shall die. Likewise in Paulke we read, Let euery soule be subject to the higher power. And again in Genesis the king of Sodom faith to Abrahaem, Give me the souls, & take the substance or goods to thy self. For the scripture is wont to name the whole by a part. For as by the soul he meanes the whole man, rehearsing the nobler part, so by flesh also he signifieth the wholeibus part. Pozeoner since man, and also other liuing.
The fourth Decade, the tenth Sermon.

Ezech. 7.

The soul and mind.

That there is but one soul.

That there is a soul.

What the soul is.

Soule a desire.

Ezech. 7.

Soule is the spirit of man.

Soule is not as yet with one agreement define. For they so differ that a man shall hardly finde two which faire one thing. And there are opinions not a fewe contrary betwéene themselves. What, do not old interpreters of the scriptures doubtfully proceed in defining the soule? LaStantius in his booke De opificio Dei, deneth that man can attaine to the reason and nature of the soule. Therefore nothing at all did they erre from the truth, which thought the soule could be comprehended in no absolute definition, wherein his nature might be expected thouthand and at the full: yet that the nature of disposition of the same might after a sort be shadowed out, that by the works actions thereof, and by such qualities as the scripture doth attribute. There are some therefore which have faide that the soule is the spirit of life, created after the image of God, and breathed into the body of man. One there is which describes it thus: The soule is a spirit, whereby the body, to which it is coupled both liue, made apt to the knowledge of God, through life, and hereby mate to be joined with him unto everlasting blessedness. An other desirinity it after this sort. A reasonable soul is an understanding spirit, one part of the substance of man, neither dieth it when it is departed from the body, but is immoxtall: Caphodore desineth it: The soule of man is created of God, a spiritual & peculiar substance, which quickeneth the body whose owne it is, reasonable in soule and immoxtall. We will let downe a description fetched from the Scripture, to be inquired and considered upon of the godly, and to direct and rule this our whole discourse.

The soul is a spiritual substance, powred...
That souls are substances.

Of the reasonable soul of man.

powred of God into man's body, that being joined therunto, it might quic-
ken and direct the same: but being dis-
fered from the body, it should not
die, but live immortal for ever.

Some denie, that the soul is a sub-
stance. For they contend that it is no-
thing else than the power of life in
man, and indeed a certaine qualitie.

But the holy scripture acknowled-
geth that the soul is a substance sub-
sisting. For the Lord in the Gospell
witnesseth, that a soul may be tor-
mented in hell. Which saith, with
the self-same authoritie of the Gospel
is the word, as it were to be viewed
with our eyes, in the soul of the rich
Glutton. The same Lord which cannot
lie, saith to the thief: To day shalt
thou be with me in paradise. Which
words cannot be expounded of any oth-
er part in the thefe, than of the soul.

For his body was nailed, and did hang
on the cross. Whereupon also the
Apostle and evangelist John saw Vnder
the Altar the souls of them that were slaine for the word of God. He
heard them crying with a loud voice
and saying: How long tariest thou,
Lord, which art holy, and true, to
judge, and to avenge our blood on
them that dwell on the earth? The
same John saw long white garments
given to every one of the souls, these
words being there withall spoken of
the Lord: Rest yet for a little season,
untill your fellow servants, and your
brethren that shall be killed as yee
are, shall be fulfilled. All which verily
agree not to qualities, but to substan-
ces, which have their being: there-
fore the souls of men are substances.

Which thing, that they might more
plainly and pitifully express, certaine
ecclesiasticall writers I thinke have
set downe, that the souls of men are
bodily, that is, substances of their kind,
having their proper being. Neither do
I thinke (overly beloued) I shall be te-
vious unto you, if I recite wordes for
wonde that which Saint Augustine
hath reasoned of this matter on both
parts, in his Epistle to Saint Pierre
which is in order the 28. sauing,
That the soul is bodiless, though it
be hard to persuade it to the dullest
fort, yet I confesse that I am so per-
suaded. But that I may not moue
cotrouersie about a word to no pur-
pose, I will willingly be silent: because
where there is no doubt of the thing
there is no need to strive about the
name. If euerie substance or essence
be a body, or if that which after som
fort is in itselfe, is more aptly called
something, then the soul is a bodie.

But if you will call that onelie a bod-
"d"eless nature, which is altogether
unchangeable, and is wholly euerie
where, then the soul is a bodie, be-
cause the soul is no som such thing.

Furthermore, if nothing be a bodie,
but that which with some length, 
bredth, and height, resteth, or is mo-
ued in space of place, that the greater
part thereof taketh the greater room,
and the lesser part the lesser roome,
& be lesse in part than in the whole,
then the soul is not a bodie.

For that which giueth the power
of life vnto the bodie, is stretched
through the whol body, not by local
spreading of it selfe, but by a certain
luely extending of it selfe. For the
whole soul is present in al and every
part of the bodie at once, & not lef-
fer in the lesser parts, nor greater in
the greater parts, but in some places
more vehement and quicke, in some
more remiss and faint, and in all it is
the whol, & in every part the whole.

For that whole soule, which in some
parts
parts of the body feeleth not, in some other parts where it feeleth, it doth wholly feel in itself, and not only in some part of itself. For where any part of the quick flesh is prick'd with a sharpe thing, although that place be not onely not of the whole body, no not so much almost as seen in the body, yet the whole soule feeleth that prickings, & yet is not that paine that is felt dispersed over all the parts of the body, but is onely felt where it is. How then commeth that by & by to the whole soule, which is not felt but in on place of the body? but because that the whole soule is there, where the smart is felt, and yet leaueth not the other parts of the body that it might be there wholly, & all in all. For those partes of the bodie liue also by the presence of the soule, where no such thing is done. If it were so, that the griefe were in moe places than one at once, it should be felt by the whole soule in each place. Therefore the whole soule could not be both in all and in euerie parte of the body whose owne it is at al once, if it were so spread through those parts as wheele bodies are by spaces of places, their lesser partes taking the lesser roome, & their greater parts the greater roome. Wherefore if the soule be to be termed a bodie, surely it is not such a bodie, as is in substaunce like the earth, or like the water, or the aire, or the celestiall bodies. For all such bodies are greater in greater places, and lesser in lesser places, and nothing of them is whole in any some part of theirs, but as the parts of the places bee, so are they filled with the partes of the bodies. Wherupon the soule is perceived, whether it be a body, or whether it is to be called bodiles, to have a certaine proper nature created of a more excellent substaunce than all the elements of the earthlie moulde: which cannot be conceiued by any fantasie or imagination of bodilie shapes which we attaine vnto by the senses of our fleithe, but is understood in the mind and felt in the life. Thus farre haue I rehearsed Augustines woordes.

The scripture also aimeth chiefly at this marke, to teach that the soule is bodilese. For advisedly and expressly it calleth the same a spirite. For the Lorde in the Gospell after John faith, I will put my life from me, and I will take it againe. No man taketh it from me, but I put it away of my self. And in the same Evangelist you read, And Iesus said, it is finished, and when hee had bowed his head, hee gave vp the ghost. For he crieth out in another Evangelist, Father into thy hands I commend my spirite. And Matthew faith, And Iesus when hee had cried againe with a loude voice, yielded vp the ghost. Whereunto doublesse may be referred that which we read in the Actes of the Apostles of the first martyr, Stephan. And they stoned Stephan, calling on & saying: Lord Iesa receiue my spirite. But by these thinges I can not more plainly and pithily express what manner of substaunce the soule of man is, which I believe to bee a spirite, having in vnde a substaunce created of God proper and peculiar to it selfe. For Augustine, whose woordes I allledged a little before, faith yet againe, 1. cap. de Quantitate Anima: I can not name the substaunce of the soule: For I doe not thinke the same to be of these visial & knowne natures, which we touch with the senses of our bodie. For I thinke that the soule con-
Of the reasonable Soule of man.

...fifteth not of earth, nor of water, nor of aire, nor of fire, neither yet of all these joined together, nor of any one of them. The nature of the soule may be called simple, because it consisteth not of other natures. Which wozde of Augustine, Cassidore willing to rehearse & express by imitation, faith. The soule of man created of God, is a spiritual and peculiar substance. Therefore I simply affirm that the soule hath a singular, yea, a certaine most excellent substance, & differing from other spirits, having his true being & working alwaies from his creator, but such as we in our speech cannot compass, neither are able to utter.

To say the soule is God, or part of him
This folle great, and too absurd a thing: Since chiefe and heavenly ioyes it taastes which swim From alwaies fresh, and everlafting spring.
Now it obeyes, anon it falls to sinne,
One while in ioy, another while in paine:
For due desert such guerdon it doth winne:
Now punieth tis, anon tis free againe.

To the ende that we might overthow this error, & discern the soule from other spirits and spiritual substances, we added in our description, That the soul of man is powred into the bodie of man by God: Whereby euery man understandeth without any ado, that it is created, and also is a spiritue, not angelical, but humane, that is breathed into mans bodie by God, of his owne essence and nature.

Where againe, a new question touching the original of soules doth offer it selfe to vs to be expounded. For it is wont to be asked, from whence soules come? When oue how they enter into their bodies?

Saint Hierome is the Author that in time past there were verry manie opinions, and those same most contrarie betwene themselves, touching the original of soules. For hee writing to Marcellinus, and Anaplychias, faith: I remember your question, say rather to both, the question of the Church touching the state of the soule: whether it fell from heauen, as Pythagoras the Philosopher, & Al Platonists and Origen doe thinke? Or whether it be of the proper substance of God, as the Stoikes, Manicheus, & the heretics of Prufilianus of Spaine doe suppose. Whether they be counted in Gods treasure long since laide by there, as certaine Churchmen suflible perfuaded, thinke. Whether they be daily made of God, and sent into bodies, according to that which is written in the Gospel, My Father worketh hitherto, and I worke. Or whether Extranduce, that is, by the generation of the parents, as Tertullian Apo-
Apolinaris, and the greatest part of the wett churches coniecture, that as a bodie is borne of a bodie, so a soule is borne of a soule, and hath his being after the like state as brute beasts have. But all those opinions are confuted of Ecclesiastical writers with sounde argumentes. That opinion is receiued & auouched for the trueth, which holdeth, That the soule is created of nothing, and powred of God into the bodie, when the childe is make perfect in shape, and in every part of his bodie in the wombe of his mother. For thus the Ecclesiastical definitions doe declare.

Wee say, that the Creator of all things doth only know the creation of the soule, and that the bodie only is sowne (by carnall) copulation in mariage, that by the true appointment of God, it thickeneth in the materlce, becometh a sustaine, and receiueth shape, & that when the body is fashioned, the soule is created and powred into it. Whereupon S. Hierome also to Pammachius, disputing against the errors of John Lithy of Hierusalem, after he had rehearsed diverse opinions touching the originall of the soule he faith: Whether truely God createth soules daily in whome his will is his worke, and never ceaseth to be a creator of them? which is an Ecclesiastical opinion, according to the opinion of our Salvour. The father worketh hitherto and I work. And according to that of Efei, which formeth the spiret of man in him. And in the Psalms, Which fathioneth their hearts in euerie one of them. Thus farre he. The scripture truellie in erpasse words both teacheth, that the soule hath not originall out of earth, neither that it is created before the bodie, but that it proceedeth out of the mouth of the creator, to wit, from the secret power of God, that it is powred into the body when it is fashioned.

For Poeses describing the creation of God our Father, both first make mention, that the body of Adam was fashioned and made, and that afterwards the spirit of life was breathed into his bodie, being perfectlie made and fashioned. The Lord God (faith he) made man of the clay of the earth and breathed upon his face or into his nostrils the breath of life, and man was made a living soul. For the breath of life doth signifie the living and reasonable soul, that is to say, the soule of man, which thou hast breathed into the bodie when it is fashioned. And when the same Lord created the woman of Adams rib he took not life from Adam out of his soule and put it into Eve, but of his goodnesse and power he powred the same into her bodie when it was perfectly made. And that we are no otherwise created of the Lord at this daie, than that the soule may be powred into the bodie when it is fashioned, Job is a witnesse sufficient, sayinge: Thy handes (O God) have made me, and fashioned mee rounde about. Haft thou not powred me as it were milk, & turned me to curdes like cheese? Thou haft covered mee with skin and flesh, and joined mee together with bones and sinewes. Lo, thou haft here in these words both the conception and also the fashioning of mans bodie in his mothers wombe most excellently described.

And touching the soule, it followeth in Job immediately, Thou haft giuen me life and grace, and thy visitation hath preferred my spiret. Be hold, life, that is, the soule, is by God powred into the bodie, after it is hap.
pen. Thou hast given me life, faith, and grace. He addeth Grace or mercie to life. For it is a maruel the child should live in the mothers womb, seeing it is wrapped within so many coverings, therefore a singular benefit of the mercie of God he wotheth it selfe in this. But it foloweth by way of interpretation: And thy visitation, that is, thy providence and preservation hath kept us preferred my spirit. For now he calleth that, spirit, which first he had called life, that is to say the soule. Wherefore we rightly hold, and according to the scriptures, that the soules of men are created of God, & powered into the bodies when they be alreadie fashioned in the womb, though we touch not oner point and particular matter of this cause, and (as the saying is) hit the naile on the head.

Now it resteth to see what the soule woketh in the bodie of man: we comprehended that briefly in the description, saying, that being joined to the bodie, it giveth life to man, and directeth him.

For the reasonable soule comprehended the powers vegetative and sensitive, and thereby it giveth life to the bodie. Moreover the soule hath two parts distinguished in offices not in substance, namely, Understanding and Will, and thereby it directeth man. For by the understanding, which is called both the minde and reason, it conceiveth, judgeth, and knoweth things that are to be understande, and discerneth what to followe, and what to auoide. But by will or appetit he chooseth that which he knoweth, following one thing, and refuseth another. Which things againe stretch very farre. Therefore I will handle euery part more largely. First of all the soule by his presence giveth life to this mostall and earthlie bodie, it knitteth it together, and with a wonderfull imbracing keepeth it, and suffereth it not to growe out of order, or pine away, it equally distribueth the soule throughout the members, giving to euery one sufficient, it preserueth a comelie forme and measure therein, not onely in beautie, but alfo in making and growth. But all these things may some also common to plants as well as to man. For we see and confesse, that they also line, and that euery one of them is preferred in his kinde, nourished, encreased, and ingendered. Wherefore let vs see what the soule is able to doe, and what it woketh in the senses, where a more perfect view of life is perceived. The soule woketh in the senses in the sense of seeling, and thereby knoweth and discerneth the things that are hole, color, rough, smooth, hard, soft, light, and heatie. Moreover, the soule determineth the innumerable differences of tastes, lanaes, sounds and shapes, by the senses of tast, smell, hearing and seeing. And among all these things it chooseth and coveteth those things which are according to the nature of the bodie whereunto it is joyned, and refuseth & hunneth the contrary, and also consenteth not only to the procreation of children, but to the cherishing, defendere, nourishing & preserving of them. But all these things agaie no man denies, but the life which is in beastes may do also. Let vs therefore consider what is the proper soule of the soul of man. And here weigh with me the wonderfull powre of understanding and reasoning, and not a common menoezie and is in brute beastes, but a remembrance of innumerable things commended unto vs, and kept in minde by signes and symboles.
dpee consideration: consider with me so many scenes of crafts men, filling of lands, building of cities, manifold wondrousness of sundry buildings and deities: the inventions of so many forms, in letters, in words, in gesture, in sound, in pictures: Seal them up, so many tongues of nations, so many things obtained, so many new things, so many things reformed, such a number of books, and of such like monuments for the maintenance of memory, as having a care of them which came after: the orders of offices, powers, honours, and dignities, either in families, or in the common weale in peace or in warre, either in profane or in holy matters.

Weigh with me the marvellous force and virtue of building the rivers of eloquence, the variety of verses in poetry, a thousandfold deities and meriments to move pleasure and pastime, skillfulness in playing on instruments, and in singing, cunning in measuring, reading in numbing, coniecturing of things past, and things to come, by things present. These vertly are great powers or operations in the soule of man, but they are common to the god and babbe. Therefore the true godneffe and praise which risheth from the powers of the soule unto man, and which are found in the godly only, do followe. The soule is holde to prefer it before the whole body, to think that the gods of the bodie are not his, but rather to despise them, and thereby howe much the more he delighteth himselfe, so much the more he withdraweth himselfe from filthines and cleaneareth himselfe wholly by faith and the holy Ghost: and strengtheneth himselfe against all thunges, which go about to put him by from his god intent, and maketh great account of fel-
Of the reasonable Soule of man.

The soule is immortall.

The lanterne truely becaufe the candle is taken away, remaineth ful of darknesse, but the candle waketh so little hurt by removing of it, that being taken away from the lanterne, it then thineth more clearely, and waketh waketh the beames of his light more at large. So truely the soule, being separated from his earthly or limy body, doth so little feele any discommoditie, that being delivered from the trouble and burthen of the body, it waketh waketh at libertie, and waketh more effectually. But the common sort understand not this, they le the bodie onely among the dead, spooley of the soule: and because this wanteth all seeing and moving, yea and rotteash away, they thinke that the whole man perisheth. Neither is the world without some chameleste vngodly wretches, who have in their mouth, that no man ever returned from death or from below, who by his returne proved that the soules remain alive, when the body is dead. But maliciously they lye, dissembling that they know not that, which certainly they know.

For who knoweth not that Christ the Sonne of God died and was buried, and the third day was raised again from the dead, the very soule same soule returning into his body, which before death gave his body life, and ruled it? Who knoweth not that Christ with his true body and with his reasonable and natural soule ascended into heauen, & setteth at the right hand of the Father, that he laying downe there as it were a most assured pledge, might testify unto the whole world, that both our owne proper soules, and our owne proper bodies shall one day be translated together? Who knoweth not that so many which were dead being raised from death to life, received, not newe soules, but those their owne soules? Which should not have come to passe, if by the death of the body, the soules of men were extinguished.

They obiect that the scripture it selfe maketh mention of the death of the soule. I confesse no lesse in deed. For the soule of man is both mortall and immortall after a certaine manner of his owne. For the soule is not all manner of waies immortall, as God is, of whom it is said, that he onely hath immortallitie.

And truely the death of the soule in the holy scripture is to be remembered, but the same is referred to the state and condition, not to the substance of the soule. For if God be the life of the soule, surely to be for taken of God, & to be lefte unto thy selfe, is the death of the soule. But nevertheless the reasonable soule liueth in his proper essence or being, so that when it liueth miserablie, a miserable life is in very deede called death: but desparation also is the very death of the soule. For by hope we liue. And Paulie faith, I liue, yet not I, but Christ liueth in I. And Gal. fre, and the life which I now liue in the flesh, I liue by the faith of the Sonne of God: therefore they that are destitute of faith are dead, and they that have faith liue.

S. Augustine Ca.10, De Sede & simule faith: The soule, as it may be called corruptible by reason of sinne and wickednesse, so it may be called mortall. For the death of the soule is the revolting or falling from God, which first sinne of the soule was committed in paradise, as is declared in the holy Scriptures.

And the fame Augustine againe, Lib. de Trinitate. 14. Cap. 4. faith, The soule also hath his death, when it
it lacketh a blessed life, which is to
be named the true life of the soule.
But for this cause it is called immor-
tal, for that whatsoever life it liueth,
yea though it be most miserable, yet
it never ceaseth to liue. We therefore
freely confesse that the soules of men
separated or taken out of their bodies
doe not die, but liuie immortal for ever,
the faithfull in everlasting joye and felicitie, but the unbelievers in ex-
ternal damnation.

Which thing I will now goe on
to confirme by some substantial testimonies of Scripture. But first take
this with you, that testimonies of
Scripture in this case are farre more
lively, than mans reasons framed out
of Philosophe. For these testimonies
are fetched from the very mouth of
the living God himselfe, which pre-
serveth us in life, who since he is true
and cannot lie, who, since he giveth
life, and is life it selfe, is able to wit-
tense most certainly above all other
touching life. Neither is it doubtfull,
that the spirite of God worketh inspirit-
ly with the word of God, of whom
unlesse the harte of men be touched,
the reasons of Philosophe, how mani-
sfect souer they be, shall prevaile
nothing, especially in the daunger of
death, and in other temptations.

They are neceth therefore, and
but little altogether, which are not as
chamed to say, That they can not be
persuaded or brouught to believe the
immortalitie of soules by the Scrip-
tures onely. Nay, which is more, that
shall never be freed from and table in
temptions, which shal proceed from
flesh and bloud.

We will therefore add some certa-
taine testimonies, those to most ma-
ter is it scattered into aire, because
manifest. Dauid the most puissant and
it doth not consist of aire, but return-

in one verse both the immortalitie of
soules, and the resurrection of bodies,
faith: Thou O Lord shalt not leave
my soule in hell: neither shalt thou
suffer thine holy one to see corrup-

Dan consisteth of body and soule.
The body rotheth away when it is
dead, and is turned into dust: but it
shall not therefore perish. For as the
bodie of Christ which was buried did
not rot, but rose againe the third day,
so in the day of judgement shall our
bodies be raised uppe, and by Christ
be delivered from corrupcion. And
our soule goeth not into hell there to
remain. But as the soule of Christ re-
turned fro the nether partes unto his
bodie, and ascended into heaven in his
body which he had taken againe: even
to shal our soules also liue by Christ;
they shall not die.

Salomon the Sonne of Davi de
calling all kings and mosttall men
in wisdome, in one verse likewise
exponding the providence of God

touching the soule and the body faith:
The dust shall return againe vnto
earth from whence it came, and the
spirite shall returne vnto God, who
gave it. Salomon calleth mans body
die Dust, because it is made in Peltes,
that God made it of the dust of the
earth. Therefore the body tumeth
againe vnto dust, for it putriteth and
is resold into that which first it was
even vntill the Judgement day, as
the Lord faith. For duste thou art,
and into dust shalt thou be turned
againe. But the spirite, that is to say,

Eccles.s.

Psal.61.

Gen.3.

Psal.61.

Ann 2.

there-
therefore it returneth unto God, because God gave the soule, and after a singular manner made man after his owne likeness and image, breathing into his face the spirit of life, of life I say, that is of lively power, not the spirit of death. Wherefore the soule can not perish, because it receiveth immortality from God, who, since he is life, is able to preserve that breath of life which he hath made.

The Lord Jesus the true and verie sonne of God, the life and resurrection of the faithful, saith plainly in the Gospell : Fear (ye) not them which kill the body, but are not able to kill the soule, but rather feare him, which is able to destroy both bodie and soule in hell. If when the body being saime by tyrants, the soule is not killed, then it remaineth alive after the body is destroyed, and so assuredly it remaineth, that having put off the body, it should be cast of the most just God into hell, there everlastingely to burn for his unfaithfulness. For in the same Gospell the Lord faith againe: Whosoever will save his life, shall lose it: againe who soever will lose his life for my sake, shall find it. For he not only losteth not his life 0r soule, but also, who offereth himselfe into the bloody hands of tyrants to be saime, for the confession of Christian faith. And he findeth his life 0r soule which he lost. Wherefore the soules of men, even after the death of the body, remaine alive and immortal.

The Gospell according to Saint John the Lord faith : Verily, verily, I say vnto you, he that heareth my word, and beleeueth on him that sent me, hath everlasting life, and shall not come into judgement: but is escaped from death vnto life.

Thou hast in these words of the Lord the death of the body. But first afterward, he witnesseth that we escape vnto life: therefore mens soules remaine alive after death. For now he speaketh nothing of the raising againe 0r the resurreccion of the body, but of the life of the soule after death. In the same Gospell the Lord faith againe: Verily, verily, I say vnto you, if a man keepe my saying, he shall never see death. But it is evident, that all men are damned once to die, namely with bodily death: therefore the soule liueth after the death of the body. For it must needs be that a faithful man shall never see 0r feel death, while he believeth a lie, who affirmeth with an oath that which he spake. For in every other place he addeth an other, saying : Verily I say vnto you, that we should not doubt of the immortality of soules. There are very many testimonies and those most evident of Christ the sonne of God in the same Gospell, as in the first and eleventh Chapters : to which wee will joyn one or two out of the writings of the blessed Apostles of Christ, Saint Peter speaking of the soules of the fathers which were dead a great while agoe, faith, that The gospell was preached also to the dead, that they should be judged like other men in the flesh, but should live before God in the spirite.

Spirites or soules of the blessed fathers, whose bodies being buried a great while agoe, doe waite for the universal sentence of that general and last judgement: that is, that their souls may be raised up againe & be judged with other men in the last day: but in the means while their soules live with
The fourth Decade, the tenth Sermon.

1. Tim. 6.

Saint Paul in his Epistle to Timothy, saith, that life and immortality is made manifest and brought by Christ. The same Paul every where doth so plainly anounce the immortalitie of soules, that he must needs be blind which saith it not. S. John the Apostle and Evangelist saw under the altar in heauen (that is, under the protection of Christ, who is the sacrifice and propitiation for the sinner of the world) living soules lying and crying: How long, how long, saith Lorde to revenge our blood? He saue them clothed with white garments, and enjoying everlasting rest.

But these soules were the soules of the martyrs of Christ, whose bodies died, being murthered on the earth under tyrants and persecuters of the Christian faith. Therefore the soules of men are immortal.

Yea true therefore, yea and undoubtedly are those words, which are read in the booke of Wisdome, uttered in this manner: The soules of the righteous are in the hande of God, and there shall no torment touch them. In the sight of the vnwise they appeared to die, and their ende is taken for a misery, and their departing from vs to be utter destruction, but they are in rest. For though they suffer paine before men, and is their hope full of immortalitie. They are punished but in few things, nevertheless in manie things shall they be well rewarded. For God proveth them and findeth them meete for himselfe. As golde in the fornace doth hee trie them, and receiued them as a burnt offering: and when the time cometh they shall be looked upon. They shall shine and run through, as the sparkles among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall raigne for euer.

Wherefore, most truly and according to the Canonickall Scripture doe the ecclesiastical definitions pronounce, Chap. 16. Wee believe that man onely hath a substantiall soule, which having put off the bodie, liueth, and keepeth his senses and disposition lively. It doth not die with the bodie, as Aratus affirmeth, nor a little while after as Zenon faith: because it liueth substantially. But the soules of beasts and other mostall creatures, are not substantiall, but are boone with their flethe, through the life of their flethe, and with the death of their flethe are at an ende and doe die.

Furthermore, that truth touching the immortalitie of soules, as it were by the lawe of nature, is written and imprinted in the minds of all men.

Whereuppon it is no maruell that all the wise men among the Gentiles could never abide that the soule should be called mostall. For the consent of all, which is thought the voice of nature (specially of the chiefe) declareth that soules are immortal. And M. Tullie also affirmeth that, laying: As by nature wee thinke there are Gods, and by reason we knowe what they bee, so we holde opinion with the consent of all nations, that soules do still continue. All the ancient writers therefore, and all that followed them, have faide that soules are everlastinge and immortal, as Telmegalus, Muses, Orpheus, Homerus, Pindar, and Pherecydes the Syrian the master of Pythagoras, and his scholler Socrates. Plato himselfe, who to

Psal. 3 learn
Of the reasonable soule of man.

I learne the opinions of Pythagoras, failed into Italie, was not onely of the same opinion that Pythagoras was of touching the immortallitie of soules, but brought reasons also to confirme the same. These reasons (as Tully witnesseth) are many, that he which readeth his booke, cannot feeme to desire any thing further. Seneca so plainly affirneth and praveth the immortallitie of soules, that nothing can be more plaine. And Epictetus a famous Philosopher, who linned in the time of Seneca hath done no lesse. If as yet there be any light headed men, to whom the immortallitie of the soule seemeth doubtfull, or which bitterly deuyn the same, these truly are unworthy to have the name of men, for they are plagues of the common-wealth and verry beasts, worthy to be hillesed and diziens out of the companie of men.

For he lacketh a bride to restrain him, and hath cast away all homelie and shame, and is prepared in all pointes to commit any mischief, whosoever believeth that the soule of man is mortall.

I Nehew that soules by death being separated from their bodies, doe not die, but remaine alone: it resteth now behinde that I teach you, where the soules when they are destitute of the dwelling place their bodies, leade their life and are conversant.

While they were coupled to the bodies, they besed them as their dwelling houses, so that though they be laid not to be limited in place, yet they doe not wander out of their bodies, but they are as it were shut vp in them as in prisons, until the time they be dissolved and set at libertie. These same soules therefore being now discovered from their bodies, since they retaine their sounde soules, their nature or disposition, & their whole substance in lively maner, albeit they are said no not even now to be limited in place, yet are they not lost and run astray, having their abiding in no place, but being compact and set fast in their owne eftence; being, are in som place againe, having no new bodies, (for the soules are free even untill the judgement day, when they shall be joined againe to their bodies) howbeit certaine abiding places are prepared for them of God wherein they may live. Although other, by my lye, verry subtly and wittily do reason, how spirits are contained in place & not contained: I simply affirm with the scripture, that soules separated from bodies, are taken vp either into heauen it self, or else are drowned in the depth of hel, and that their being and abiding is even so there, that when they are here they are not else-where. For the Lord most plainly and pitly faith in the Gospell, that the soule of beggerly Lazarus was carried into Abrahams bosome, and the soule of the rich glutton was cast downe into hell.

But that more is, it saith with following in the historic: Betweene vs and you (for the blessed and cursed soules talke together) there is a great gulf fixed fastly set, so that they which would go from hence to you cannot, neither can they that woulde, come from thence to vs. And Paulus also desirith to be dissolved and to be with Christ. We are dissolved by death, for when the soule departeth, the body is dissolved, and dieth; the soule lieth into Christ. But the scripture theweth us that Christ is in heauen at the right hand of the father.

Now where heauen is, there is none but can tell. And we else-where have largely intreated of that matter.
In the Gospel after Saint John, the Lord himself calleth the conversation of souls which is prepared for the souls after they are separated from the bodies, both a place and mansion, and habitation or dwelling, adding these words thereupon: I will receive you (even) unto my selfe, that where I am, there may ye see bee also.

And therefore Saint John saith soules in heaven, abiding and taking their rest under the altar or protection of Christ. For thither when they departed from their bodies he had gathered them unto him selfe. Whereunto belongeth that notable place of the Apostle Paul, marvellous fit for this purpose, written in the second to the Corinthians in these words: We know that our earthly house of this tabernacle were destroyed, we have a building of God, even an habitation not made with hands, but eternal in heaven, &c.

Loe, while our soules were joined to our bodies, they inhabited & dwelt in them as in their houses, but after our corruptible house is destroyed, God hath builded another better, and of longer continuance, Heaven I mean it selfe, into the which our lovingly receiving our soules departing out of our bodies. For that manner bodie which we now have, he calleth The house of this tent or tabernacle. For as tents they a time are made of light stuffe, and pitched without any strong foundation, and while after are pulled downe, or doe fall of their own accord: so a mostall bodie is given to men as a ruinous cottage wherein they inhabit a few daies, and immediately parte aside againe. Saint Peter vied the like Allegorie. Against this (tent) he opposeth a building of everlasting continuance, heaven I mean it selfe. For when he had saide that we have a building of God, he addeth by interpretation, (even) an habitation not made with hands. And yet more plainly, eternall in heaven. Neither doth that which by and by followeth, hinder this, or impasse another meaning. For therefore sith we desiring (upon our clothing) to be further clothed with our house, which is from heaven.

For from heaven, significeth as much as if thou wouldest saie, heavenly. Therefore the house of the soule is heavenly, as heaven itself, a place, I say, appointed for blessed spirits. For verifying the faithful full soule shall dwell in heaven, even unto that day, where in the Lord shall judge the world with that his generall judgement: then at the length the soule shall returne to the bodie againe, being raised vp, that after judgement the whole man both soule and bodie, may live for ever with God.

For thus witnesseth the Apostle Saint Paul: The Lord himselfe shall descend from heaven in a houre and in the voice of the Archangell, and in the trumpet of God, and the dead in Christ shall rise first: then we which live, which remaine shall be caught vp together with them in the cloudes, to meete the Lord in the aire, and so shall wee ever bee with the Lord, namely, in the heavens which are above vs, where the cloudes are seen.

Therefore, omitting vaine speculations, and curious disputations, let us believe that there is a house prepared by the Lord in heaven for souls being separated from their bodies, into the which the faithful full may be received: and againe that there is everlast.
lasciss fire prepared, which into all the soules of all insidels, 02 unbelieues may be call.

Wee have taught that Heauen is the state 02 habitation prepared of God to receive soules being separated from their bodies. It remaineth behind that we shew after what manner and what time they should be translated thither after death. Touching the manner I can saie nothing else, but that it is fullie knowne unto God; and that so far forth as seemeth sufficient for vs, it is shadowed out in the Scriptures, namely, that it is brought to passe by angels carrying our soules with a most swift flight 02 moving. For the Lord in the Gospel that the soule of Lazarus was carried by angels into Abraham's bosome. Of which thing also we make before when wee preached of Gods Angels. But what maner of moving this is, whether natural or supernaturall, I mean not to make search; I believe that what God promiseth, the same he performeth and accompliseth. And he promising faith, Hee is passed from death to life. Againie he saide to the Theeves, To day shal thee bee with me in Paradise, comprehending that his passsage, as it were in a moment. Hereunto we also necessarily ad this, that it must be attributed to the merits of Christ, that we are taken vp into heaven. For he is the Doye & the waie. But at what times soules should be carried vp into heaven, 02 cast down into hell, seemeth to bee a question at this present not onely profitable, but by all meanes necessarie to be discusset. For in this our age there are cuill despised persons, who have corrupted the pure simplicitie of this matter. For you shal finde some will say, that the soules departing from the bodies, goe not by and by the right and readie waie to heauen, but that being as it were taken with a numbering lethargie, they sleepe vntill the last day of judgement. You that finde otherwise, contending that soules can not come into heauen, but that they be perfectlie purified with cleansing fire, which they call purgatoorie, as though they were intercepted by pryates and robbers in the midst of their journey, and cast into tormentes, vntill either they themselves make satisfaction, 02 other for them have paid as it were the debt which they had else-where borowed. But both of these things doe I denie and utterly denie: and I affirm that soules doe not sleepe, neither are they purged by any tormentes after the death of their bodies, 02 are waking and alive, and are forsooth after the death of the body, and even in a moment either carried into heauen, being freed from all kinde of tormentes, 02 other wise cast downe into hell. These sleepe-heades have nothing to alledge for this their lethargie 02 imagination of the sleepe of the soul, but that the scripture oftentimes describing the death of the saints, maketh mention of sleepeing and laicing to sleepe, as He fell a sleepe and was gathered vnto (02 laide by) his fathers. And Pauls faith, speaking of those that die; I would not haue you ignorant concerning them which are a-sleepe.

But euene as soules when they were ioyned to these fraile bodies, never sleepe, neither coulde sleepe: so being deliuered from the burden of the body, they are much lesse to be thought to sleepe. To the bodie therefore is sleepe to be referred. For who soever dieth in a true faith, he sleepeeth in the Lord. And as they that sleepe when their
their limmes are there with refreshed, do immediately awake, rise and labor: even so the body is not altogether extinguished by death, that it should not live againe anie moare, but nowe verily it is receaved into rest, and at the day of judgement it riseth againe and modeled; for this cause holy men are saide in the Scriptures, to sleepe, not to die, that thereby the mystery of the resurrection of our flesh may be signified. Which thing these grosse-headed men understand not: wherupon they attribute that to the soule which is proper to the bodie. Other arguments which they bring to constrain their madness, are unworthy to be rehearsed. For either they violentlie wrest the scripture from the natural sense: or else by their corrupt reasonning, they gather falsenes out of those things that are false. But they do err, and are no lesse deceived than these slumbering doctors, which thinke that soules departing from their bodies, goe not by and by the right and readie way into heauen, but are caught in the midst of their journeie, and carried into that purgatory fire wherein they may be purged from the filthy spots of sinnes, which they have gotten in the flesh, and that after they be purged, they are carried by angels into the presence of the most holy God.

For either the soules are purged with that purgatory fire from the filth of their sinnes, or else they are washed and cleansed through the paine and greate of tormentes which there they doe suffer. If sinnes be purged by vertues of that fire, then it followeth, that sinners are not sanctified by the onely blood of the Sonne of God. But by what scriptures have they proved unto vs that this power of purging is given to the fire? Hath God altered his minde and purpose, and set it is fire in heade of Christ to worke our sanctification: Fie for shame! But if for our sufferings and tormentes sake sinnes are forgien, then it followeth that we are not purged by the cross and passion of Christ onely. Let them teach vs out of the Scripture, that such worthinesse is attributed by God to our sufferings, But by the onely bloud and passion of Christ at those are sanctified that are sanctified, whosoever they bee: therefore purgatory is a wicked deuile of the diewell, which darkened, yea, and made the viole and merites of Christ.

For what other thing do they account purgatory, but a satisfaction for sinnes made by the soules separat from their bodies? In the Gospell of John there is a question moued by the disciples of John the Baptist touching the purifying of soules. And John Baptist declareth that the faithfull are through Christ punished by faith, which thing he is believed to have declared also by the holy baptismand.

Moreover, the most excellent apostles do expressly witnessse, that al the faithfull are cleansed by the onely blood of Christ, and by his onely passion, and most sufficient merites. For Peter who faith in the Ates: Neither is there salvation in any other: for among men there is given no other name vnder heauen whereby we must be saved. Ye I say hath written in his first canonical Epistle, Yee know that you were not redeemed with corruptible things, as with siluer and gold, but with the precious blood of the immaculate lamente. John the Apostle also saith, The blode of Christ Jesus the Sonne of God cleaneth vs from all sinne. And he againe, Christ loved vs, and washed vs from Apos.

Soules are purged by the onely blood of Christ.

John. 3.
Of the reasonable Soule of man.

Paul both to the Ephesians and to Titus sheweth that we are purified by the onely blood of the Sone of God.

Having faith, by him selfe hath he purged our sinnes, and sitteth on the right hand of God in the highest places. It was not without signification that he said, By him selfe, that he might thereby exclude all other meanes. For elsewhere he faith, If righteousnesse come by the law, then Christ died in vaine. For after the same manner we also doe reason. If we be cleansed by purgatorie fire, then in baine did Christ dyed his blood to purge vs. For what needed he to have suffered most grievous punishment, if we could have bene cleansed by purgatorie fire? Moreover, the whole Scripture teacheth vs, that Christ is our onely satisfaction and propitiation. Which thing we have at large shewed in other places. And therefore soules make no satisfaction in purgatorie, unlesse we will confesse that men have no neede of Christ.

These men doe further seime that the power to purge is given to the fire of purgatorie by grace, or by the blode and merits of Christ, and that this fire purgeth not by his owne vertue, but by the power of the Sone of God. But they have also forged this most wickedly. For the scripture in euerie place (as we also laide euen now) syneweth vs backe to the sone of God, and to the price of his blode and cleansing, whereof it teacheth that we are made parakers while we live in this world by faith and the holy ghost: but of purgatorie it speaketh not a wordie in any place: neither faith it in any place that we by the grace of God are purged in an other world.

Therefore they steale away the glo-

cie which is proper unto the sone of God, and giv it to a fire which is altogether forged and blasphemous.

Furthermore, they appoint another time of grace out of this world, which is altogether strange unto the Scriptures. For our Lord crieth in the Gospel, I must worke the workes of him that sent me, while it is day, the night commeth when no man can worke. And Saint Paul faith, Let vs doe good, that is to saye, let vs bbe Gal. 6. bountifull and liberall towardes the paxe, while we have time. Which saieing he semeth to have taken out of Solomon's boke of the Preacher, sayinge: When the clouds are full, they Eccles. 11. poure out raine vpon the earth: and when the tree falleth, whether it be towardes the South or North in what place soever it fall, there it remaineth. He bleth two allegorices or darke speaches, by the which he teacheth the rich to be liberall. The first is taken from the clouds. The clouds from the earth doe gather by vapors, which being thicken'd, are immediate as out of a sponge pressed out and poured vpon the earth to water it. Let rich men doe the like, distributing againe among men such riches as they have gotten among men.

The second is taken of trees, which being feld, lie in the same places in which they fall. The wise man therefore warneth vs to doe, that in due season, which we ought to doe, for when we are departed from hence, there is no place of repentance. And in the Gospel, a tree is often-times put for a man, where also the right hand is put for heaven: the place of blessednesse, as the left hand for hell: the place of damnation. Therefore this is his meaning, when thou art dead, thou shalt remaine for euer ei-

other
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That souls are fully purged by the blood of Christ.

That souls are fully purged by the blood of Christ.

The heavens. Foz S. Cyprian against Demeterianus, faith: When we shall be departed hence, there is then no place of repentance, satisfaction is of no value. Here life is either lost or gotten. Here is provision made for eternall salvation, by the serving of God, and the fruition of faith. They object against, that souls when they depart from the body, are purged indeed by the blood of the Sonne of God, but not fully: for there remains some faith to be washed away in purgatorio. Foz they depart out of this world, not having a full and perfect faith, and therefore they be not altogether good: and againe, since they have some faith, they be not altogether evil: and because they are not perfectly good, they can not enter into Heaven: againe, since they are not altogether evil, they can not be damned: and therefore there remaineth a middle place, wherein they may be fully tried, and at the length being purifid, may be presented into the sight of God. But these men after their manner feigne what they lift.

But we have shewed by the holy scriptures, that the soules of the faithful are purged by the onely bloud of the Sonne of God through faith, not by purgatorio. Now will I also shewe in that which followeth, that the soules of all men are purfied fully, that is to say most absolutely, by the onely sacrifice of Christ, and further, that by the grace of God in the blode of Christ is forgiven in the verie instant of death whatsoever infrinitie and remnants of sin are behinde in the soules of the faithful departing from the body. Foz the Lord faith in the Gospel, He that is washed, needeth not faue to wash his soule, but is cleane every whit. Beholde he faith, He is cleane euery whit, that is washed by the grace of Christ, so that the foulenes of the fait, that is to say, the infrinitie and imperfection which remaineth after regeneration, cannot being him against into the number of those that are uncleane. Foz the Lord faith againe in the Gospel, And for their sake sanctifie I my selfe that they also might be sanctified through the truth. The Lord sake, up him selfe to be a sacrifice for our sinnes, to the ende that we might be sanctified, that is, purged from our sins truly, that is to say, fully and most perfectlie. Foz Paul faith, For with one offering hath hee made perfect for euerv them that are sanctified.

Psalm (I pray you) the apostles words Christ with one oblation (Loe hee faith, with one) hath perfectly sanctified, all that are sanctified, and are made heires of eternall life. Hereby we gather: If by the one sacrificie of Christ, once offered for vs, all soules are purifid, and that indeede perfectlie purfied, so that there is nothing wanting to their purifying, what I praiie you findeth Purgatorio to purifie? Therefore it is a shamelesse foggerie and horrible blasphemie against the merit of the purifying of Jesus Christ the Sonne of God.

If there come any thing to be diminished of wanting unto the soule nowe departing, Christ by his grace performeth and maketh it by while it is yet in the world. It is a wicked speech and unworthy to be heard among Christian people, that by our sufferings in purgatorio, that is fulfilled which was not as yet fully satisfiied with the blode & passion of Christ. As if our sufferings were better and more effectuall than the passion of
of the Sonne of God.

These men object unto vs the weaknes of faith in them that die: and we on the other side object unto them the mercie of God, fully pardoning his faithfull people.

The father of the Lunaticke mentioned in the Gospell, requiring help of the Lord, heareth: If thou canst believe, (to wit, that I am able to heale thy sonne:) all things are possible to him that believeth. And albeit he fel his faith not altogether perfect, but that therein remained much weaknes, yet the help of God was not hindered by the weaknes thereof.

For because he humbly submitted himselfe wholly unto the mercie of the Lord, beseeching and saying: Lord I beleue, help my vnbeliefe: the Lord by and by succoured him, and without delay healed his Son. So there is no doubt that the most mercifull Lord will faine his faithfull people, to whom he hath promised most full forgiveness, acknowledging their weaknesse in the hour of death, and therefore also calling for the mercie of God: but that upon the infant of the going out of the soule, he forthwith perfectly sanctifieth it with his spirit for Christ's sake, and beautifieth it with all kind of graces, that being truly purged from all the filth of sinnes, it may die, and deserve to appeare in the presence of God. And this should be beaten into the heads of them that are adying. For there are extant most large promises of God, there are extant examples of many holy men dying and calling upon God.

Furthermore, it is certaine by those things which we have already alluded, that the death of Christ hath made full satisfaction for sinnes: so that now there remaineth nothing further to be cleansed with the fire of purgatorio. Souls after the death of the body, doe see the right and ready way into heaven, taking nothing away with them which needeth purging. Therefore that fire of purgatorio is nothing else in very deed, than a traffike of marchandize of most crouetous men, whereby crafily and cunningly they purge the purses, not the soules, both of rich and pover.

These men by and by undergrop their purgatorio building, which is a falling, with two pottes. The first is this, They of old (say they) praised for the satisfaction of soules separated from the body, therefore there is a purgatorio. For since in heaven there have no need of payers, surely in hell payers do no good, since in hell is no redemption: truly there is a middle place left wherein soules are kept, unto whom the payers of the lining do good, that place is Purgatorio. Thus in deed they reason howbeit imagining all things of their own heads, without the authority of the scriptures. But this is that they have to say, That they of old praised for the dead, I know what Augustine that famous doctor of the Church, what Chrysostome that golden-mouthed man, and other ancients and notable men have left written touching this matter. But I aske the question, Whether that which they did, were well done? For not all things which the holy fathers said and did, (who oftentimes have suffered something of mans invention) are absolutely to be allowed or followed. Those things are not to be allowed and followed, which are set downe by them against the decrees of the scripture, (which thing they the scholares unseignedly confesse:) but those things only which are uttered and confirmed by the authoritie of holy scrip-
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scriptures, which largely and plainly contain whatsoever is necessary to be known in the doctrine of godlines. But thou canst finde nothing in them of prayer for the dead, for that which some allledge out of the second booke of Zacharias, poueth nothing. For that booke is not canonicall. Which thing it behoves them to have learned long since even out of Hierome.

They addde, that prayer for the dead, is an unwritten tradition of the Apostles. I heare them, but I know well enough, that the unwritten traditions of the Apostles, are not contrary to their written doctrines. I know well enough that the written doctrines of the Apostles, nowhere command prayers for the dead, and in no place allow them.

When Paulse the Apostle exhorted the Thessalonians to moderation in lamenting for the dead, the time being then very fit and most convenient to give commandement concerning offering of prayers for the soules of the dead, if he had thought them any wht profitable and necessary, yet not understanding he maketh no manner mention of them, yea rather, he simply teacheth, what they ought to believe touching the soules of the faithfull, being separated from their bodies, namely, that they live in everlasting blessedness with Christ, waiting and looking for the resurrection of their bodies.

But who cannot see that this certaintie and plainenesse of the Apostles doctrine, is intangled and perillusously shaken with this seigned Apostolike tradition: for if we believe in Christ, let us believe his words and promises. He him selve said that he is the resurrection and life of the faithfull, and that the soules of the believing, even immediateely bypon the death of the bodie, do escape and passe into life. If (I faie) we believe these most true wordes of the Lord, why then doe we as yet being careful for the salvation of the soules of the dead, pray and make supplication for them, as though they had not yet obtained salvation?: By these our prayers truely we give a manifest proue that we doubt of our faith, I hope not after that, as concerning the salvation of our soules, which we doe both profess with tong, and which also the wordes of Christ, and the Apostles, command vs to hope after.

The deads faith truely and assured hope of those that believe and lay them selues bypon the promises of Christ, do forbid vs here to take and weare blacke mourning garments, in offerings for the dead, whose soules we believe to have alreadie put on white garments: they forbid vs to give occasion either to unbelievers, or to weaklinges in faith, of reprehending vs worthily, because we mourn and lament for them (who we say doe live with God) as if they were cast into hell fire, and busily let our selues a woake with making humble prayers unto God to deliver the miserable soules out of tormentes, that is to say, because the faith which we profess with tong and voice, we condemn by the testimony of our hart and mind, yea and of our outward works. If we goe on after this sorte, truely we are double dealers in our hope and in our faith. The things which we speake, some to be dissemblen, false and seigned. For it auailceth nothing in words to vaunt of vertue, and with vices to destroy truth.

Therefore let him that will, receive this Tradition (as they call it) of the Apostles
Apolles, touching the offering of prayers for the faithful departed, as for me I mean to receive nothing repugnant to true faith, and disagreeing from the apostles' doctrine, neither do I persuade any man to receive such baptism. This also I can not choose but tell you, that that which they call the tradition of the Apostles, Saint Augustine calleth the tradition of the Fathers received of the Church. For in his Sermon De veris Apostoli, 32, he faith, This which the Father delivered, the whole Church observeth, to wit, that prayers should be made for them in the communion of the body and blood of Christ, when they in their own place are reheard at the verie sacrifice, and the same is mentioned to be offered for them also. And againe, De cura pro mortuis gerenda, cap. 4, he faith, Supplications or prayers for the souls of the deceased are not to be neglected, which the church hath received to be made for all that be departed in the Christian brotherhood, not rehearsing them by name, but in a general remembrance of them altogether. Thus far he: who though in low place he stretch the traditions of the apostles very far, yet by these words he seemeth more expressly to be his meaning, that this rite of order of praying for the deceased was delivered to the church by the fathers, and doubtsles many yeares after the apostles time, was received of the Church. The same Augustine defends in more places then one, that the receiving of the Eucharist or sacrament of the Lord's Supper, is as necessary for infants being new come forth of their mothers womb, to the attaining of salvation, as the sacrament of Baptism. The chiefest and notable places wherein he handleth that matter, are in his first boke against Iulianus Pelagianus, &c. and in his 1. booke De pectorum meritis & remissione, against the Pelagians. Neither doth he allege that opinion with falseearnestnes that the tradition, because that was received and verie usual in the Church in that age. But who at this day receiveth that ceremonial as Apostolically? Which not that those good fathers, otherwise most faithfull pasteours, in that thing suffered some invention of man? The written doctrine of S. Paul doth not at this day more to be esteemed than that ancient tradition of the church. Paulus Episc. Let every man examine himself, and so let him care of this bread and drinke of this cup, whereby all men understand, that the Eucharist or sacrament of the Lord's Supper, is for them to receive that are of perfect age and not for infants. For that cause it was lawfull for our elders to so take that tradition, and drawe more near to the Scripture. Let them therefore the Church of this matter give vs leave also to depart from the uncertaine tradition of the fathers, and to cleave to the most assured faith & doctrine of the Apostles. But Arianus (late they) was condemned for this cause, for that he believed prayers were impossible for the dead. I know indeed that Arianus was condemned, neither do I take upon me to defend him, who Phylasrius, Epiphanius, and Augustine, do make mention to have bene an Arian, and a man polluted with other foule errosse. But touching prayers for the dead, whether they be possibility or impossibility, there is no doubt that they are catholike and not heretique, who believe that which is delivered & set down in the apostles crede. For according to the tradition of this crede we believe the forgiveness of sins,
sins, the resurrection of this flesh, and life everlasting. They which believe these things, obtain undoubtedly whatsoever they believe. For the Lord said to the Centurion, Go thy way; as thou hast believed, so be it done unto thee. Therefore whatsoever belief without faith, or life everlasting, hath obtained forgiveness of sins, and life everlasting, surely he shall live in everlasting life.

Which things, if that be true, as it cannot be false, which is delivered unto us in the apostles' creed, what place I pray you that prayed have for the dead: for the dead have their sins forgiven them, therefore all lots and delays unto life are taken away, & to they live with God. But they which have not believed, have refined and kept their sins with, and being cast down into the bottomless lake, nicker fall in the mire of hell; which things since they are so of a certain time, cruelly there is no hole of prayer for the dead, neither before God, nor among the faithful. Whereunto are annexed so many examples of saints in both the Testaments, which are to be preferred both before traditions and condemnations of men. Which I pray you of the holy fathers ever prayed for their dead: Did Adam pray for his Abel? Did the sons pray for their father Adam? What prayers did Abraham offer to God for the soul of his father Thare, or for the soul of his most dear wife Sara? What prayers poured Esau and Jacob forth for their father Isaac when he died? The twelve sons of Israel for Jacob: Solomon for David? In the new Testament John Baptist is beheaded for Herode, Stephen stoned of the Jews, James his head is cut off by the shoulders at the commandment of Agrippa, their Disciples bury their bodies, and do all things religiously belonging to their burials, but in so many funerals, there is no mention made of prayer for the souls of the dead. For they believed that they should after death were carried into everlasting life. Who then after so many notable examples, and after so clear profession of the Catholic and sincere faith, can tie us to the necessity of praying for the souls of the dead? Who can fain hereafter, that we are heretics, who fulfill that in works, which we profess in profession of faith, or confession of the mouth, yea, which do no other thing, then the most excellent worshipping of God of both Testaments have done before vs.

The last post where with they underprop their Purgatory, least it should fall, is the appearing of spirits. For Rabanus abishop the very out of the testaments of pope Gregory, and reverend Beda, that the souls of dead men have verie often appeared, and sought that oblations and prayers do profite them verie much. But I wonder that men of learning void ground their works upon to rotten and ruinous foundations. For the Lord in the Lawe forbaideth to make the truth of the spirits or souls of the dead, in the Prophets we are sent from such oracles to the law and the testimony: In Luke the rich glutton crieth in for men, and faith, I pray thee father Abraham that thou wouldest send Lazarus to my fathers house, for I have five brethren, that he may witness unto them, lest they also come into this place of torment. But his heareth: They have Moses and the Prophets, let them heare them. But when the rich glutton had answered, No father Abraham, but if one come unto thee from the dead, they will beleue and repent: And heareth againe, If they heare not Moses...

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Moses and the Prophetes, neyther will they beleue if one rife from death. Therefore it is most certaine and confirmed by the authority of the Gospel, that blessed soules are not sent of God into vs to teach vs any thing. Who I pray you woulde giue care to wicked and condemned soules: The Gospel of Chrift tendeth vs all to the canonical scripture.

Whereupon it followeth, that the testimonies which are fetched from oracles or apperings of the spirites of the deade are of no weight, but most deceitable and full of lieng.

Dans testimonies are agreeable with Gods, which also teach vs, that soules being separated from their bodies, cannot wander: Or any in these regions. The words are too log to rehearse, which Tertullian learnedly disputeth, of this matter in the end almost of his boke De Anima, yet they are al levelled to this marke, to shewe that soules separated from their bodies, and appointed to their places do not returne againe into this world.

To the objection of some that boast of arte Magick, & alio that by the power of god many have returned from the dead into this life, be answered: But although the power of God hath called backe againe some soules into their bodies, to giue vs instruction of his might and right, yet therefore that shall not be communicated with the credit and boldnes of Magitians, and the deceitfulness of dreames, and licentiousnes of Poets: but in the examples of the resurrection, when Gods power, either by Prophetes, or by Chrift, or by Apostles, bringeth soules into bodies, it is manifestly declared by found, evident & ful truth, that it is the shape of a true bode: that thou mightest judge all appearinges of dead men without bodies to be delusions. Therefore Christ spoke in his 29. Homely upon Matthew, demaunding: What then shall we answere to those speeches? I am such a soule: He answereth. It is not the soule of that dead bodie which speaketh these things, but the diuell, who deuiseth these things, to deceuie the that hear him. And anon he faith. Wherefore these are to be counted the words of old wiuers and of dorards, & childrens toyes and phantasties. And againe. A soule separated from the body, cannot wander in these regions. For the soules of the righteous are in the hands of God, & the soules of infants likewise: for they have not sinned. And the soules of the wicked after this life, are by and by carried away. Which is made apparant by Lazarus and the rich glutton. But in an other place the Lord also faith: This night they shall require thy soule againe from thee. Therefore the soule wheret it departeth from the body cannot wander heer with vs: & that not without cause. For if they which go a journey chauncing into vnknown countries, knowe not whether they are like to goe, except they haue a guide: how much more shall the soule be ignorant whether it shall go, after it hath left the body, & entereth altogether into a new life and strange way, vnlesse it haue a guide. Out of many places of the Scripture it may be proved, that the soules of just and righteous men do not astry after death. For Stephen faith, Lord Acts.7. Iesus receive my spirite. And Paul Phil.1. desir'd to bee lofed and to be with Christ. Of the Patriarch the scripture also faith, Hee died in a quiet (or good) age, and was gathered unto (or laid by) his fathers. And that Luke.16. the
The soules of the wicked cannot carrie or have their abiding heere, guie care what the rich gluton faith, and consider what he craueth and obtains not. For if the soules of men might bee concuerant heere, he had come himselfe as he desired, and had certified his brethre of the torments of hel. Out of which place of Scripture, this also plainly appeareth, that soules after their going out of the bodie, are carried into some certaine appointed place, from whence they cannot returne of their owne accord when they will returne, but wait and looke for that terrible day of judgement. Thus much hitherto out of Chrysostom. Against these things they oppose the appeaing of Samuell fetched from the holy scriptures, where by they goe about to prove that soules returne againe after death, and instruct men touching things which they hall demand. We answer in few words, that that disguised master which seemed to be Samuell was call'd Samuell by a trope or figure, but in verie deed he was not Samuell. For of a certaintie it was a spirtite, a lusing and delusion of satan. For sorcierie is streightly forbidden in the lawe of the Lord: therefore blessed spirits are not forbidden waies and unlawfull pastises, which when they were as yet joined with their fleshly bodies by all meanes abhorred and refusal them in their assaults: as for damned spirits they exercise themselves therein. But who would beleive their oracles: Samuel (say they) foretold what happened the morrow after. And what of that: That was no hard matter for the diuell, since that the true and lining Samuel foretold many things a little while before: but this craftie false might foreknowe the judgement of God which was to come, even by things present, and by the seare and quaking of the hosts.

Tertullian in his booke De Anima, faith: God forbid we should beleue that the soule of any saInt, much lesse the soule of a Prophet can be setchet vp by the diuell, since we have learned that satan is transformed into an Angel of light, much more into a man of light, yea, that hee will pretend that hee is God, and will shewe woonderfull signes, to overthrowe, if it were possible euen the elect, &c.

Saint Augustine is of the same judgment concerning that appeaing, Lib. ad Simplicianum 2. quest. 3. And Ad Dulc. quest. &c.

By these testimonies it is abundantly declared I truut, that soules of men separted from bodies, doe not wander or appeare after death in these regions. For they remain until judgement in the places appointed for them by the determination and providence of God. Wherefore they are neither sent by God, neither can they enter into men to instruct and warn them, either of things present, or of things to come.

Whereupon it foloweth, that appeaing of soules, that revelations and oracles are mere delusions of Satan, ordained con contrary to the sincerity and purenesse of true religion. And because they which doe what they can to prove unto vs that there is purgatorio- ric, the defence and safegarde of these vanities, it is undoubtedly true that they prove a falslyode by deceit, and an uncertaine thing, by a thing of much more uncertainie.

Furthermore, it remaineth undoubtedly true, that purgatorio, wherein soules having put off their bodies, should be purged unto life everlasting.
can not be shewed out of the Scriptures.

And because we have removed and put by the less, which are cast in the way to hinder the most spedic journey, we return to our purpose, wherein we intended to declare, that the soules of the faithfull, separated by death from the body, doe immediately after the death of the body passe the right & readie way into heaven, and so most certainly and upon the sudden be fauced.

Likewise we understand, that the soules of the unfaithfull are thrust downe the right and readie way into hell, and that by and by after the death of the body, they perish with most certain and sudden damnation. For the Lord expressely faith in the Gospell: Hee that beleueth in the sonne of God is not condemned, (02 judged) but he that beleueth not, is condemned (02 judged) alreadie, because he hath not beleued in the name of the onely begotten sonne of God. Againe, He that beleueth in the son of God, hath eternall life, but hee that beleueth not the sonne, shall not see life, but the wrath of God abideth on him. And yet againe: This is the will of him that sent me, that every one which feeth the sonne and beleueth on him hath euerlasting life, and I will raise him vp at the last day. Now the last day of man is the point of death: in it Christ saueth us by his power, leaft our soules should either perish or see any tormentes, but that it might like, and enjoy euerlasting blessednes.

Moreover, the last day is that last day of Judgement, wherein Christ shall raise againe, and judge all flesh, glorifying the bodies of his faithfull people, unto life euerlasting. Again the Lord faith in the Gospell: Verily, verily, I saie vnto you, he that heareth my word, and beleueth on him that sent me, hath euerlasting life, and shall not come into judgement, (02 damnation;) but is escaped from death vnto life. These onely words of our Lord are able enough (without any gaine-taking) to set fasth, declare, prove, and conforme sufficientlie our opinion, concerning the most certain and sudden salvation of soules.

For first of all, any man shoulde doubt of the most assured truth, touching the matter which he was settting fasth, immediately upon the beginning most holy he saueth, that is to say, he confirmeth the truth by giving witness thereunto with an oath. Afterwards, he annareth the whole manner of our salvation, which consisteth in hearing the word of God, and in true faith which receiveth the truth of Gods word. For it is not enough to have heard the words of the Gospell, unless we cleanse the same by true faith. But now mark, what assurance Christ promiseth life and salvation to them that believe in him, He hath life euerlasting, faith he saith, ye hath: not, he shall have, therefore he left no space either to doubting, or to space of time.

Pec, yet more plainly by interpretation expounding when and how the faithfull have or obtaine life, ye faith: He shall not come into judgement (02 damnation;) but is escaped from death vnto life. They come into judgement, which have their cause to be examind and discussed before the judge. They come into judgement, which by the sentence of the judge are punished for their evil cause. But the faithful have no cause to be tried and discussed before the judge. For their names are fully forgiven them. It is God which
justifieth and forgiveth, Who is he that condemneth? Therefore they are not subiecte to any punishements, fo Christ bare the punishment of the cross, that his faithfull people might be delivered & saued harmless, from all tormentes. But rather least any man should think there were a space of time betweene the death of the body, and the life of the world to come, he faith, but is escaped from death vnto life. Lo, he faith, He is escaped, not, He shall escape, that by the Verbe of the Preeter tence he might signifie the certaintie of the time past, and might shew that the soules of them that beleue, are by and by after the death of the body caught vp into life everlasting. And I knowe well enough that the adueraries her haue no sound argument to set against so manifest and invincible a truth.

Indeed with their wrangling words and their Sophistry they may wrestle. with the truth, but to overthowe the truth they are neuer able. For the soules of the faithfull even out of the verse mouth (as is commonly saide: Von mund uff zu himmel faren) uppon a sodain enter into their blessed seats, and by faith enjoy everlasting felicity. Against we read in the Revelation of our Lord Jesus Christ made to John the Apostle, that it was saide: And I heard a voice from heauen, saieang vnto me, write, Blessed are the dead which heereafter die in the Lorde, eu.en so faith the spirit, that they may rest from their labors, & their works follow them. In these words an heavenly and undoubted oracle touching the blessedness of all such as die in faith is knit up: and Saint John is commanded to write the oracle from heauen, that it may remaine to all times, and be read of all people. The summe of the oracle is this, Blessed are the dead, which heereafter die in the Lord. But they die in the Lorde, whosoever depart out of this life in the faith of Jesus Christ. Fo to the apostle vseth this kinde of speech in the 1.Co. 15, and 1 Thes. 4. Furthermore, they which departe out of this life in the faith of Jesus Christ, are simply a truly pronounced blessed, to wit, happy and free from all miferie. Pea, a note of the time when they shall obtain this blessednes is added, namely, Heerafter (adspers) that is to say presently, at an infant. by and by, out of hand, to vit as the Lorde faith in the Gospell, forthwith after the death of the bodie.

Where is added also another testimonie whereby againe the certaintie of felicitie is expressed, and perfection to not delayed till the morrow. Even so faith the spirit, that they may rest from their labors. The spirit I mean of truth, which cannot lie, faith, as that is to say, Amen, so it is: truly the faithful are blessed in death, and even at an instant they are blessed, and so blessed, that they rest from their labors. The labours of the faithfull, are miseries, calamities, afflictions, sorrow, fear, old age, and other evils of this sort, wherewith in this world they are burdened, yea rather exercised in faith, from these things the souls of the faithfull departing from their bodies, are delivered; therefore they are not purged by tormentes and verations, they are not searched in the midst of their journey, but being happy and blessed, are forthwith delivered from all anguish and trouble. And if so be that they suffered any thing whilst they were yet living in the body, if they did any good works in faith, they doe follow them. Let no man
man thinke that those workes because they move cease, were and are vaine. For they receive their reward, in that blessed life. For that it is, that Their workes do follow them. And let us marke, that he saith not. The workes of other follow them, to deliver them forth out of purgatory, but, Their owne workes follow them. For in the Gospel also, the wise virgins which had oile readie in their lampes, went in with the Bridegrome to the marriage: the foolish virgins which had prepared themselves no oyle, but did hope to have from elsewhere to serve their turne, are excluded and shut out from joy.

To the omnipotent God therefore, our most mercifull Father, and continuall running fountain of all good Graces, and which is never deaone dix, Who fashioned our bodie in our mothers wombe, and breathed o2 poured into it a reasonable Soule, which might whilst it is joine to the body quicken and direct us, and when it is separated from the body, might forthwith after the death of the bodie be translated into heaven, there to live in joye and happyne,untill it returne againe unto the bodie being raised from the dead in the last judg-ment, with the which it may reioyce and be glad for ever, and without end, to that God, I saie, throughe Jesus Christ, for whose sake we are made partakers of so great a benefite, be glozie, praise, and thanksgiving for evermore.

Amen.

The ende of the second Tome.
THE FIFT AND LAST DECADE OF SERMONS,

WRITTEN BY
Henrie Bullinger.

The third Tome.

IESVS.

This is my beloued Sonne in whom I am well pleased: Heare him. Matth. 17.
THE FIFTE DECADE
of Sermons, written by
Henry Bullenger.

Of the holy Catholique Church, what it is, how farre it extendeth,
by what markes it is knowne, from whence it springeth,
how it is maintained and preserued, whether it may
erre, Also of the power and studies of
the Church.

The first Sermon.

HE order and course of things so lea-
vying vs, next after God the
workman and
author of all
things, we
come to speake of his most excellent
woke, to wit, the Church. For so
great is the goodnesse of our good God, and
most loving father, that he himself
is desirous to live happilie & blessedlie
alone, but moreover he befeels power
upon us men his beloved creatures, all
kind of blessednesse, and that we should
enjoy his goods by all maner of possible.
And for that intent he chooseth men to
himself who live in this world, that he may
once translate unto himselfe: in
whom also (even while they live here)
he may dwell, who he may inrich with
all his goods, in whom he may reign,
and that they should be called by his
name, to wit, a people, a house, a king-
dome, an inheritance, a flock, a congre-
gation, a church of the living God, of
which Church I will speake of (being ad-
ved with your prayers) such things as
the Lord of the Church will grant unto
me to utter.

This word Ecclesia, which signifi-
eth a church or congregation, is a Greek
word, used and received among the La-
tines, signifying, as I sayde, a congre-
gation, communion, or assemble, in the
Dutch tongue, Ein Gemeind): a peo-
ple gathered together to heare of mat-
ters of the common wealth; for so it is
found that S. Luke useth this word in
the 19. Chap. of the Acts of the Apo-
stles, but it was translated to an holy
place, & began to be called a congregati-
on, assemble, or compaigne of the faith-
ful, calling upon the name of the Lord.
S. Paul faith, that he persecuted the
congregation of church of God: who in
another place faith: I received autho-
ritie from the high Priests, to bind all
those that calle upon the name of
Christ. For now doth he terme the
such as calle upon the name of Christ, of
Christians, whom before he named sow
Church. Or else this word Ecclesia, a
church or congregation, is so called of
calling forth together: for in the Greek
tong [Ecclesia] signifieth to call forth. For
God calleth forth from all parts of the
wide world, from the whole congre-
gation of men, all believers together
with their God; y they may be his pecu-
liar people, & he againe may bee they?
God, (that is to saie) that they may be
the church of the living God. In times
past, the congregation or assemble of
the Jewish people beeing GOD his
flocke,

Ecclesia, a Church or congregation.
flocke, was called a Synagoge: so
this worde Synagoge, signifieth as
much as Ecclesia, the congregation.
But because of the tribunomeste of
the Jewes, and the unappacable hatred
which they bare towards Christian re-
ligion, this worde Synagoge, is not
effenced, but is almost quite grown
out of use. But we will not dispute by
due and right order of the Churches,
either of the Jewes, or the Turkes, or
of other strange Churches of the Gen-
tiles, whereof we know there are many
sortes and kindes. We will speake
of the Christian Church and congre-
gation of the faithfull, which the Ger-
manes do call Die kirch, allowing per-
adventure to the Greke worde κυρον. For
they call κυρον, anie thing belong-
ing to the Lord, as a house of a
people, as the Germanes do call Die
kirchen, both the people of God them-
selves, and his place where in they
assemble together to worshipp God.
But first of all wee will describe a little
plainlie what the Church or congre-
gation is.

The Church is the whole com-
paigne, and multitude of the faithful, par-
tlie being now in heaven, and par-
tlie remaining yet here upon earth: where
it both agreeth plainlie in vnitie of faith,
or true doctrine, and in the lawfull par-
taking of the Sacraments: neither is
it divided, but is joined and united to-
gether, as it were in one house and fel-
lhip.

This Church was usuallie called
Catholike, that is to saye, univer-
sall. For the springeth forth her branches
in all places of the wise worlde, in all
times of all ages: and generallie both
comprehende all the faithfull, of the
whole world. For the Church of God
is not only to anie one region, nation,
or kinde: all the faithfull generally, and
each one speciallie, where ever they oz
be, are citizens and members of
this Church. Saint Paul the Apostle
sayeth: There is neither Jewe nor
Greeke, neither bondman nor free,
either man nor woman, for ye be al
one in Christ Iesu.

The Church is distinguished into
the Triumphant and the Militant.
The Triumphant is that great com-
paigne of holy spirits in heaven trium-
phing for the victorie gotten against
the world, sinne, and the diuell, still in-
joying the light of God, wherein con-
stituted all sainctes of all kind of joy and
pleasure. Whereupon they set forth
Gods glory, and praise his goodnesse
for ever. This Church doth S. John
the Apostle set forth very notably in his
Revelation, saying: After this Law,
and behold a great companie which
no man was able to number of all
nations, peoples, and tongues, stan-
ding before the Throne, and in the
right of the lambe, cloathed in white
raments, & palmes in their handes;
and they cried out with a loud voice
saying: Salvation belongeth to him
that sitteth on the throne of our
God, and to the lambe. And a little
after he saith: And one of the Elders
answered and sayd vnto mee: These
which are clothed in white garments,
who are they? or from whence come
they? And I sayd vnto him: Thou
knowest Lorde. And he sayd vnto
mee: These are they that have
come out of great affliction, & have
speed abroad their garments, & have
made them white in the bloude of
the lambe: therefor are they before
the throne of G O D, and sereue daie
and night in his holy Temple. And
hee that sitteth on the Throne shall
dwell ouer them. They shall nev-
the
neither hunger nor thirst henceforth any more: neither shall the Sunne shine on them, or any heat: because the Lambe who strieth in the midst of the throne shall governe them, and bring them to the springs of the water of life. And the Lord shall wipe away all tears from their eyes.

Brethren, ye have heard a notable description of the triumphant Church in Heaven, and that to triumphing truelie through the bloue of Jesus Christ, by whom they conquered, and doe nowe reign. For Christ is that Lambe of God that taketh away the sinnes of the worlde: By whom all which be sanctified are sanctified: and shall be sanctified, and doe live from the first creation of the world unto the end of all times. Saint Paul in a certaine place giveth unto vs also a notable description of this Church, telleth that wee which as yet are buffeted in the Dilligent Church, hall sometime be translated to the same, and be made fellowes with the Angelles of GOD, received among the orders of the Patriarches, and placed in the company of the blessed SPIRITs with the most high GOD himselfe, and the Pediator our LORD Jesus Christ. For he preaching the greatness of GODs grace bought unto vs by the Gospell, sepoyting vs to receive the same with a true faith. Yee came not (faith he) vnto mount Sina, to a fire, to a whirlewind, a stormie tempest and darkness, but vnto mount Sion, to the city of the liuing God, to heavenly Hierusalem, & to the innumerable company of Angelles, and to the Church or congregation of the first begotten, which are written in heaven, and to God the judge of all, and to the spirites of the perfect iust, and to the mediatour of the newe Testament Jesus Christ, speaking better things than the bloue of Abel spake.

And therefore al the Saints in heaven do belong unto our company, or rather we belong unto their fellowship. For we are companions and fellow heapes with the Saints, from Adam, unto the ende of all worldes, and Gods householde. Which concepyeth the greatest comfort of all mans life, and moweth most of all to the studies of vertue. For what more worthy thing is there, than to be of Gods householde? Or what may be thought more sweet to vs, than to think our selves fellowes with the Patriarches, Prophets, Apostles, Martyrs, of all Angelles and blessed spiritu: This benefit, I say, Christ hath bestowed on vs. To him therefore be praise,glorie, and thanks for ever and ever, Amen.

The Dilligent Church is a congregation of men vpon earth, professing the name and religion of Christ, continually fighting in the world, against the devil, Sunne, selfe, and the world, in the campes and centes, and under the banner of our LORD Jesus Christ. This Church is to be considered two wates: For yther it is to bee taken strictly, comprehending them onely which be not onely called, but are in verie deed the Church, the faithfull and electe of God, lineall vniversall, knit unto Christ, nor with bandes and other outward marks and signes, but in spiritu and faith: and oftentimes by these meanest without the other. Of which matter wee will speake hereafter. This inward and invisible Church of GOD, may be well named the electe house of Christ, onely knowene unto God, who alone knoweth who are his. When wee bee first taught to knowe this Church, wee confess her with the Apostles, saying, I beleue the ho-

The militant Church.
The holy Church.
lie Catholique Church, the communion of Saints. And in these fewe
words, we comprehend, that there is a
Church, also what is the Church, and
what manner one it is. For first we
confesse that there hath bene, and is, a
Church of God, and that it shall con-
tinue so ever. Then professing what
it is, we add to this, The communion
of Saints, That is to say: We be-
lieue the Church to bee nothing else,
but the company of all those Saints
that are, have bene, and shall be, as well
in this present age, as in the world to
come, who inioye all good things in
common, granted unto them by God.
Also we express what manner of thing
the Church is, to witte, holy, even the
spouse of Christ cleansed & blessed. For
S. Paul calleth them holy, which are
cleaned with the spirite and bloude of
our God, of which a great parte have
received crownes of glory: the residue
labour hāre upon earth hoping to re-
ceive them in heaven. And crucly, in
consideration of the church, the chiefest
matter is, that through the grace of
GOD we bee made the members of
Christ's body, & partakers of all hea-
venly gifts with the Angels. For we
confesse none to bee more holy than our
owne selves.

Of the Church more largely consi-
dered, comprehended not onely those
that are the very faithfull and holy in
deede, but also them who although they
beloue not truly or unfeordly, ney-
ther be cleane; holy in the consideration
of their life, yet doe they acknowledge
and profess true religion with the
trué beleuers, and the holy men of
God: yea, they speake well and allow
of vertues, and reproue evil, neither
doe they cleare themselves from the unitie
of this holy Church Militant. In which
consideration, not so much as the wick-
ed and hypocrits, such as we reade to
have bene in the Church in the time of
Christ & the Apostles, as ludas, Ana-
rias & Saph. ra, Simo Magus, also De-
mas, Hymenaeus, Alexander, & manie
other are excluded and put from the
Church, which Church may well bee
called the outward and visible church.

But this Church whereof we speake,
is to be accompted of, either by reason
of some parte thereof, or else of the
whole. For it is to be considered gener-
ally and particularly. And the partic-
ular Church is that which is compri-
sed in a certaine number, and is known
by some sure and certaine place.

For of the place it taketh the name, bei-
ing called after the names of Cities,
as the Churches of Zaue, and Ber-
nes, &c.

The Gheses called those particu-
lar Churches parochias, which wee
commonly call Parishes. And wee call
that a parish which hath dwelling hous-
es and freates ioyned together in
neighbourhode. But in Cities and
towns unto certaine portions, are
usually ascribed both Churches and
parish Priestes to serve them, and all
that whole circuit is called a parish: In
the Dutch tongue, en Barchi, odcr
parlkyrich, odcr en Kyrech hacry. And
in the old time the parish Priest was a
powder. For he provided and gane
necesaries to strangers, and chiefly
catt & wode. Some calleth him the ma-
ker of hyce, other called him a prepar-
er of Virgins. Therefore because the
pastors of Churches be as it were pre-
parers of Virgins for the Raisonere
and head of the church which is Christ,
hying unto him a chaste and unde-
leted virgine: & to be noute, because they
themselves provide things most nec-
cessarie for the people of God, and also
prepare heavenly meates and ban-
quets.
The church of God hath been & shall be for euer.

For the church of God hath been & shall be for euer.

But the catholic Church of God doth abide with us (as we began to dwell a little before) continually from age to age from the beginning, and is at this time dispersed through-out the whole world, both visible and invisible, and the Lord's people and God his house shall continue upon earth, unto the world's end. For there was never yet any world, neither shall be any age, wherein God hath not sanctified or will not sanctify some unto himself, in whom he will dwell, that they shall be his flocke and holy house: for the testimonies of ancient Prophets do record that the Church is perpetuall. For thus we find it written in the 132. Psalm: The Lord hath chosen Sion, he hath chosen her for an habitation for himselfe. This is my resting place for euer and euer; here will I dwell, because I have chosen her. And againe, I have sworne vnto David in my holiness, his seede shall remaine for euer, and his state shall continue before me as the Sunne. But who knoweth not that all this is to bee understood of Christ the sonne of David, and of his throne and spiritual Sion, which is the Church? He also signifying the continuance of the Church in the Gospel: I will remaine with you continually vnto the end of the world. And againe, I will ask of my Father, and hee shall giue you another comforter, the spirit of truth, that he may abide with you for euer. To this belongeth also that saying in the Gospel: And the gates of hell shall not prevaile against the Church. Which saying truly is a great comfort to the faithful, in so many and so great persecutions intended to the utter destruction and overthrowe of the Church.

But as Christ had alwaies his church here upon earth, hath now, and for euer shall have: so likewise the devil as long as the world shall continue, shall never want his people in whom he may reign. This Church of the devil took her first beginning of Cain, and shall continue to the last wicked person, comprehending also all those cull peoples that have beene in the meantime, and shall bee, betwixt the beginning and the ending. But they living here on earth, have societies and common with them that are conveined in hell. For as all that bee godly being under one head Christ do make one body, so all the wicked under one head Satan are one incorporate body. This may right worthily be called the wicked church, Sodom and Gomor, Babel; the congregation of Chorah, Dan: and Abyron, a Synagogue, a Schoole, and a steele of the devil, the kingdom of Antichrist, or anie other of like soxe. In this church are reckoned yppes all such as are wicked, and
and insinuets, separating them selves from the doctrine of our holy mother Church, or supplanting the communion thereof: and specially such as are mockers of God, and his holy ways, blasphemers and persecutors of Christ and his church. Such in these ages are the Mahomets, Turkes, Jews, Heretics, Schismatiques, and generally all such as are professed enemies to Christian religion. And to these also we may add hypocrites. For it is no small offence, that the Lord himself in his word part of the Gospel doth so earnestly persecute and blame. Among other things he saith, The Lord of that servant shall come in the day wherein he looketh not for him, and in an hour that he shall not know off, and divide him, and shall give him his portion with hypocrites, where shall be weeping and gnashing of teeth. Out of all doubt he signified the greatness of the offence by the sharpness of the punishment. This Church doth follow the motions of the Devil, and the deceits of imaginations of her own heart, and is fulfilled and exercised in all kind of blasphemy and wickedness, wherein she excelleth her selfe, and at last sinketh downe to hell, that she be not in any place separated from that head, whereunto she hath so diligently and rather obstinately joined her selfe.

I know right well that ye will object against me, for that I have reckoned the hypocrites to be in the outward communion and fellowship of the militant Church, and now againe to account them of the companie of the devills Church. So ever you will say, That it is impossible that the same hypocrites may take part of both Churches differing betwixt themselves, for that the Lord saith: Either make the tree good and the fruite good, or else the tree ought & the fruite ought.

And Saint Paul also saith, That there is no fellowhip betwixt Christ and Belial, betwixt light and darkness, twixt truth and lying, and that hypocrite is lying & darknesse.

Here therefore I perceive a fit place to shew, by what meanes, and how far I may account hypocrites to be of the congregation of the Church. First, we make a distinction of difference of hypocrites. For there are certaine hypocrites that put their confidence in their humane justice and equity, doing all their works openly that they may bee scene of men, firmly truing, and stiffe standing to mens traditions.

To these it is a custome and proper to fly from the Church, which teacheth the righteousness of Christ, but also to curse, detest, and to persecute it with all cruelty. Such kindes of people were the Jews and Jewish Pharisees, with whom our Lord Jesus Christ had much contention, and with whom even at this day the Church contends and maketh warres. These be the plain and visible members of the devills church, and they are not to be accounted of the outward church, yea, they are not once worthy to be named in the Church of Christ.

Against, there are some kindes of hypocrites that are dunderslers, which neither give any confidence to their own righteousness and justice, neither yet do greatly regard the traditions of men. These kindes of people neither hate the Church, nor flie from it, nor persecute it: but outwardly they agree with it, professing the same faith, and participating the
By the same Sacramentes: but inwardly and in mind they neither belaue 
unfaithfullie and sincerelie, neither doe they live holie.

Of this latter, some of them for a season will cleaue to the fellowship and com-
pauncie of the Church: and hauing anie occasion given, they will fall from it as 
heretiques and schismatiques are wont to do, as such as of friends are become en-
emies. Other there be againe that never fall from the Church, but kepe them-
selves in the fellowship of the Church, all their life time, outwardly prev-
tending and seming religion, but inwardly giving themselves up to their own 
errors, faults, and wickednesse: unto whom without doubt the outward beh-
aviour & fellowship profeth nothing at all. For we ought to live for ever, 
and to participate all heavenlie gifts with them that desire them, to ioyne in 
followship with the Church of God, not onely by outward and visible socie-
tie, but by inward communioin and fellowship, wherein consisteth life and sal-
vation. Of which matter we will speake in convenient place. Such hy-
pocrates or dissemblers hanging on the ecclesiasticall boorde, are called mem-
bers of the boorde, and are fayd to bee of the Churches, Which manner that it may 
the better bee understood of you all, we will set it forby certaine para-
bles.

We saie that the wicked or hypo-
crites,are iike foote in the Church, as 
chaffe is in the corn: which induede 
is of another nature, and is no corn. 
Like as therefore oft times there hang 
members unto mennes bodies, either 
die, or rotten, or shalle, which mem-
ers although they have no societie, 
not take parte with the litlee mem-
ers in the vital spirit, yet by couple-
ing together, and by certaine strings, 
they cleaue faire unto the litlee mem-
bers, by means whereof they are also 
called by men members and partes of 
the boorde, who least they should infect 
the other, they cut them off: ofte times 
they lette them alone, least by cutting 
them off, the whole boorde should bee in 
vaunger of life: Even so in lyke sorte, 
was taye, that hypocrisies are in the 
Church of Christ, though they be not 
united to the Church either by the 
bound of the spiritte, of faith and love; 
neeber are they to bee taken fo litle 
members: yet are they suffered, 
least some woorfe mischicke happen to 
the whole boorde of the Church: and oft 
times they are cut off whereby the bet-
ter health may come to the Ecclesiasti-
call boorde. But let vs heare what the 
Evangelicall and Apostolicall testi-
monie saith. The Lord saith plainly in 
Matth. 23: the Gospel, that in the Lords field cor-
kell groweth by being sowne by a wic-
ked man, which bee forbidden to bee 
plucked by, least that therewith the 
corn be plucked by also. Behold 
cornell sowne by an enuell man (I saie) 
by the Demoll himselfe, which is no 
corn, yet dooth it increase, and is in 
the Lords field. Again the Lord saith 
in the Gospel, The kingdome of hea-
uen is lyke vnto a net, which beeing 
cast into the sea, draweth al maner of 
things vp with it, and when it is fil-
led it is brought to the floare, and 
there men sitting reserve that which 
is good in a vessell, and that which is 
corn they cast awaie. Againe, behold 
how ye may see both good and bad to 
be drawnen in the selfe same net: and 
therefore in the selfe same kingdome, 
both good and corn to be reckoned. A-
so in another Parable, there entereth 
one in among the gueskes which hath 
noe on bis wedding garment, who is 
suffered for a season, but yet at laste 
Naaa. 9,
is cast out of doves by the Lord of the feast. In another place it is layde that he hath a saine in his hand, and cleanseth the flower, and burneth the chaffe with unquenchable fire. Saint Paul in his Epistle to the Corinthians putth a difference betwixt the professed and open enemies of Christes Church, and the impure sorte of men, who as yet are not quite repugnante and adversaries to the Church, and the name of Christ: If any man (sayth he) that is called a brother, bee a thief, or a whooremonger, or a couetous person, &c. with such an one see that ye eat no meate. For what doth it belong unto me to judge of them that be without? For God judgeth them that are without. Without, that is to say, without the bounds of the church, he placeth them that are not called brethren, to wit, such as doe not acknowledge the name of Christ, or of the Church. Within, that is to say, in the societie of the Church, (I mean of the outward church) he recketh up them that as yet doe acknowledge the name of Christians, neither let do withstand ecclesiastical discipline, though themselves in the time be defiled and spotted with much mischief. Of all men, Saint John the Apostle spake plainly, saying: They went out from vs, but they were none of vs. For if they had bene of vs, they had perried still with vs. This fometh to be a new kind of speech. For if they which goe out of the Church had not bene in the societie of the Church, how could they goe out of the Church? Can a man come forth of a place in which he never came, or in which he never was? Therefore if hypocrites and euill men are gone out of the Church, saine they were sometime in the Church, then to wit, when they had not as yet gone out of it, and dyd plainly shew what manner oxes they were in oade. Again, so that they went out of the Church, they manifestly shew that they were never inside the true and liuely members of Christ and the Church, yet for a while they were numbered among the members of the Church. The Apostle giueth the reason, it is the disposition of Christies true members never to forsaie Christ and his Church, but to continue and also to prosper and increase baptie more and more.

The Saints and holy men truly doe offend of fall, but yet they doe not forsaie Christ vertuallie. David having committed adulterie and man slaughter, cryeth out, saying: Make mee a clean heart (O Lorde) and renew a right spirite within mee. Cast mee not awaie from thy presence, and take not thy holie spirite from mee. O giue mee the comfort of thy helpe againe, and stablishe me with thy free spirite.

Saint Peter denpyed the Lord, and the weake flesh overcame a good spirite: but immediately (the Lord being stirding up his heart) he repenteth, and departing from euill company, he avoynd himselfe to the good fellowship of the Lord, who forconduke him of this great fall, and therceto added these woordes, I prayed for thee that thy faith should not faile, and thou when thou art converted, confrme thy bretheren. The same Peter also in an other place, what time many fell from Christ, being daunnded, whether he also prouided to depart? amendes, Lord, to whom shall we goe? Thou hast the word of eternall life. And wee beleue and knowe that thou art Christ the sonne of the lyuing God.
The fifth Decade, the first Sermon.

Therefore Saint John said very trulie, They went out from us, but they were none of us. He adde the reason, If they had beene of us they had still carried with us. Therefore because they continued not still with us in the society of Christ and the church, they shewed by their defection and falling away, what manner ones hetherto they haue beene: we accounted them to be members of the Church, but they by their falling away, do declare that they were chaffe in the Lordes Coyn, for as chaffe being not stirred not fanned, dooth seeme to bee beautie with a graine of wheate in it, but beeinge once fanned, it appeareth emptie and light, and is put a parte from the Coyn: so hypocrites being light by reason of their defection, doe manifestlie prove that they were never beautie with the seed of Gods woorde, and that they were never of the true coyn of Christ.

From hence a generall and auncient opinion is gathered, that all that are sayde to bee the Church, and beautifie themselves with the title of the Church, are not by and by the Church. For Saint John plainlie addeeth, But that it may be evident that all be not of vs. We reade how that Saint Paul to the Romanes saith: They are not all Israelites which came of Israel, neither are they all children straight waie because they are the seede of Abraham, but in Isaac shal thy seed be called. Therefore the Faithfull are the true & liuellie members of Christ and of the Saints. In meane season trulie, so long as hypocrites or wicked persons, not yet putting off theyr vices, shali by theyr sayings and doings declare what they are, that they may lawfullie be cut from the Church, who not yet breaking away by theyr owne accord, do forsake Christ in the open field, and flee to the tentes of antichrist or the devill, are knowne and taken to be the true inhabitants of the Church, and are called the church and the members of the Church, although God who beholdeth the hearts of all men, doth well enough discern them. I will againe make this matter playne by an example. As long as Judas the betrayer of Christ and manslayer, did not utter his crasie or rather moiste wicked devise, either by open deede or woorde, neither spouke the companie of Christ and the Apostles, but did preach and prouide necessarie things of household for Christ, he was accounte for an Apostle and the stewarde of Christ, and for a member of the Apostolique Church.

Yet the selfe same Judas was called by the Lord, a Deuill, and when he spake of the elect and of his true and lively members, he was most plainly set out, so that there is no occasion of doubt to thinke: Judas was a member of the inwarde and holy Church of God, though he were a member of the outwarde Church being reckoned in the number of the holy men.

And therefore they spake not without great auncie that sayde: That of Gods Church there was one visable and outward, another invisable and inward.

The visable and outwarde Church is that which is outwarde knowne by men for a Church, by hearing Gods woorde, and partaking of his Sacramentes, and by publique confession of their faith. The invisable and inwarde is so called, not that men are invisable, but because it is not to bee seene with mans eie, and yet both appear before Gods eyes who believe trulie, and who famedlie.
For the true believers are the true and literal members of the inward church: which before I called the Militant Church more strictlie considered: but the other visible Church comprehending both good and bad, is more large-ly considered.

Now so far as we have sayde, that the Church militant upon earth, is marked by God with certaine tokens and marks, whereby it may bee known in this world: it followeth next, that we should speake of those outward marks of the Church of God. And there are two speciall and principall marks. The sincere preaching of the word of God, and the lawesfull pattaking of the sacraments of Christ: whereas some addde unto these, the study of godliness and unitie, patience in affliction, and the calling on the name of God by Christ: but wee include them in these twaine that wee have set downe.

St. Paul writing to the Ephesians, sayth: Christ gave himselfe for the congregation, that he might sanctifie it, and cleanse it in the fountaine of water through the word. Pee haue in this testimonie of the Apostle, the marks of the Church, to wit, the Word and the Sacraments, by the which Christ maketh to himselfe a Church, for with his grace he calleth, with the blood of Christ he purifieth that which he heweth by his word to be received by faith, and declares with Sacraments, that the faithfull do under no condition touch their salvation obtained through Christ. And these things truly doe properly belong unto the faithfull, the holy members. Whereas hypocrites are not purifiied, the faith unricht in themselves, and not in God in his holy ministerie: They are surly sanctified visiblelie, whereupon they are counted holy amongst men: and these things doe improperly belong unto them. Saint Peter in this present difference, not a whilte from Saint Paul, when he preached the word of God to the people of Jerusalem, and they demanding what they should doe, Peter answered, Repent, and be ye euerie one baptised in the name of Jesus Christ for the remission of sins. St. Peter therefore impelled baptism with doctrine, the sacrament with the word, Which thing he hath learned of our Saviour himselfe in the Gospel written by St. Matthew, sayinge: Teach ye all nations, baptizing the in the name of the Father, and of the Sonne, and of the holy Ghost. So that ye reade in the Acts no other mysteries of the Word and Sacraments of the Church, than are recited in these words, They continued in the doctrine of the Apostles, and in doing almes deeds, and in breaking of bread, and prayer: where ye may see the Supper of the Lord an other Sacrament appointed unto the sacrament of baptism, also the desire of study of unitie and love, and the calling upon the name of God.

These things being thus sufficiently plaine and firme enough, yet notwithstanding I will addde other testimonies out of the holy Scriptures. Concerning the token of Gods word, of the preaching of his Gospel, the Lord himselfe speake by Esay the Prophet, sayinge: I will make this covenant with them, My spirtue that is come vpon thee (the Church) & my words which I have put in thy mouth, shall never goe out of thy mouth, nor out of the mouth of thy childrens children, faith the Lord, from this time forth for evermore. For in the Gospel also the Lord Jesus sayth: He that is of God, doth
doth heare the word of God. Again, My sheepe heare my voice, & I know them, & I giue to them everlasting life; & they shall not perish for euer.

And againe, He that loue me will keepe my commandements; he that loue me not, will not keepe my commandements. Again, Who so is of the truth will heare my voice.

Now as touching the markes and tokens of the Sacramentes, Sainte Paul speaking of holy batiste, faith, Through one spirit we are all baptized in one bodie. And he also speaking of the Lordes Supper, faith, Though we be many yet are we one bread & one bodie, for we are all partakers of the same bread. Is not the cup of blessing which we blesse, partaking of the bloud of Christ?

It is most cerene therefore, for that it is approved by testimonies of holy Scriptures, that the outward markes and tokens of the Church are, the Word and the Sacrament. For these being vs into the societie of one ecclesiastical bodie, and keepe vs in the same.

All these testimonies properly (as I saie a little before) doe belong unto the elect members of GOD, being endowed with faith and true obedience: but unto the hypocrites, which are voide of faith and due obedience, they nothing at all belong: notwithstanding because these also doe heare the voice of the cheapeheard outwardly, and in due vertue, and openly or outwardly are annexed to the elect and true believers in the partaking of the Sacramentes, yet unto the true bodie of Christ, for those outward signes take, they are accounted to be in the Church so long as they departe not from it. In which point, for perishing take having treated of the markes of the Church, we must add this thereunto, that by common order these markes doe declare and note the members of the Church.

For there are ceretne especiall members, who although they want these markes, yet are not excluded from the societie and communion of the true Church of Christ. For it is most evident, that there are many in the world which doe not heare the ordinary preaching of Gods word, neither doe come into the congregation and company of them that call upon God, or that receive the Sacraments: not for that they despise them, or that it is a delight unto them to bee from Sermons and the preaching of Gods word, but because through necellictie, as imprisonment, sickness, or being let by some other urgent cause, they can not attayne unto that which they earnestly desire, and yet for all that, they are the true and lively members of Christ and of the Catholique Church. In times past the Lord instituted or appointed to the people of Israel a visible Church, which he established by a ceretne Lawe, and let it forth by visible signes. If any man had despised this Church or refused when he might to heare the doctrine of the Church, and to enter in among the holy company, and to doe sacrifice, if ever had called at it, in stead of the order of worshipping GOD that was appointed, had embraced any other kind, truely hee was not accounted at all to be of the order or number of the people of God. And yet it is certain that ther were an innumerable company of men dispersed throughout the world among the Gentiles, who never did, nor could, communicare with this visible company and congregation of Gods people, and yet notwith-
notwithstanding, they were holy members of this society and communion, and the friends of almighty God. There were a great many of the children of God, with Joachim and Izechias, taken prisoners by Rabucodono, and brought captive into Babylon: to whom it was no prejudice, neither did they hurt them, that they were separated from the people of God, the Church, and worshipping of God, being then visibly upheld by Izechias at Jerusalem: even as in verse seven it did little avail a great many, to be in the visible assemblies and congregations, with the people of God in God's temple, when their minds and hearts were not founde and persif.

We may in these days, finde out a great many of the faithfulfull dispersed on the seas, condemned to the galleys for the confession of the true faith: we may finde many that be holden in capacitie under Antichrist, of the which we will speake in the next sermon following: we may finde also a wonderful many in Gracia, Natolia, Persia, Arabia, or in Africa, being the servants of Jesus Christ, and worship members of the catholique Church of Christ, being shut out and debarred from the holy mysteries of the christians through impiecie and cruelty of Mahomet; nevertheless, we that finde them almost nearly joined together in one spirit, and one faith, with all the true members of the church, and marked also with the visible signs, therefore, the word and sacraments, by common seere, are the marks of the Church, not putting aparte or disbelieving the faithfull from the communion and society of other faithfull being in some necessity shut out from the visible company of those that are faithfull.

But to the perfect understanding of the marks of the Church, this be longeth also, and that most principally, that it is not enough to bragge of the word of God, or of the Scripture, but the same also we embrace, receive, and determine the true sense, and that which is agreeing with the articles of faith. For if we corrupt the sense of the scripture, and yse the same in the Church, then must thou not bring forth the sincere scripture it selfe, but thine owne opinion, and thy fancies which thou hast devised of thine owne minde. The Church of the Arrians did not refuse the word of the Lord, but rather laboured both to beautifie and defend their owne blasphemous errors, by the testimonies of holy scripture.

That Church denied our Lord Jesus Christ, to be of one substance with God the Father: which thing, fith that the sense of the Scriptures, and of the ancient faith among the choicest points of our faith both ofattice and yse, truely it allege and not the sincere and pure word of God, howsoever it boasted of it, but an adulterate word, peace, and Christ in and defended her heretical opinion, for the true and perfect meaning of the holy Scripture: and therefore it had not the true mark of the Church, nor was it the true Church of God. By this one unexample, we may judge of all other Churches of heretiques: who though they seems not to be voice of the testimonie of God's word, yet for all that in very deed, they have no purity of God's word in them.

That which we have saide concerning the word of God, is also necessarily to bee understood of the see of the sacraments: for except they be orderly and lawfully vised, I say, in that order, in which the Lord himselfe
The Pope (wee speake not now of that olde Apostolique Church) to bee the true Church of Christ; yet wee do not rebaptize those which were baptized of the pieties, embrued with popish corruption.

For we know that they are baptized with the baptism of Christ's Church, and not of the Pope, in the name of the holy trinity, to the articles of the Catholique faith, not to errours,not to superstitions and papistical impieties.

Finally wee conselle, that not at this day the unworthyes of the minister ca derogate anything from the service of God. In like for so wee refuse not the Lordes prayer, or the Apostles Creed, or finally the canonical Scriptures themselves:because the Romish church doth also vse them: for the hath them not of her selfe, but received them from the true Church of God. Wherefore we vse them in common with her, no for the Romish churches sake, but because they came from that true Church of Christ.

Beside those outward marks of the Church, which the true believers have common with hypocrites, there are certaine inward marks specially belonging only to the godly: or els if you will, rather call them bonds of proper gifts.

These do make the outward marks to be fruitful, and without the outward marks, being by some necessity absent do make men not the acceptable in the sight of God. For without these, no man can please GOD: in these therefore is the true marks of Gods childef. And these be the fellowship of God's spirit, a sincere faith, and double charity.

Wee do not acknowledge at this date, the uppstart Romish Church of.
true and lively members of Christ, are
united & knit together, first unto their
head Christ, then to all the members of
the Ecclesiastical body.

And the consideration hereof doth
chiefly belong to the knowledge of the
ture Church of God, which though the
should suffer opprobrium, yet is not destitute of them through their out-
ward conjunction.

For with continual labour, by all means to keep her self un-
destitute to God. And first of all the Eu-
gellical and Apostolical doctrine both
reach us, that Christ is spoken to us by
his Spirit, and that we are tied to him
in mind or spirit, by faith, that he
came in us, and we in him. For
the Lord spake in the Gospel, saying:
If any man thirst, let him come
to me and drink. He that believeth
in me as the Scripture saith) shall
have streams of living water flow-
ning out of his belly, To which say-
ing by and by the Evangelist addeth
this: But this he spake concerning
the Spirit which they should receive
that believed in him. Again he pro-
mising, in his Gospel, his Spirit unto
his disciples, that he might also his faith-
ful, which should abide with them for
ever, faith: In that day ye shall know
that I am in my Father, and you in
me, and I in you, to wit, by the
holy Ghost. John the Apostle expon-
ding it and saying. By this we know not
that he dwell in us, by the Spirit
that he gave unto us. And again,
By this we know that we dwell in
him, & he in vs, because he hath gi-
ven of his Spirit unto us. S. Paul,
the apostle of election, that eth not from
Saint John, writing and saying to the
Romans, If any man hath not the
Spirit of Christ, the same is none of
his. And whosoever are led by the
Spirit of God, they are the children
of God. Now as touching true faith,
which ye had before the Lord, S. Paul
faith: I live now, yet not I, but Christ
lived in me. But the life which I now
live in the flesh, I live yet through the
faith of the Sonne of God, who loved
me, and gave up himselfe for me. And
again, faith, Christ dwelteth in our
hearts through faith. With which
sayings, S. John the Apostle ages-
ung againe, faith: whosoever confe-
def the Spirit of God, God dwelteth in him, and hee
in God. For the Lord himselfe before
that, said in the Gospel, He that eateth
my flesh and drinketh my bloud,
dwelleth in me, and I in him.

And he eateth Christ's flesh and drink-
eth Christ's bloud, that believeth.

Therefore Christ our Lord is
spoken unto us in spirit, and we are tied
to him in mind and faith, as the body
unto the head; they therefore that lacke
this knot and bond, that is, that have
not the spirit of Christ, not true faith
in Christ, are not of true and lively mem-
ers of Christ: the Lord himselfe in
the Gospel, witnessing and saying: If a man abide not in me, he is cast
forth as a branch and withereth, and
gather them, and cast them
into the fire, and they burne. Which
words of our Saviour the Apostle imi-
tating, (as we saye even now) saide,
He that hath not the spirit of Christ
is none of his. But they that are not
vestiture of the spirit of Christ, are
influenced with the love of God. Neither
do we separate love from faith, the
same S. John to teaching us, and say-
ing: God is love, and hee that dwel-
leth in love dwelleth in God, and
God in him.
For the Lord's faith in the Gospel, if a man love me, he will keep my word, and my Father will love him, and we will come unto him, & will dwell with him. But although properly faith joineth as to our head Christ, yet the same also both knit us to all Christ's members upon earth. For whereas there is but one faith of them all, and therefore the same spirit, there cannot but be the same mouth the same mind, and the same sentence amongst them all: although faith be not newly taken onely for a confidence in the mercie of God through Jesus Christ, but also for an outward confession of faith.

For we all confessing one faith, and one and the same name, head, with one spirit and mouth, we also together profess that we are all members of one and the same body. Neither is there any thing else in the world, that more unappeasably disquieteth the minde of men, than the diversitie of faith or religion: and therefore there is nothing that may more nesecely join vs together, than unitie of faith.

We come nowe to speake of love, which I said, joineth together the members of the ecclesiastical body, mutually amongst themselves. The Lord's faith in the Gospel, A new commandement giue I vnto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men knowe that ye are my disciples, if ye have love one to another. It is therefore out of doubt, that the only marker of the church next after faith is love, a bond most firmly knitting together all the members.

This growtheth from the communion of Christ, and unitie of the spiritue. For, inasmuch as Christ the king, the head, and chief Bishop of the Catholique Church, inditing us all with one and the same spiritue, hath made vs all his members, the sonsnes of God, brethren and fellowheires, whom undoubtedly he loueth tenderely: every faithfull man cannot choose, but with fervent love embrace the members and fellow heires of their king, their head, and their high Bishoppe. 

For the Apostle Paul doth loue his brother, as he is a lyer. For how can he that loseth not his brother whom he hath scene, loue God whom he hath not scene? Paul to the end that he might most properly express before our eyes, and as it were set to viewe and beholde this unity and agreement of the members, writeth a parable taken from the members of a mannes body; and faith: For as we have many members in one bodie, and all members haue not one office, so we being many are one body in Christ, and every one, one and others members. The same in the twelfth chapter of the first Epistle to the Ephesians, more largely and plainly expounding, joininge together of the head and the members, and that chiefly by the sayde parable of the members of a mannes body, and publishing it very eloquentlie, witnesseth, that betwene the highest members of the Church and the lowest members of the same, there is a verie great and apte content, and moreover a diligent care, and a helpe both continual and most faithfull.

Of all which it appeareth, that the marks of the true and liuely church of Christ, are the communion of the spirit of Christ, sincere faith, and christiant charitie: without the which thinges, no man is partaker of the spirituall body. By these thinges also it shall be
false to judge whether thou art in the fellowship of the Church, or thou art not. Moreover, was gather out of those things which we have hitherto disputed touching the marks of Christ's church, from whence is her original, and also how the church is planted, spread abroad, and preserved. Her original is heavenly. For S. Paul speaking of the church faith: Jerusalem which is above, is free, which is the mother of us all. Therefore he calleth the church heavenly, not that it dwelleth altogether in heaven, but that she being here on earth, hath a heavenly beginning. For, the children of God are not borne of flesh and blood, but from the renewing of the holy spirit, who through the preaching of God's word, planteth faith in our hearts, by which faith we are made the true members of Christ and his church. For Peter faith, ye are born anew, not of mortal seed, but of immortality, by the word of God, which liueth and leaffeth for ever.

And Paul faith: I begat you in Christ Jesus through the Gospel. And same Apostle faith in another place, Faith cometh by hearing, and hearing cometh by the word of God. Since therefore faith cometh by hearing, and hearing by the word of God, that especially by the word of God, the Church truly can by no means keeping or be built by the decrees or doctrines of men. Therefore we affirm, that only the word of God is apt for the building up of Christ's church. Men's doctrees set up men's Churches, but Christ's word buildeth the Christian Church.

For the doctrees of men proceed of flesh and blood. But Peter confessing Christ with a pure faith, and therefore grounded upon Christ, who is the foundation of the church, heard these words of Christ: Whose also is the kingdom of heaven. Therefore hath not revealed these things unto thee, but my father which is in heaven. And therefore Paul faith: When it pleased God that I should preach his son among the Gentiles, I conferred not of the matter with flesh and blood, &c. He also most manifestly abolishing all doctrees of men, from the setting up and building of faith and the church, and only commending the word of God, faith to the Corinthians. My word and preaching stood not in the entwining speech of mans wisedom, but in plaine evidence of the spirit, &c of power, that your faith should not be in the wisedom of men, but in the power of God. To this now pertaineth these testimonies of Christ: He that is of God, heareth God's word. Again, He that is of the truth will hear my voice. And again, most plainly he faith. The sheep will follow the sheep heard, because they know his voice. They will not follow a stranger, but will run away from him, because they know not the voice of strangers. But under the voice of strangers, we include all traditions and decrees of men, differing from the doctrine of Christ: to which traditions S. Paul doth attribute the shape of wisedom, but the truth he denieth them; & calleth them superstitious. For our Lord himself in the gospel, bringeth forth of the prophet Ewolph that immutable laying: They worship me in vaine, teaching for doctrees mens precepts. Let us therefore hold, that the true church is not built by mans decrees, but that she is founded, planted, gathered together & built onely by the word of Christ. We do and that it is out of doubt, that the church of God is preferr'd by the same word of God, least at any time it should be seduced, or least it should slip from the word of God.
The first Decade, the first Sermon.

Ephes. 4.

The first part is to be prested by anie other means: Paul againe witnessing and saying, Christ hath given some to bec Apostles, & some prophets, & some Evangellists, some pastors, & teachers for the gathering together of the saints for the worke of the ministerie (that is to say, to teach & preach his word,) & for the edification of the body of Christ, til we all meet together in the unity of faith, & knowledge of the son of God, vnto a perfect man, & to the measure of the age of the fulnes of Christ, that we henceforth bee no more children, wauerers, and caried about with euerie wind of doctrine, by the deceit of men, (mark as I pray, how mens doctrines are contended againe with great & invincible authoritie) & with craftinesse, whereby they lay in waite to deceive. But let vs folowe the truth in loue, & in all things grow vp into him which is the head, that is, Christ: by whom all the body being coupled and knotted together by euery joint, for the furniture thereof, (according to the effectual power which is in the measure of euerie part) received increase of the bodie, vnto the edifying of it selfe by loue, increaseth the body vnto the edifying of it selfe through loue. These words of his Apostle are so plaine, that they need no better exposition than they have of themselves.

In this place the order & maner of his church by his preaching of God's word, shuld of right be sett down, which many do terme & call the ministration of his word, or of his church; but we will speak of that (God willing) in his third sermo. It shall bee sufficient in this place to defend, that our Lord God having given Doctors into the church, both sounde, buld, maintaine, & increase the church by his word, pey, by his worde only. There come two things next to be considered. First that his church of God is the continual and constant study of the word of God, is called propheticall & Apostolical, yea, & also orthopodial. For we call it propheticall or apostolical, because by travel of his prophets & Apostles it was first builded, & by their doctrine is prested ever at this time, & that by it be spread abroad, euen to the ends of the word. It is called Orthodoxyal, because it is found of judgment, opinion, & faith. For without his church there is no true faith, neither any perfect doctrine touching true virtue & servitie. The faith & docterin of his church was receipted from God himself, by Adam & his patriarchs, by Docters & the Prophets, by Christ & his Apostles. Thereby the elsewhere is named a mother, whereof we will speake in the next sermo. Secondly, by the succession of Docters or pastors of his church doth prove nothing of its selfe, without his word of God. The champions & deffenders of his apostolical church do boast that they have a most certaine mark of the apostolike church, to wit, in the continuall succession of Docters, coming from St. Peter by Clemen the first, & so to Clement the seuenth, & to Paul the third, who died of late, & so continuing to Julius the third, not long agoe created. Dopether they abde, & all such members are cut off, as to separate their felues fro that church, in which only that apostolical succession is found. And we deny not, but by the right succession of pastors in his primitive church, was of great weight. For they which therefore were called pastors, were pastors in deed, & executed office of pastors. But what manner of pastors they have been a great many peres, which of his route of cardinals, meted bydocters & scholers have been called pastors, nay is ignominious, but he which is altogether without vs in vnderstanding. The prophe Zachary here these words speak to him from the lips of his Father. Take to these yet the instruments of
Of the holy Catholique Church.

A foolish shepheard, for lo, I will raise up a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth vp: but he shall eare the flesh of the fatte, and teare their hooves in peeces. Woe bee to the idle shepheard that forsaketh the flocke. &c. Therefore neuer a whit more do these men proue by their continuall succession of Byshops, who teache not the woorde of God sancetely, nor execute the office and dutie of Pas- tores, than if they should let before the eyes of the world a company of Iools. For who dare deny, but that a great part, yea the most part of the Byshops of Rome since Gregory's great, were such manner of Iools, such kinde of wooelues and denouers as are described by the Prophet Zacharie: What then (I pray you) can the continuall succession of such false pastors proue? Yea, and they which were of the latter time, did they not almost the universall Church, with the traditions of men, and partly opprest the woorde of God, and partly persecuted it? In the ancient Church of the Israelites, ther was a continuall order of succession of Byshops, without any interruption thereof, even from Aaron to Vras, who lived under Achaus, and to other wicked Byshops also, falling from the woorde of God, to the traditions of men, yea, and also Idolotrie. But for all that, their succession did not proue the idolotrous Byshops, with the Church that cleave unto them, to be the true Byshops of God, and the true Church of God. Truly the true Prophets of God, the sound and catholique fathers, preaching onely the woorde of God, without mens traditions, yeu clean against all traditions, were not able to rock vp any continuall succession of Priestes their predecessors, to whome they themselves should succede, yet notwithstanding they were most excellent lightes & worthy members of the Church of God: for they which beleeued their doctrine, were neither schismatikes, nor heretiques, but even to this day are acknowledged to bee the true Church of Christ. When Christ our Lord the blessed Son of God, did teache here on earth, he gathered together his Church, the succession of Byshops was on his aduerarie part. But they so farre went, that cause were not rulers of the true church of God, & Christ of the heretical Church. The Apostles of our Lord could not allseage for themselves the doctrine, a succession of Byshops nor interruped: for they were obiedned of the Lord, who was also himselfe created of God the high Priest for ever, after the newe order of Melchisedech, without succession of the order of Leue: and yet the church was gathered by them, and acknowledged of all men to be the true & holy Church. The Apostles themselves would have none other to bee acounted for their true felowes & succession, but they who walked upright in the doctrine and way of Christ. For notable manifest is the saying of Paul, Bee ye fol- lowers of me, even as I am of Christ. And though hee speaketh these wordes to all the faithful, not only to his misters of Gods word, yet those who be chiefly have such followers of him, as the residue of common christians, that is to say, every man in his vocatio calling. The same Apostle speaking at Mileti with the Byshops of Asia among other things faith, I knowe this, that after my departing shall grievous woolues enter in among you, not sparing the flocke. Moreover, of your owne selues shall men arife speaking peruerse things to drawe disciples after the. Paul of Apostle not to & any other
place, than out of the Apostolike church; it selfe, yea, out of the company of as-semble of Apostolique Bishops & Pa-tours, fetched out the wolves & de-\n\ncuours of the Church.

But could not these (thinks you) allege the Apostolique succession for themselves and their most corrupce cause, that is to say, that they be de-scended from Apostolique Patours? But so somuch as so, taking the truth, they be false from the faith & doctrine of the Apostles, the off-spring and Ap-
ostolical succession doth nothing at all make for them.

Therefore we conclude, that the continual succession of Bishops by it selfe poueth nothing, yea rather, that that is no lawful succession which wanteth the purity of the doctrine of the scriptures and Apostles. And therefore Tertullian greatly esteemmg (and that worthily) the continual succession of Patours in the Church, yet requireth the same to be appoyted by the Sinceri-\ntie of Apostolique doctrine: yea, he acknowledgeth those Churches which are instructed with pure doctrine, and yet not or able to make anie reckoning of succession of Bishoppes, to bee Apostolique Churches. If any man require the wordes of the authour, they be these: But if there be any chur-
\ncches that dare presume to plant the-selues in the very age of the Apo-
\n\nfiles, and apostolical sort of men, & yet such an one as continued with the Apostles. For by this means the Ap-
\n\nTertullian of the continual succession of Patours.

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files and apostolical sort of men, & yet such an one as continued with the Apostles. For by this means the Apostolique churches give their judgement. As the church of Smyrna teitificeth, that they had Polycarpus placed there by Saint John. And as the church of Rome sheweth that Clements was appointed by S. Peter. And as in like fort also, other do shew for themselves, who have their off-spring of Apostolike seed, placed in their bishopickes by the Apostles. Let heretiques faine some such matter. (For after their blasphemies, what is unlawful for them?) But albeit they do faine, they shall not preuaile. For their owne doctrine being compared with the doctrine of the Apostles, by the diversitie & contrarietie thereof shall shewe, that it had neither Apostle, nor apostolical man for the authour: Because, as the Apostles taught nothing that was contrarie among themselves: even so, Apostolical men sett forth nothing contrarie to the Apostles: but only such as fell away from the Apostles, and taught other doctrine. In this manner therefore may those Churches appeale, who albeit they can bring for their authour none of the Apostles or Apostolique men, as those that are of farre latter time, and are but now maleic erected, yet they agreeing in our faith, are nevertheless counted Apostolical, for the likeness of the doctrine. The selle same authour speaking of the ancient Church of Rome, and gathering the summe of that it either taught or learned, fadeth: Happie is that Church to which the Apostles have vterred all their doctrine, with their bloud: where Peter in sufering is made like to the Lord: where Paul is crowned with the like ende that John had: where the Apo-

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John after that he was plunged in hot scalding oil, felt no pain, & was banished into the Ile. Let vs see what it learned, & what it taught, & how it doth agree with the churches of Africa: it acknowledgeth one God the maker of all things, & Jesus Christ the Son of God, the creator, born of the virgin Mary: & the resurrection of the flesh: it oynyeth the lawe & the Prophets with the doctrine of the Evangelists & Apostles, & fro the drinketh that faith: baptizeth with water, clotheth with the holy Ghost, feedeth with the lords supper, exhorteth with martyrdom, & contrarie to this institution receive no man. This is the institutiō. Thus far Tertullian in his booke which he intituled, Of the prescription of heretikes. The last thing ē is to be noted is this: the Lord God not only of old by vnto this time, but in these vayes also giveth doctors & pastors to his church: doctores I lay, & not ledders, & captains of hosts & armies of men, not princes, not soldiery, not crafty men, using deceitfull meanes which in these vayes they call practises. For by no other meanes is man, nor by no other instrument, then by the doctrine of truth, & sound & simple godlinesseth is the holy catholique church of God built by, fenced, & preserved, whereof at the beginning simple mere Churchs Apostles, by preaching of the gospel laide the foundation. Paul therefore removeth all worldly wisdom, & faith: I was among you (Corinths) in wekenes & in feare, & in much trebling, neither stoode my word & my preaching in the entencing speech of mans wisdom, but in plain evidece of the spirit & of power, that your faith should not bee in the wisdom of me but in the power of God. The same Apostles also banished all crafty counsel, with all sortes of deceit, whē writing to the Thessaloni-
ans, he faith. Our exhortation was not by deceit, not by uncleannesse, nor by guile. But as we were allowed of God, that the Gospel should be committed vnto vs: euē so we speake, not as they that please me, but God, which trieth our harts. Neither yet did we ever use flattering words, as ye know, nor colored courteousnes, God is record, neither sought wee praise of men, & c. Wherefore he is greatly deceived and mad, he thinketh the church can either be gathered together, or being gathered, can be maintained & preserved in practises; ē is to lay, with crafty counsels, & subtile deceit of men. It is truly said of the common people, That the same is overthroune againe by mans wis
dome, which was first built by mans wisdom. Besides this, the Lord him selfe doth remove force & armies from building of the church, since he forbids his disciples the use of sword, and vnto Peter reade putt to fight, faith, Put vp thy sworde into the scabbarde. Neither do we ever read any were sent of the Lord as soldiery, which with armed force should bringe yō work in subjectiō. But rather the Scripture wittnesseth, the great enemie of God, Antichrist, shall be destroyed with his breath of gods mouth. Wherefore there is no doubt, that all those thinges which are read in divers places of the Prophets, & chiefly in the 2. of Zacharias, concerning wars to be made against all nations, by the Apostles & Apostolical men, ought to be figuratively expounded. For the apostles according to their maner, fight as Apostles: not with seare, swords, & bove of carnal warfare, but of spiritu
al. The apostolical sword is the word, of God. Yet in the meanet ime no man denieth, but that yewpons of carnal or corporall warfare, have been profitable sometime.
sometime to Apostolical men, and to
the church, do good even at this day.
Do men believe that God doth often
times use the helpe of soldiers & mag-
istrates, in defending the church ag-
ainst ye wicked & tyrants. Ye rather
al men will confess, ye a good & godly ma-
gistrate with a dutie toward ye church
of God, for not without great cause
the worthy Prophet of God, Isaiah, cal-
leth Kings nourishing fathers, and
Queenes nourishing mothers, Paul
being appalled of the Jews in the
island of Tarsus for preaching of the Gos-
pell amongst the Gentiles, by the ar-
mies of Claudius Lysias the Romane
tribune is taken away & rescued, And
not long after there was sent with the
Apostle by the same tribune, no small
company of soldiers, to wit, a troop of
hosmen, &cercine companies of for-
men, by whom he was brought safely
to Antipatris & Caesarea, before Felix
the Proconsul of Judaea. Which
thing is not rashly with so great dil-
gence, & at large remembred by Luke
in the Acts of the Apostles. The eccle-
siastical history citeth many examples
of holy princes, which have defended &
succoured the church. But these things
in another place in some measure I
have intreated of, in the 7 & 8. sermon
(as I remember) of the second Decad.
And thus far of ye original of ye church
of God, and of the increase and perser-
vation of the same we have spoken.

In this place it semeth unto me not
vuly to may ye famous questiones be han-
dled or briefly expound, whether the
church of God may er: which ye it may
more plainly bee understood, I will
briefly dicuss the partes of this ques-
tion. I have taught that the catholique
church of God doth confess, for she,
her blessed spirits in heaven, then at faith-
full Christias here on earth, unto who
I saide did cleanse the wicked, or hypo-
crites, feining faith for a season. Now
therefore, if we understand by ye church
the blessed spirits in heaven, ye church
can never erre. But if we understand
ye wicked or hypocrites imped & minge-
gled with the good, & the wicked alone
by themselves, they do nothing els but
er: but as they are impeded unto ye good
& faithfull, and followe them, they ep-
ter erre, or they erre not. For ye church
of the good and faithfull here upon earth
beoth erre or doth not erre. Which thing
we will declare when we have weighed
the diversities of erreys & gathered the
nurbe of them together wholly in a bis-
del. Erreys some be of doctrine and
faith, and some be of life and maners.
And what maner of ones either of the
be, I thinke there is no man but know-
eth. Let vs see then, whether ye church
of the faithful upon earth do err or no:
and if it err, in what point, and how far
it erreth. As concerning the maners
and life of the church, it cannot wholly
and clearly acquite it selfe of erre-
rours: that is to say, from time. For
always so long as it is living heere
on earth, it payeth hardly, And
for given vs our trespasse as wee doe
for give them that trespass against
vs. And GOD for his mercies
take both alwaies purge in his
Saints, all veggges and insubermtes,
as long as they live in this world, con-
tinually renewing and fining the ef-
rect. I am not ignorant what may
here hinder thee (faithfull hearer). If
the Church (faie thou) bee not holy
and pure, how is it called ye Apostol
holy without spot and winkkle? I an-
swer, If thou wilt acknowledge no
church upon earth, but that which is
altogether without blemish, thou
shall bee for ever to acknowledge none
at all.
of the holy Catholique Church.

For there shall never be any such kind of Church remaining on earth, where The most righteous God, as the scripture witnesseth, hath shut vp all things vnder sinne, that he might take mercie on all men.

S. Paul therefore doth call the church pure, without spot or wrinkle, through the benefit of Christ's sanctification: not that by her self, while she is in the flesh she is without spot, but for that those spots in beeue other wise clearing unto her, through the innocencie of Christ, to those that imbrace Christ by faith, are not imputed: finally, for that the false same Church in this world to come shall be without spot or wrinkle. For having put off the flesh, and cast off all miseries, it shall at length be brought to passe, that she shall want nothing. Besides this, it is said, that the Church is without spot, because of the continual studie of the church, whereby the laboureth and travaileth by all meanes, that as farre as it is possible, she may have as fewe spots as may be. And by that meanes, chiefly by the benefit of imputation, the church erreth not, but is most pure and without sinne.

Moreover as touching doctrine & faith, the church of Christ doth not err. For it heareth the voice of sheepeheard only, but the voice of strangers she knoweth not: for she followeth her only sheepheard Christ, saying: I am the light of the world: he that followeth me shall not walke in darknes, but shall have the light of life. Paul also to Timothie saith: These things heetherto have I written unto thee, that thou maist knowe how thou oughtest to behaue thy selfe in the house of God, which is in the church of the liuing god, the piller & ground of truth. But the church is the piller and ground of truth, for that being laid downpon the foundation of the Prophets and Apostles, Christ himselfe, which is the everlasting truth of God, and the only stempe of the church, receiue thee by fellowshippe, which it hath with hym, that she also might be the piller and foundation of the truth.

For the truth of God is in the church, and the same through the ministerie of the church is spread aboeade: and being assaulted andwarred against by the enemies, abiding sure, is not overcom: so far forth, as being made one body with Christ, she doth persever in the fellowshippe of Christ, without whom she cannot do nothing. Again, the same Church doth erre in doctrine and faith, as often as shee turning from Christ and his worde, goeth after men, and the councels and decrees of the flesh. For shee falseth: that thing that hath heetherto saide that shee erreth not, which is the word of God & Christ.

I thinke that no man will deny that the great congregation of the people of Israel in the desert, was an excellent Church of God: with the which the Lord made a covenant, and bound him selfe vnto it, by sacramentes and ordinances. And yet how shamefully she erreth, whiles neglecting Gods word, as Aaron the high Priest of religion not constantly and earnestly relieting, shee both made a molten calf, & worshipped it as a God: no man is igno:at. Where also surely it that be necessarie moe diligently to looke into, and marke the whole number of the Church. For many in the church erring, it followeth not that none at all is free from error.

For as in the Church of Israel, the Lord reserved a remnant to himselfe, I mean Moses, Josua, and undoubtly many more, as well in that congregation, as
else-where without, which did never worship the calfe : so there is no doubt, although there doe many erre in the church, but that the Lord through his mercy both preferre to himselfe a certaine number, who both understande a right, and by whole faithfull diligence errors are destroyed, and the wandering flock of the Lord brought backe againe into the holy fold.

The Church therefore is saide to erre, when a parte of it having loste Gods worde both erre: and the same erreth not wholly and altogether: for as much as certaine remnans (though the grace of GOD) are reserued, by whome the truth may flosh againe, and may againe be spred abroade in every place. S. Paul called the churches of the Corinthians & Galatians, The holy churches of God: yet these errored greatly, in doctrine, in faith, and in manners. And yet who doubteth, that there were many among them, who were most sincere followers of the pure doctrine preached by S. Paul: That holy church therfore errored so far forth as it continued not fastly in true doctrine: and it errored so far forth as it departed not from the truth delivered by the Apostles. From hence it plainly appeareth to the whole worlde, that those are most baine liars, which commend unto vs Churches,not builded upon the foundation of the Prophets and Apostles, but upon the decrees of men, which they shame not to commend unto vs for most true churches, and such as cannot erre. Deue cryeth out, Onely God is true, and every man a liyer. Jeremiah also cryeth: They have rejected the worde of the Lorde, & what wisdome is in them? Therefore those Churches doe erre, neither be they the true Churches of God, The true Church grounded uppone Christ Jesus, and is governed by his word onelee.

Unto this Treatise of the worde of God, which is the onelic rule whereby all things are done in the Church, the dispensation of the power of the Church of God in earth, and of the studies there of, which also are directed according to the word of God is verie like. But because I will bring forth my judgement, that is to faire, the judgement deliver'd by the Scriptures, I will briefly rehearse the summe of those things which the Papists have left in writing concerning this matter, and doe undoubtedly maintayne so found doctrine. John Gerson (not much amisse unlesse he have an euel interpreter) hath desir'd Ecclesiasticall authtoritie to be a power supernaturallie and spiritually given of the Lord to his Disciples and to they lawfull successors unto the end of the worlde, for the edification of the Church militant, according to the lawes of the Gospell, for the obtaining of eternal felicitie. But Peter de Alaco the Cardinal, faith, that this authioritie is sole, to wit, of consecration, of administering the Sacraments, of appointing ministers of the church, of preaching, of judiciall correction, receiving things necessary unto this lyfe.

They call that the power of consecration, whereas a Priest being rightlie ordered may consecrate the bodie & blood of Christ on the altar. This power they saie was given to the Disciples of the Lord by these worodes: Doe this in remembrance of me. But unto the Priest in these vales they think it to be given of the Bishop, giving with the bread, the chalice, and saying: Receive ye power to offer vp & to consecrate Christes bodie both for the 

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<td>Deut. 11:22</td>
<td>Thou shalt worship the Lord thy God, and him only shalt thou serve.</td>
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<td>Jer. 29:13</td>
<td>Rebuild the old waste, and found the new.</td>
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<td>Matt. 28:18</td>
<td>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.</td>
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<td>1 Cor. 11:23</td>
<td>Take ye bread in remembrance of my body.</td>
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<td>Drink ye the cup in remembrance of my blood.</td>
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<td>Rev. 1:6</td>
<td>He is the Root of David, and the Branch of Jacob, who is raised up, that he might be a light unto the Gentiles.</td>
</tr>
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<td>Rev. 5:5</td>
<td>And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to break it open.</td>
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Of the holy Catholic Church.

Quickes & the deceased. This moreover they call the power of officers, and a marke of character that cannot be wiped out. The power of administering the sacraments, and chiefly the sacrament of Penance they call the power of the keys. The keys they make of two loyces. The keys of knowledge, that is to say, the authority of knowledge in the cause of a sinner making his confession: the keys of giving of sentence & judgment, of opening & shutting up of heaven, of forgiving or reviving of sines. They say that this power was promised to Peter in Mathew, the Lord saying, Unto thee will I give the keys of the kingdom of heaven: but it was given to all the disciples in John, Christ saying: Whose sins ye forgive they are forgiven, & whose sins ye retain they are retained. And in these epistles is given to the priests by the bishops in their consecration, laying their hands on the priests at giving of them their officers, saying: Receive ye the holy Ghost, whose sins ye forgive they are forgiven, & whose sins ye retain they are retained. They call the power of placing of masters of the church, Eclesiasticall jurisdiction, and to consist in a certaine pelatic, and the fulnesse of it to rest only in the Pope, having respect to the whole vnumeral Church. For it belongeth only to the Pope to appoint rulers and pelats in the Eclesiasticall hierarchie: because it was gave to him: Feed my sheepe. Moreover they say, that all jurisdiction eclesiasticall both come from the Pope to the inferior rulers: either mediate or immediately: in which things authority is limited at his pleasure that hath the fulnesse of power. For a bishop hath authority only in his Diocese, and a curate in his parish, & a power of Apostleshippe of preaching the worke of God they call the authority of preaching, which the Lord had given to his Disciples, saying: Go ye into all the world, preaching the Gospell to all creatures. But Doctors in these dials affirme, that none ought to bee sent to preach, but only by Peter, that is, his successor, mediate or immediately, &c. They say that the power of judicial correction was given to Peter by God, to whom he sayde: If thy brother that offend or trespass against thee, &c. For the words of the Lord are knowne well enough in St. Matthew, cap. 18. They say therefore that God gave authority unto priests, not onely of communicating, but also of determining, judging, & establishing commandments, lawses, & canons: because in that place it is sayde, Whatsoever ye bind upon earth, it shall be bound in heaven. To conclude, they saye that the power and authority to receive things necessary for this lyfe, in rewarde of their spirituall labour, was given by these words of the Lord, Eating and drinking such as they have.

These things doe these men teach concerning Eclesiasticall power, not onely foolishly but also false: For the power of consecration and sanctifying, how vain and foolish it is, we have often times sayde in other places, and perhaps will saye more (if God grant life) in convenient place and time. Of the power of the keys, we will dispute (God willing) about the end of this Sermon. And some thing we thought when we disputed of Penance and particular confession. But they are foolish and nameleffe trifles, which they babble of Eclesiasticall jurisdiction, of the fulnesse of the high power (that is to say) of the Bishop of Rome, which I doubt, not are knowne well enough to the
the whole world long ago: and of that matter there shall follow hereafter some arguments for the confutation thereof in these our Sermons. Whereas they slurpe unto themselves the office of teaching, and cry out that no man can lawfully preach, but such as are ordered by them, they thereby seek the overthrow of God's word, and the defence and assertion of their own errors: which shall also be intreated of in his place. The power of excommunicating they have so filthily and shamefully abused, that the church (though their negligence and wicked presumption) hath not onelie lost true discipline, but also excommunication it selfe hath bene a great many years sought else with the Bishops of Rome but fire and sword, wherewith they first raged against the true professors of God's worde, and persecuted the innocent worshippers of Christ. Moreover, that there is no power given of God to the Ministers of the Church, to make new laws, we will shew in place convenient. The autho-ritie and power to receive wherewith to live, have they put in execution to the uttermost: but in recumence of their temporal base-ment they have not owne spiritual things, but rather being asleep, they have suffered him that is our enemie to toy cockie in the Lords field, and that not by ane other, but by their owne means. For have not they, not being contented with things necessarie for this life, under that colour subtly invaded kingdoms, and most lawfullie & cruellie possessed them: Wherefore be that faith not that ecclesiasticall autho-ritie, as it is by these men affirmed, and also by them put in practise, is but a more tyrannie over simple soules, it is plaunce here (sith nothing at all: We will nowe thereforeunto sayne a true, simple, plaime, and manifest doctrine concerning ecclesiasticall jurisdiction. Power is defined to be a right which men have to doe some thing by. What power is? It is called in Greeke Εξουσία, & Autonomia, whereof the first word signifieth right and power, the second abilitie to execute power of autho-rity. For oftentimes it commeth to passe that a man hath autho-rity to doe a thing, but is destitute of abilitie to performe it. But God can doe both, and hath given them both unto the Apo- stles a gapuall those that are possessed with devils, as Luke witnesseth, saying; Luke, 10, 17, 19. Hee Two kinds gave them power and autho-rity of power, over all devils, &c. And there is also one sort of power which is free and absolute, and another sort of power which is limited, which is also called ministerial. Absolute power is that which is altogether free, and is neither governed or restrained by the lawe or will of ane other. Of which sort is the power of Christ which hee speaketh of in the Gospell, saying; All power is given vnto me in heaven and in earth: goe therefore and teach all nations, baptizing them, &c. Hee speaking againe of this power in the Re-culation shewed vnto Saint John the Apostle, sayeth: Fear not, I am the first and the last, and I am alive but was dead, and behold I am alive for euermore. And I have the keies of hel and of death. And againe, These things saith hee, that is holie and true: which hath the key of David, which openeth and no man shutteth, & shutteth & no man openeth.

The power which is limited is not free, but subject to an absolute or greater power of another, which cannot of it selfe doe euery thing; but that onelie, that the abso-
absolute power or greater authority
doth suffer to bee done, and suffereth it
under certaine conditions. Of which
soke suretie is the ecclesiastical jurisdic-
tion, and which may rightlie be cal-
ted the ministeriall power. For the
Church of God vsch her authortie
committed vnfo this purpose by
her Ministers. S. Augustine acknow-
ledging this distinction, and speaking
of Baptisme in his sett Treatie upon
John faith: Paul baptised as a mini-
ster, & not as one that had power of
himselfe: but the Lord by baptised as
he that had power of himselfe. Be-
holde, if it had pleased him, he could
have giuen this power to his seruants,
but he would not. For if he shoude
have giuen this power vnto his ser-
uants, that it shoude also have bene
theirs, which was the Lordes, then
there should have bene as many sundrie
baptismes as seruants, &c. In the
Church Christ referueth that absolute
power to himselfe. For he continueth
the head, king, and bishop of the church
for euere: neither is that head which
giuen life separated from his bodie at
anie time. But that limited power he
hath giuen unto the Church. Which
inging it ought to acknowledge: to wit,
an Ecclesiastical jurisdiction, hemmed
in with certayne lawses, which proce-
deth from God, and for that cause it is
effectuall, and therefore in all things
ought to haue chiefe regard unto God:
and that Ecclesiastical jurisdiction is
for that purpose giuen unto the church,
that it might be put in practice for the
profit of the Church. For Saint Paul
faith, The Lord hath giuen vs power
to the intent we should edifie, & not
for the destruction of the Church.
And therefore that power which ten-
deneth to the hinderance and destruction
of the Church, is a deuillish tyrannie, &
not an ecclesiastical power proceeding
from God. And it behoeth vs diligent-
sie to marke and receiue this end of ec-
clesiastical power.

But the limited power of the Church
consulteth verie were in these points, to
viz., in ordening of the ministers of the
Church in doctrine, & in the discerning
verwane doctrines, and finally, in the
ordering of Ecclesiastical matters. Of
erie one of which points in their or-
der was will speake a little: declaring
what manner of authoritie the Church
hath, and how farre it is limited in er-
erie part thereof.

The Lord himselfe appointed the
chiefe Doctours of the Church which
were the Apostles, that all men might
understand that the Ecclesiastical mi-
nistery is the divine institution of God
himselfe, and not a tradition devised by
men. And therefore after that the Lord
was ascended into heaven, Saint Pe-
ter calling the Church together, spe-
keh out of the Scriptures, of placing
another Apostle in the stead of the tra-
cour Judas, by that verie fact shewing
that power was giuen to the Church
by God to elect ministers or teachers.
The same Church also not long after
by the peruaision of Peter, and the A-
postles to peruaing undoubtedly
the inspiration of the holy Ghost,
chose seven Deacons. The Church
of Antioche being manifestlie instruc-
ted by the holy Ghost, did ordaine
Saul and Barnabas, al-
though they were long before that
time assigne to the ministerie. It is
read also in the Acts of the Apostles,
that the Churches by the commande-
ment of the Apostles, did ordaine do-
cours for the holy ministerie as often
as neede required. And yet notwithstanding they did not ordaine every
one without choice, but such onlie as
were
were fit for that office, that is to say, such as afterwords by express lawes they themselves did describe, to witte, if any man were faultlesse, the husband of one wife, watchfull, sober, &c. The rule set downe by the Apostile is sufficiently knowne, as appeareth in 1. to Tim. 3. Chap. But as touching the ordering of Ministers (God willing) we will speake in the 3. Sermon of this Decade. But if the church have received power to appoint sic Ministers for the Church, I thinke no man will deny that the Church hath authority to depose the unworthy and wicked receivers: and also to correct and amend those things which being lacking, may seem necessary for this order.

And so as much as Ministers are chosen chiefly to teache, it must followe, that the Church hath power to teache, to exhort, to comfort, and such like, by her lawfull Ministers: and yet no power to teache every thing, but that only which she received being delivered unto her from the Lord by the doctrine of the Prophets and Apostles. Teach them (saith the Lord) that which I commanded you. Go ye, & preache the Gospel to all creatures. And so Paul saith: I am put apart to preache the Gospel of God, which he promised before by his Prophets in the holy Scriptures. But this ministry, or office of preaching, is nothing els but the power of the keyes which the Church hath received. The office (I say) of binding and loosing, of opening and shutting heaven. In another place also the Apostles received power from the Lord over all other, or other place also the Apostles received power from the Lord over all other, and that authoritative and power they receiued over Deuils, they received it not as teach other doctrine than this, touch-
Of the holy Catholique Church.

Power to
administer
the Sacra-
ments.

Power to
dispose the
affairs of
the Church.

Power to
judge of
doctrines.

To call
a coun-
seil.

Finally, that the Church hath power to give judgment of doctrines, even by this one sentence of the Apostle Paul, appeareth: Let the Prophets (faith he) speak two or three at once, and let the other judge. And in another place he faith: Prove all things, & keepe that which is good. And S. John faith, Dearlie beloved, beleue not every spirit, but trie the spirits whether they are of God. But of this kinde of power to judge, there is also a certain order. For the Church doth not judge at her owne pleasure, but after the sentence of the holy Ghost, and according to certaine & rule of the holy Scriptures. And here also,order, moderation, charity is observed. Therefore at any tyme the church of God according to that sentence which the church received from the Lord, do call a counsel togethert for some weightie matter, as we read the Apostles of the Lord did, in the Acts of the Apostles, it leaseth not here to her owne lightly judgment, but giueth over her selfe to be guided by the spirite, and examineth all her doings by the rule of the worde of God, and of the two fold charitie. Wherefore the church maketh no new lawses, as the church of Jerusalem did, rather the Apostolike church faith, that it seemeth good both to the holy Ghost and to the church, that no other busi-
These things being in this sorte considered, it shall not bee greatlie laboursome to knowe the studies of the holy Church of God. For it executeth (as it may be nowe) that power which it hath received of GOD most carfullie and faithfullie: to the end that it may serve GOD, that it may be holy, and that it may please him.

And that I may reckon up some of her studies specially: first of all it woz- Hippeth, calleth then, loueth and serveth one God in Trinitie: and taketh nothing in hands, not having first consulted with the word of this true God. For he ordereth all her doings according to the rule of Gods worde: she judgeth by the word of God, and by the same she frameth all her buildings, and bringeth main- taine them, and being fallen downe she repaireth or restorseth them againe. The assemblies and congregations of Saints upon earth, she ferventlie furthehel and loueth. In these things it hath so diligently to the preaching of the word of God: she is paraker of the Sacraine’s devoutly, and with great joy and desire of heauenlie things. It praiseth to GOD by the intercession of our onelie mediator Christ, with a strong faith, ferventlie, continuallie, and most ardentlie. It praiseth the majestie of God soz er- yer, and with great joy giveth thankes for all his heavenly beneftes. It highly esteemeth all and exerciteth the institutions of Christ, neither both it neglect anie of them. But chieflie it acknowledgeth, that it receiveth all things belonging either to life, salvation, righteousness, & felicitie, of the onelie summe of God our Lord Jesus Christ, as he who onelie chose her, and then by his spirite dience, in madestie, and in all the and bloud sanctified she, and made her duties of godliness. But who of I saith that, & chooseth people, whose apperance is soe conserved with.
That there is one Catholique Church, that without the Church there is no light or salvation. Against schismatikers. Wherefore we depart from the vpfart Church of Rome. That the Church of God is the house, vineyard, & kingdom of God: and the body, sheeple, and spouse of Christ: a mother and a virgin.

The second Sermon.

See you are assembled (brethren) with attentive mindes, to the exposition of those things which rest to be spoken of, the Catholique Church of God which we affirme to be one and inseparable, according to the holy oracles of the sacred Scripture. Solomon in his Canticles faith: One is my bone and my beloved. Whereunto doubtelesse the Doctor of the Gentiles had respect, when he saide: There is one body and one spirit: even as ye are called in one hope of your vocation. There is one Lord, one faith, one baptism, one God and father of all, which is aboue all, & through al, and in you all. To these heauentlie testimonies agree the testimonies of men. For Cyprian the Bishop & martyr in his boke De simplicitate Clericorum, faith: The Church is one which is spread further and further abroad by fertile increase: even as there are many beames of the Sunne and but one light, & many boughes of a tree, yet but one oake grounded upon a steadfast roote: and whereas many brookes issue out of one spring, though the number seeme to bee increased by the abundance of floare, yet is it but one at the head. Pluck a beame of the Sunne from the globe, that one once separated is void of light. Breake a bough from the tree, it can bring forth no fruit. Cut a brooke from the spring, & being cut off it drieth vp. Euen to the Church lightned with Gods light, spreadeth abroad
 abroad the beams of her light throughout all the world, yet is it but one light, which is spread euerie where, neither is the unitie of the bodie separated: she extendeth her branches with plenteous increase throughout all the earth, she sendeth out her plentifull riveres all abroade. Yet is there but one head, and one spring, & one mother plentifull with fertile succedion. And so forth.

Moreover, where we read, that divers names are givene to the church, wee must not imagine that there are manie Churches in the world, neither is that bodie to beseparated which can haere of suffer no kind of division. Writers call the Church Catholique, which undoubtedly signifies univerfal, because it is but one, neither can there be anie more.

For albeit this be distinguished into the Church Triumpuant and Pillant, into the Church of the olde Fathers, and the congregation of people of latter time: yet doe all these members remaine perpetually knit together in one bodie, under one head, Christ.

And even as the severall conditions of bodie and freemen separeateth not a kingdome of common wealth into partes: so neither doth the quiet rest of felicitie of the blessed spirits triumphing in heaven, and the labours and sorowes wherewith we warring as yet in this worlde under Christes ensignes are exerciseth, make two Churches.

The holy Angel sayeth to Saint John in the Apocalyphe, I am thy fellowe servant, and of thy brethren the Prophete. Hee therefore acknowledgeth both the Prophete and Apostles to bee the sommes and seruantes of one GOD. Whereof we read in the Gospell that one onelie vinearde, not two, or divers, was let out to husband-men, though they were divers.

For even so there is but one Church of the olde fathers, which were before the comming of Christ, and our of the new people since Christis comming, taken out of the Gentiles. But what they differ from vs, or we from them, hath bene said in the eighth Sermon of our third Decade.

Againe, there are mingled with the holy Church evil men and hypocrites, but the Church is not separeated for evil men. For even as traypons mingled with Citizens, and not yet discouered, make not two Common wealds: so although evil men cleane to good, yet are they both gathered into one Church. And when hypocrites depart from the unitie of the Church, the Church is not rent in partes, but becommeth purer.

For excellentie sayeth Sainte Augustine, That evil men or hypocrites are that in the Church; that chaff is amongst weate, cockle in standing corne, traytours in a Citie, and runnagates amongst souldiers.

But it is plaine, that weate is the cleaner, standing corne the lustier citizens safer, and souldiers the stronger, when runnagates, traitours, cockle and chaff, are separeated from them.

Yea, and except sometimestvoten members of the Church bee cutte off from the Ecclesiasticall bodie, the Church can not bee in lastie. And particular of severall Churches are as towne of Citie in a kingdome. The multitude of Citie doth not a kingdome.

Of particular Churches dispersed throughout all the worlde, as a bodie
Of the Unity of the Church.

Lactantius therefore most truly sayd, It is only the Catholike Church, which receiveth true religion.

Here is the fountain of truth: this is the house of faith: this is the temple of God, into which if one enter not, or out of which if any depart, he is excluded from the hope of salvation and life everlasting.

For our Saviour first said, that out of the sheepesfole life is not found.

Therefore I cannot marually eat enough at the co"rupe and Schismatical manner of certaine men, who separate themselves for euerie light cause, from the most wholesome and pleaunte companie of societie of the Church.

For you shall finde in these dayes, capitious and phantastical men, not a fewe, which of many peares haue had fellowshippe with no Church, nor yet have fellowshippe with any. For in every man that is, they finde some kindes of faulce, in themselves onely they finde nothing worthy representation.

Therefore they conceiue with themselves a wonderfull fashion of the Church, which except they be somewhere established after that fashion which they themselves have devised, they contenue (with shame enough) that there is as yet no true church of Christ in the world.

They are worthy surely to be master builderes in Vtopia, or Cyribia, where they might set upp a building fitte for themselves. But it seemeth unto them, they have just cause of Schisme. For they will not communicate with our Church, for that is saieu the doctrine of the Ministers in the Church is not yet sufficiently cleaned and polished, neyther...
in sinne.

That none but those that are regenerate, can enter into the kingdom of GOD. That men, not by their own

decrees, but through the grace of

GOD by the only merits of Christ,

are justified by faith. That Christ

once sacrificed for sinne, is no more la-

cricied: that he is the only and per-

petual Priest. That good wrokes

are done of those that are justified:

& those are indeed good wrokes, which

Lord hath prepared for vs to walk in.

That the sacraments of the Lord and

of the Church are to be received, and

not to be deprived. That we must

pray continually, and that in that ma-

ner which the Lord hath appoincted us.

And if there bee any more of the same

sort.

But it sufficeth, if these and other like

groundes bee uniformly, purely, and

simply taught in the Church according

to the scriptures, though there be ad-

ved no Rhetorical figures, nor no pain-

ted eloquence bee heard. For apply the

blessed Party! Hexaæus, after the rule

of faith, ferre out in his first booke a-

gainst Heresies. Since there is but

one onely faith (faith be) neyther

hee which can say much of it, say-

eth more than hee ought: nor hee

which sayeth little therby diminish-

eth it.

Therefore when the doctrine of

Ministers expoundeth those things

in the Church, which are agreeable to

the true and sincere faith, which it

also corrupteth not, what have these

captious smaterters of Rhetorique,

and selfelearners to require, though elo-

quence and plentiful learning bee

wanting in the Teachers: Was

not the doctrine of the Apostles and

men are signers, conceived and borne

Prophets most simple and most

Cec.ii.
free from all subtiltie: that righly it might be said, how much more simple it seemed to be, so much safer it was. But in the mean season, I desire not true eloquence (as that which is a singular gift of God) I have else—where often witnessed. And partly doctrine confister in the vailie expounding of the Scriptures, and in the applying of them to our time, place, and affayes.

In that kinde was ever great variety and diversitie, for which notwithstanding, no wise man ever yet separated himselfe from the fellowshippe of the Church. For it commeth to passe very often, that two or three, or else more, may expounde one place, not after one manner, but after most divers fowces. There may be one that expoundeth very darkly, and another expoundeth more plainly: this man hitteth the marke, he comes not neere it. And this man applieoth the place which he hadleth very fitting: some other with not like simplicitie of application: in the mean seacon notwithstanding, hee layeth nothing contrary to the soundnesse of faith, and the love of God and our neighbour, and with all things to evocation.

I say, that of this diversitie no man takeoth just occasion to depart from the Church. For all godly men pave all things, and keepe that which is good: and in all sermons and holy exercises referre their whole studie only unto edifying.

And moreover the preacher agree well among themselves, and hereunto direct all things, both themselves and their hearers may become better: not that they may seem better learned, or to have beeere that which no man law hereofep:

And the best learned loath not theye' Sermons which are not so learned. For albeit they may seeme not altogether to have hit the marke, yet as much as they have taught wholesome things, they are praised and not condemned: albeit in st time and place, they bee somewhat admonished.

Again, theye that are unskilfull doe not enue the gifts of the learned, nor refuse to labour for more perfection, neyther loath theye condemne theye learned Sermons of those that be better learned: but they praise God, and being warned, strive to more perfection.

For wisely said Saint Aurelius Augustine, in his first booke of Christian doctrine, the twentie first Chapter: Whosoever(faitbe) seemeth to him selfe to haue understoode the holy scriptures, or any part of them, so as of that understoond he gather not the two-folde charitie of God & his neighbour, he yet understoode nothing. But whosoever gathereth such a sentence, as may be profitable to him for the increase of charitie, & yet gathereth not that sentence, that it may probably seeme he whom he readeth ment in that place, he is not perniciously deceived, neyther lieth he at all.

The same anon after: Hee is notwithstanding to bee corrected, and must haue it forced him, ho much more profitable it were for him not to leave the high way, lest by accustomable straying, hee bee forced either to go crose or crooked. Thus force hee.

Therefore where an Ecclesiasticall interpreter both erre grossely, it is lawfull to a better learned, brotherly to admonish him: but to make a Schisme it is not lawfull.
The authors of Schism are somewhat proud and arrogant, and swell with enuy; and therefore are voyde of all charity and modestie, they allow nothing but what they themselves bring forth; neither will they have any thing common with others, they are always missing some high matter, nothing that is common or simple. Unto these men very well agree that saying of S. Apostle, Paul, Knowledge puffeth vp, but love edifieth. Therefore godly teachers in the church and also godly hearers, for doctrine which is not altogether foolish, though it be somewhat grosse, yet being godly and tendering to education, they neither leave nor forsake the fellowship of the Church, neither strive they of content, but rather vie charity in all things. And if the ministers lines bee attached with gravous vices, and yet in the mean season, they be faithfull in teaching, admonishing, exhorting, rebuking, and comforting, if they lawfully distribute the lawfull sacraments, no man hath just occasion to forsake the Church. The Lord expecteth faith in the gospel, The Scribes & the Pharisees set in Moses seate. All therefore whatsoever they bid you observe, that observe and do: but after their works do not: for they say and do not. Behold the Lord saith, they say and do not: therefore the teachers lines were not agreeable to their doctrine: yet for that they hold in Moses seate, that is to say, because they taught the word of God lawfully and sincerely, he biddeth to receive their sincere doctrine, but their life not being agreeable to their doctrine, that he biddeth to refuse: and therefore to make a schisme for the preachers cuil lity lines fake, the Lord saith forbid.

Surely he commandeth to ste from false prophets. But not an euill life but false doctrine maketh a false Prophet. A great conflict about this matter had the holy father S. Augustine with the Donatists, who contended that the ministerie was of smaller power through the imperfection of the ministers. Which case is to be considered in another sort. But now what cause haue they to leave and forsake our Churches, for the unlikenes of varietye of Ceremonies? In the days time of children, say they, you observe not one order: and so also in the celebration of the supper. Some take the bread of the Lord in their hands sitting: some doe come and take it at the hands of the ministers, who also put it in the mouthes of the receivers. Some celebrate the Communion of the famouse, and that but upon fast days. And you use not one forme of prayer. Neither have all your assemblies one manner, neither make they at one time. But howe shall we believe that the spirit of unitie and peace is in you, in whom is found to great diversitie? For it causeth therefore we doe not communicate with you. But of these customs we shall speake more full in their proper place.

But it is maruell that men not altogether rude and ignorant of Ecclesiastical matters, being no other argumentes for defense of their wicked Schisme. Are the poore wretches ignorant how great diversitie there hath bene always in ceremonies, unity notwithstanding always remaining undivided in the Catholique Church: Socrates the famous writer of the Ecclesiastical hisorie, in the first booke of his hisorie, the 22. Chapter, setteth out at large the diversitie of ceremonies in the Church of God. For diversitie of Ceremonies, Schisme must not be made.
amongst other things he faith, No religion, faith he, keepeth all one kind of ceremonies: albeit it agree in doctrine about them. For they which agree in faith, differ in ceremonies.

And againe, It shall be both labour-some & troublesome, yea, & impossible to describe all the ceremonies of all the churches in each citie & region. The blessed Party, Irenaeus, writing to Victor bishop of Rome, rehearsed a great diversitie of the churches in their fallings, and keeping the feast of Easter: and then addeth, And yet notwithstanding all these, even when they varied in their obseruations, were both peaceable among themselves & with vs, and yet are, neyther doth the disagreement about fallings break the agreement of faith. And againe, Blessed Polycarpus (faith he) when he came to Rome vnder Anicetus & having some small controverzie about certain other matters, were by and by reconciled: But of this kind of matter they contended not at what. For neither could Anicetus persuade Polycarpus, that he should not obserue those things which with John the disciple of our Lorde, & the rest of the Apostles, with whom he had been conversant, he had alwayes observed: Neither did Polycarpus persuade Anicetus, not to keep that custome, which by the traditio of those elders to whom he succeeded, he saide he was to keep. And these matters thus standing, they had fellowship one with another. Thus far he. However, the ancient Church used great liberty in observation of ceremonies, yet so alwayes as it brake not the bond of unity. Dea. & S. Autoline prescribing unto January, what in this diversitie of ceremonies he should either do or followe, biddeth not him to make a schisme, but using moderately & wisely, No rule (faith he) in these things is better than a grave & wise Christian, who wil do in such sorte, as hee shall see every church do, vnto which by chance he cometh. For that which neither contrary to faith nor good manners is commanded, is to be counted indifferrent, & according to their owne societie, amongst whoso we like to be observed. Again, least under presence of this rule & couet, any might force upon every man what ceremonies they would, he addeth, The church of God placed amidst much chasse & cockle suffreth many things: & yet whatsoever is either contrary to faith or good life, shee alloweth not, neither holds she her peace, neither doth shee it. Last of al, whereas these men think there is no true Church, whereas yet certaine maners are to be seen in men conversant in the Church, by whose conversation they fear to be polluted, unless either they come not at the Church, or els quickly to take, they fall into the madness of heretics called Catharoi, who received with fals imagination of exact holines, & using harpe cruelty, were from those Churches, in which y fruits of the doctrine of y gospel plainly appeareth not. Against these we fet both y prophetical & apostolical, to wit, y most holy churches. For Elias & Jeremie rebuking y maners of their time, doe greatly inveigh against corruption of doctrine & maners. Neither charge they them with light & common faults, but hainous. Elias cryeth, That from the crown of the head to the sole of the foot, there is no whole place, & yet he departeth not from his church, nor placed himselfe anewe, albeit from all vngodlineses & corruption he kept himself very diligently. How many faults, nay, howe many errors I pray you were
were there among the Apostles of Christ themselves: what: did our Lord depart from them? The church of Corinth was corrupted, not only in manners, but also in doctrine. There was in it contentions, factions, and strivings. Whoason and breaking of wedlocke, undoubtedly was common among them. What think you of that, that many of them were present at prophane sacrifices? Surely it was no small error, that they esteemed baptism according to his worthinesse of the minister. They had defiled the Lord's Supper, with their private & prodigall banquets: ped, or the resurrection of his dead, they thought not right. But this Apostle for that cause either depart from them himself, or command others to depart: ped, rather he calleth them a holy church, and greatly rebuking their contentions, he exhorteth all men to observe the unity of the church, in the sincerest of truth. It is not to be doubted therefore, that they greatly sin, which abstaine from the fellowship of our, or rather that catholic church, in which albeit there be great corruption of life, yet that doctrine is sincere, and the sacraments are pure: and, and these men object: ped admit all men without exception to the receiving of the Lord's Supper, wicked me, drunkards, courious men, soldiers, such like kindes of men, with whom the holy Apostle forbids vs to eat common bread: to carre on it that he granted vs to be partakers at the Lord's table with such. Except therefore we like to be defiled with the fellowship of the wicked, it is unlawful either to ityne with this societie, or els altogether to bee from it. But of the Lord's Supper, and the receiving thereof, if I live, I will speak in another place. For at this time, this only we being against them, that Paul the most faithful servant of Jesus Christ, was not sharper than his master. But it is manifested that he admitted Judas to the holy table, whom he knewe, as it is wont to bee saide, in the & in the, that is to say, thoughly, within & without, & yet he did not put him by: but he would have relieved him, if hee had known the rest of his discipuls would have been polluted with his company. Judas himselfe was polluted, for his mind and conscience were corrupt: but the rest of the Apostles, whose minds were pure through perfect faith, could not be defiled by any other mans treachery. Therefore faith Paul & Apostle, Let a man proue his selfe, & lo let him eate of that bread, and drink of that cup. The bideth eu- erie man to proue himselfe, not to judge another man servant, who is dead to his Lord: or falleth. If thou hast indulged with faith, and dost lawfully participate at the Lord's table, thou art not defiled with an other mans wickedness. Therefore to avoid pol- lutio, there is no cause why thou shouldest be separated from the Church, in which thou seest the bad mingled with the good, to bee partakers of the Lord's Supper. But if to thee thou best separated, thou plainly declarkest thy selfe, being hardened with arroganie, to bee partaker with these whom S. August. in his 3. book against Parmenian, the first chapter, paintst forth with these proper & lively colours. They are euill children, who not for the hatred of other mens iniquities, but through the studie of their owne contentions, go about either wholly to allure, or at least to divide the simple people pounced with the bragging titles of their names, puff vp with pride, solish with showardnes, subtilie with flauders, troublesome with seditions: who left they should be detected to want the light of truth, pretend
the shadow of sharp feueritie: and those things which in the holy scriptures, the sinceritie of loue being saued, & the vnity of peace being kept, are commanded for the correction of the faults of their brethren, wherein moderation also should bee vscd, they vspur to the sacrilege of schisme and occasion of cutting off.

The same author, amongst other things godly, & wisely disputeth in the 2. chapters following, giveth this counsell to moderat wits, That quietly they should correct what they may, and what they cannot mend, they should patiently suffer, & louingly moune, till God himselfe either amend it, or in the day of judgement fanne away the chaffe. Furthermore concluding this place, I will recite unto you the words of the blessed martyr Cyprian. He in his 3. booke & 3. epitile, hath thus left it written. If cockle appear to be in the church, yet ought neither our faith nor our charitie bee letted, that because we see cockle in the church, we our selues depart from the church: wee must rather labour to bee good corn, that where the corn shall be laid vp in the Lordes barne, wee may receive the fruit of our labor & travel. The Apostle faith in his epitile, But in a great house are not onely vessels of gold & siluer, but also of wood & of earth, and some vessels of honour, some of dishonour. Let vs indevour & labour what we may, that we may be a vessel either of gold or of siluer. But the Lord onely hath libertie to breake in peeces the earthen vessels, to whom also is giuen an iron rod, The seruante cannot be greater than the Lord. Neither let any man thinke it lawfull for him to challenge that to himselfe, which the father hath giuen onely to his son, that he might now be able to purge the flower, or fanne the chaffe, or by the wit man hath, to separate all the chaffe from the corn. This is a proud obstinacie, & wicked presumption, which lewd fury taketh to him selfe. And while some men alwaies take to them selues a further dominion than peaceable justice requireth, they perish from the church: & whiles they proudly lift vp themselues, blinded with their owne presumption, they are bereft of the light of the truth. The Lord Jesus reduce wandering sheep into the vnity of the catholique church, and living in vnity kepe & uphold them. Amen. These aduertaries of ours being overcome, ther arise by new & cruel enimes, that is to say, the defenders of the Romane Monarchie, & of the Apostolike sea, as they call it, and the most ancien church: for they say, even while they be whole, that we are guilty of the same crime, whereas we condemned the Anabaptists, and certain other fantastical followers. For they say, that we with wicked schisme, and forced by no necessity, have forsaken the old Roman church, & have let vp for our selues new & heretical Synagogues. And they allege, that the holy scripture hath as yet her antipatie in the church of Rome, that it is read as yet in all the churches, that they seethe their disputation out of it in all their schools, yea, & also that the sacraments have their right place & use: and therefore that we are wicked schismatiques, who without any necessarie cause to go awaie, are departed from the catholique church, most of all for the faults of some of the clergie, and of the bishops. I must needs therfore digreffe a little, & contend with these defenders of the popish church, and shew that we never departed from the Catholique Church of Christ.
And because in this matter it chiefly behouve us to know who is truly far to be an heretike or who is a schismati
cique, of these matters I will first of all speake these few words. S. Augustine thinketh this difference there is be
tween an heretike & a schismaticque, that an heretike doth corrupt the sinceritie of faith & doctrine of the Apostles, with his wicked doctrine: & a schismaticque although he sin not at all against the pure doctrine of sincere faith, yet he rathly separates himselfe from the Church, breaking the bond of unite. And surely he properly is an heretike, whosoever he be that contrarie to the scripture which is the word of God, and doth the articles of faith, or against the sound opinions of the church grounded on the word of God, through hope of any temporall commoditie, of his owne bryane, and fleshly choice, chosen, receiveth, teacheth, followeth strange thinges, and stifly receyving both doth defend them and spread them abroad. By the Imperiall edict of Augustus Caesar, Gratian, Valenti
nian and Theodosius, they are declared to be Catholiques or Christians, who continue in that religion which S. Peter caught the church of Rome, and which blessed Damasus and S. Peter Bishop of Alexandria did teach, that is to say, confessing according to the teaching of the Apostles and doctrine of the Gospell, the only Godheade of the Father, and of the Sonne, and of the holy Ghost in equall majesty and in an holy Trinitie. And againe they are by them declared to be heretiques, who follow not contrary opinions, whom they account both mad and infamous, and worthy of punishment. And he is a schismaticque, whosoever he be that separateth himselfe from the unittie of the true Church of God, and either himselfe gathereth together newe assemblies, or joyneth himselfe to congregations gathered by others, albeit in doctrine hee erre little or nothing. And I think no man can either desire or gainesake anie thing in these descriptions. And therefore the defenders of the Ronull monarchie do greatly offend against vs, evermore hauing in their mouths against vs the most heinous crimes of heretick and schisme. For wee teache nothing against the sinceritie and truth of the holy scriptures, or against the articles of faith, or against the opinions of the Catholique Church which bee sounde and established by the canonicall scriptures. If it had liked vs to have sought earthly commoditie, wee would rathly have continued in the popish doctrine, in which all things are gainesfull. But because wee have received the doctrine of Christ, we are open to every mans reproche. Whereas we were not ignorant when we departed from the doctrine of the Pope. For no hope thereof of temporall commoditie we embrace the doctrine of Christ, neither doo we presume it anything, because we depart from that doctrine of the Pope, his newe decrees which fight against the word of God, and most filthy abuses and corruptions in vs the Church. The Bishops of Rome have taken to themselves with their conspirators a tyrannie over the Church, playing the part of very: Ccc. v.
Antichristes in the temple of GOD: their tyranny therefore and Antichristianline wee see and refuse, Christ and his poke we refuse not, the fellowship of saints we see not, pease rather to that end we may continue in that society, and become the true members of Christ and of his saints, flying out of the Popish Church, we are gathered together againe into one holy catholique and apostolique church. And this Church wee doe acknowledge to be the very house of GOD and the proper shepe-folke of Christ our Lord, whereof he is the shepheard.

For freely we confesse, with great joy giving thanks to God that hath delivered vs, wee publish abroad that wee are departed from the Romish church, and that we doe at this day also abhorne the same. But first of all we distinguish and put a diversitie betweene the olde church of Rome, and the late upstart church. For there was sometime at Rome a holy and faithful Church, which apostolique men and the Apostles of Christ themselves did establish and preserve by the worde of GOD: which ancient Church was not onely without the Ceremonies there used and receiued at this day, but if she had but some them, she would surely have accused them. That ancient Church wanted the decrees whereon the Church of Rome at this day altogether stapes her selfe. She was ignorant of that Monarchie and all that Rarly manifeates are neither euill men nor hypocrites, but the very worst: the most and Apostolique Church of Rome crucel enimities of Christ his truth, openly we never departed, neither will we lie blaspheming the Gospel, and perseuer departe. Wee acknowledge cutting those that believe in Christ. And moreover all that are at Rome, who at this day doe worship Christ, and therefore they neither have the outward marks of the Church.
The spirit of the Lord resteth upon those that tremble at the word of God: these men free and sune if anie man unfeinedie reverence the word of God.

True faith attributeth onlie unto Christ all the means whereby it commeth unto everlasting life: these men do persectue the faithfull,because they attribute unto Christ Jesus alone all the means whereby they attaine unto everlasting life, and will not partakes in the means of salvation with popish fancies.

In stead of charitie they exercise crueltie against their brethren, and against their neighbours. What shall a man sace of them who abuse the publick goods of the Church, and spend them according to their owne private lusts? For that which of olde time the faithfull hare of charitie gitten to the use of the Church, and for the suffentation of the poore, that do these men wast, liuing most lecherouslie and filthie.

Which thing the elect Apostles of the Lord Peter and Thaddeus, did nourish the Church of God of, concerning them.

And as touching the outward marks of the Church, what saie I saie? These men saie that the Canonicall Scripture hath authentick in the Church of Rome, and that the same worde is read both in their Churches & in their Schooles, and that the Sacramentes have their force, and are effectuall amongst them.

But I can shew the contrarie, First of all they wil make subsiect the interpretation of the holy & sacred Scriptures unto their Sea, and the right of judgement in all cases they glie unto their Idol the Pope of Rome. For 

Canon eradicke man knoweth: Whatsoever he decreeth, whatsoever he establisheth, is of all men to be observed for ever immuobly. And againe, The whole Church throughout the universall world, knoweth that the holy Church of Rome hath authentic to giue judgement of all things, neither is it lawfull for anie to giue judgement of her judgments, Therefore she also judgeth the Scriptures, and expoundeth them, and turneth and windeth them which waie she listeth.

I will not now remember how by manifest worde the Standardbears of that Sea doe write, that the Canonicall Scripture taketh her authentick in the Church, abusing this sentence of the auentur fater. Saint Augustine, I would not have beleue the Gospel, if the authentic of the holy Church had not mooved mee, &c.

This will I affirmme, which cannot but be manifest unto all men, that the Romish Church, or the rulers of the same Church, do take awake the natural sense and true meaning of the holy Scriptures, and have fet downe a strange sense in stead of it, which sense to the end it may the better be liked of men, they call the sense of the holy mother the Church, which sense also they vigne with so great wickednesse, as if you oppose agaynst it the nature sense, you shall receive for your labour the reproachfull name of an heretike.

In few words, except you bring out the whole Scripture implect after their minde & gaine, that is to saie, tempered with their owenlie decrees as with poison, it will be said that you have not brought out the holy Scriptures, but you.
that you have taught heretike. By examples the matter will be made the plainer. The Scripture teacheth that Jesus Christ is the onlie head of the Church: but unlesse you also toyne the Pope to be the head of the Church militant in earth, you will be called an heretike. The Scripture teacheth that Jesus Christ is the onlie intercessour of mediator, Priest, and onlie sacrifice propitiatory of the faithfull: but unlesse you toyne hereunto that Christ in heaven is the mediator of redemption, but that the Saints together with Christ are the mediatorus of intercession: and that the Priests do vailie offer an unbloudie sacrifice, so as the Saints may be acknowledged to be intercessors together with Christ in heaven, and that the Priests in earth doe vailie offer in their masse a sacrifice for the quicke and for the dead, you will else be called an heretike. The Scripture teacheth that Jesus Christ is the righteousnesse of the faithfull, which righteousnesse wee receive by faith; but unlesse you will parte stakes betwixt this righteousnesse of Christ, and works of mens merits, you will be called an heretike.

The Scripture teacheth that Christ ascended into heaven, and hath established a vicegerent power, to wit, the holie Ghost, and that also hee will not come againe into the worlds boylie, but onelie at the vaie of judgement: but unlesse you doe acknowledge the same Christ to be also corporallie present in the bread of the Sacrament, and not also worshippe him here, thou wilt else be called an heretique. Christ our Lord fayd at his last supper, reaching the cup to his Disciples, Drinke ye all of this: but if thou wilt contend that both the kinds of the Sacrament ought to be gruen to all the faithfull, thou wilt be called an heretique.

God saith in his lawe: Thou shalt not make an image, thou shalt not worship it, thou shalt not serue it: But unlesse thou understand by an Image the Idols of the Gentiles, as of Saturne of Mercuriue, but not of the true God, by any Saint, thou wilt be called an heretique. Many moe things of this sort I could bring forth, if I spake to them that were ignorant. What authority therefore of what place that we say the word of God had in that case? Who seeth not that these filthy beastes doe tread underfoot as a captaine the most holy word of God, that they establish and reestablish lawes of God according to their owne giantlike boldness: It is therefore as cleare as any thing may be cleare, that the Roman Church is destitute of the holy word of God. I have shewed plainly in the first Sermon of this Decade that it is not enough to boast out the words of the holy scripture, unless therewithal the natural sense be retained uncorrupted. The Church of Rome hath corrupted the sense of meaning of the holy scriptures, and Christ upon the simple people opinions contrarie to the scriptures: and therefore the church of Rome is not the true church of Christ.

The Sacrament of Baptisme minified by Papish priests, albeit we do not reiterate, for that they baptized in the name of the Father, and of the Sonne, and of the holie Gost, (as in the first Sermon of this Decade I have shewed) yet the breaking of bread or distribution of the Lords supper, they so divided also corrupted the same with doctrines contrarie to the found faith, and turned the same into such a filthie merchandise, as no man that is of a sounde judgement can with a safe conscience, and without corruption of his Religion
religion communicate with them. Of the most sithie lyfe and wicked manners of the Priestes of the Romitse Church, I will at this time thin nothing. For alreadie it appeareth, I doubt not, to them that are not wilfully blinde, that the Sea of Rome hath not the outwade markes of the true Church of God, ioyned with the pure worp of God, and sound preaching of the Gospell. It wanteth (I saye) a heauenlie ministerie, & lawfull minifteres of the Church, and also the wholesome use of the Lords supper: and therefore it is not the true Church of God, from which no man may depart without being guiltie of schisme.

By this meanes some man will say, Christ shall have no Church left him in the earth, for they that be the Gouernours of the Church, if they erre, and corrupt, and forlaxe the worde of God, what hope (I prae you) remayneth of the Church: O where the markes of the Church appeare not, where (I prae you) is the Church? I answere, that almighty God in such calamities of the Church, in which the Gouernours fall away from the worde and true worship of God, doe embrace & bring in newe lawes and newe ordi\-nances into the Church, the true outwade markes of the Church being, for a time either darkned or worne out of use, both by notwithstanding refuse but himselfe a Church in the earth, which Church also hee furnisheth and repayreth with true teachers, whom he sendeth into the same, albeit they be not acknowledged for true Ministers and teachers of Gods church, by those who will come to see the true and the ordinarie gouernours of the Church: but are rather condemned as scititious disturbers of the Church, and execrable Heretiques, By examples taken for the preseruation and repaying where.
whereof from time to time God sent his Prophets, albeit they were not acknowledged to bee the true Prophets of God at the hands of the false Church and of the false Prophets. Under Iero
roam the second of that name, Amos the Prophet a shepheard of next-heard of Teco'a, taught and preached the true word of God: but he heard at the hands of Amasias the high Priest of 
kingdom, Get thee quickly hence and goe into the land of Juda, and prophese or preach there: But prophe
cese no more at Bethel, for it is the Kings Chappell, and it is the kings Court. Furthmore, when Achab passed all the kings before him wickedly, added moreover to vngodlines and falling away of Iero
roam, the abominable religion of Baal, and had filled all the kingdom of Isael with superstitions, idolatries, enchantments, and sacrileges, yea, and moreover persecuted the pure word of 
God in his Prophets most cruelly, ther was yet found in Israel a most famous Church of God, Helias that great and most excellent Prophet of God, because of that horrible falling away from God, and loathsome of that most miserable people, in whom there appeared no one token of the true Church of God, flying into the wilderness hide him
else in corners, and beeing aske of the Lord what he did there, he answered; I have bene very jealous for the 
God of holies, for that the children of Israel have forsaken thy covenant, call downe thine altars, and name thy Prophets with the sword, and I alone am left, and they seeke my life to take it a vaine. But straight waies he is sent backe into the land of Israel from whence he was fled, and heard moreover these words: I have left unto my selue seven thousand men in
Israel, who have neither bowed their knees to Baal, neither kissed him.
Behold this mighty Prophet thought that onely he him selfe had bene left of all the number of the faithfull in Isra
el; but he heard that God had reserved seven thousand holie men, who had not bowed their knees, that is to say, had never servde Baal so much as with outward reverence. But who knoweth not that the Prophet understood by the number of seven, an exceeding great number of the true servants of God: who undoubtedly were circumsized, not into the covenant of Baal, but into the covenante of the eternall God: The same men lacked not faith, and therefore they were not without doctrine, though the same were not so common, neither seemed to the Baalities to be either ordinatie or catholique. But undoubtedly they wanted the use of the sacrifices: for being they were not lawfully offered, they would not be parak
ers of those that were unlawful: but in the mean season, they were not diste
nct of the things which were signi
fied by the outward signes of Sacra
cements, being parakners through faith of all the gifts of God. After the false same sort, since the Bishop of Rome after the manner of king Iero
boam, having forsaken the sound preaching of the Gospel, and having corrupted the first and simple institution of the Lords supper, and deplained and mis
led to his owne profit other command
ments of GOD, and placed him selfe in the throne of temple of God, or 
in the church of God, bragging that he is a God in earth, surely the Church of God appalled with grievous tyranny, could not hardly hitherto be disser
ned by outward marks. For in stead of the sincere preaching of the Gospel, a certaine kind of doctrine mixed & cor
rupted

Though the Romish Church be not the 
Church, yet 
Church in 
earth.

2. Thef. 2

Dan 9
rupted with mis'decrees was set forth, and in stead of the Lord's supper, popish masse was celebrated: & in stead of other ordinances of God, came in a high heap of foolish and superstitious Cer-
emonies, whereunto a great number of men peding, made themselves subject to the sea of Rome. In the mean space notwithstanding, the Church of God was not utterly extinguished throughout all the world, neither the holy min-
isterie of the word of God, & the true wor-
ship of God utterly daeced amongst all men. For ther were found fped abroad in every place not a few men, who neither allowed the Pope and his conpi-
rators, neither his corruption in matters of the Church. But they worshipped the Lord Christ, whereon they acknowledged to be the onelie author of salvation, and therefore they kept themselves free from popish sletteries. And God also sent almost in euerie age since the beginning of Povedome, men were graue, godly, & learned, who grievously accused the Popes kingdome and ty-
rannie (even as the Prophets kingdome of olde time in the daies of Jeroboam the idolatrous corruption) constantlie re-
quiring the reformation of the Church from Popish corruptions, and also teach-
ing the true doctrine of salvation, & the true use of the Sacraments. And whereas a pure reformation by reason of Antichrist's tyranny could not be obtained, there was notwithstanding found a continual studie of puritie, & a godly defire of the lawfull use of the Sa-
craments: even as I said there was in the elect members of the true church of God in the daies of Jeroboam, Achab, Manasses, & in the time of the captivi-
tie of Babylon. But even as in these times the true Prophets of God were not acknowledged for true prophets of the piety of Baal, but were confiuned for schismatiques & heretikes: even so in certaine ages past, & Bishops of Rome with their conspirators, did excommu-
icate & persecute godlie and learned men, who preached the word of God, & called for reformation of the church, & many of them did they put to death with fire and sword: which thing our Lord and Master himselfe, with the Prophets and Apostles did foreknow should come to passe. Wherever, God could not unboundedly referre to himself a mightie Church even under the Pap-
isme: even as we doubt not but he hath done a verie great under Papo-
mecanism: for who will think that no members of the church of God are remain-
ing in all Asia and Africa? Could not our mercifull God with his mightie power in that last calamitie & ruine of Gods Church, referre againe (as som-
time he did) 7000 men, of whom neither a one had worshipped the beast, or recei-
v ed his marke? What hath bene done in Turkie, or what at this day is done, let them declare can do it best: & most rightlie. That hath bene done amongst ys in these last ages no man can dene. Through the great goodness of God we see it is come to passe, that even as circumcision, the signe of God's covenant of old, was given into people of God, even in the midst of the falling from God: so also at this daie in the greatest darkness of Antichrist, most holy bap-
tisme was given to the Christians to be as a scale of forgiveness to sinners, and inheritance of the children of God. Surelie the puerilities of doctrine was propounded with innumerable great traditions by the Popes dwome friends: yet in the mean time it was not alto-
gether abolished. For I repeat not againe any thing of which I have said of godlie & learned men sent of God, crying for reformation of the Church,
and greatly profaning with all the children of God, was it not with a certain universal consent received for most certaine and undoubted, that in the de
cataloge of tenne commandements, there was set downe a short and most
absolute summe of all the command-
ments of God: and that in the Lords
prayer was taught vs a most ample
forme of prayer unto God? And that
in the Apostles crede was contained a
most perfect rule of faith, of which
was to be belieued; Surely the cu-
tume was to recite the Crede almost
unto userie one that was departing
out of the world, and to those that laie
die in the last gaspe, as a most perfect
rule of that faith which bringeth salva-
tion. Neither doe we doubt that the
mercifull God and father of mercies,
(who vouchsafed to save the thse up-
pon the cross, even at the giving up of
his life) had mercie vpon those that
were oppressed with the tyrannie of
Antichrist, and through his unmeasur-
able grace touched the heartes of men
both living and ready to die, taught
them by his holy spirit, and that they
confessing one God the father, maker
of all things, and one Jesus Christ the
sonne of God redeemer of the world,
to have suffered and risen againe, and
one holy Ghost, and finally the holy
catholique Church, that he hath sancti-
fied them, forgiving them all they
stines, and hath translated the soules
of such faithfull men into life everlast-
ing (according as they believed) into
which place also we beliere our flesh
(being raised againe) shall be carried
in the end of the world. They have here
therefore those all were also who alke,
whether all our Elders who died be-
fore these last times wherein the Gos-
pell is revealed be damned. Let there-
fose those that be alive rather else,
least for their contempt of the word of
God, and contentions raised against
the word of God, they come to woe
and than their forefathers came. There-
fore, though we acknowledge not the
Popish Church to be the true Church,
et it followeth not thereof, that there
neither is or was anie Church of God
in the earth. For we saie that is the
ture Church of God which believeth in
Christ, and forsaicketh not his worde,
which Church also we have plentifully
enough described. We know moreover
that was our seines which at this daie
believeth in Christ, are the true Church
of Christ our Lorde. For we cleave
by faith to our one sic head Christ, and
to all the members of the catholique
Church, so as we are not destitute of
the true mares of the true Church of

But we reade not (sae they) that
under the Bishops, Priests, and Kings
of the Church of the Jews, either the
Prophets, that is to saie, the guides of
the faithful, or else the faithful them-
eselves, did depart away from the high
Priest, from the King, and from they
universal Church, and yspayne unto
themselves new particular sacrifices,
as you at this daie do, for you depar-
ting from the Bishop of Rome, from
Kings and Governours, and from the
universal Church, do congregate unto
your selves a Church, farre unlike the
universal Church, both in preaching
and ministering of the Sacramentes.

Whereunto I answeare, that the olde
Fathers before the coming of our
Pater Christ, for a certaine prescribed
cause, did not take places to offer
new sacrifices in the temple being ac-
bused and defiled with Idolatrie, for
it was unlawful to offer sacrifice with-
out the bounds of the temple. As is to
be leene in the 3. of Leui, and the 12. of
Deuc.
Deut. Neither was there anie other cause why that the people beeing kept in bondage by the space of 190 years in the captiuitie of Babylon, offered no sacrifices: yet molt certaine it is not withstanding, both the Prophets of God, the holy & true worshippers of God separated themselves both from the worship & sacrifices which were vse, being contrary to the worde of God. Surely we read in all the sermons of the prophets, that both those sacrifices and also that Church are condemned. For which cause they themselves also were condemned of the high priest, and other priests of Baal, as most abominable heretiques and schismatikes: even as now anie also we are chyst fast through with the darers of curse, so that we will not communicate with the Popish Church and her holie service, and doe reiet their holie seruice it selfe. To this may be added, that the sacrifices of the lawe being nowe fulfilled, & abrogated by the Lord, the Apostles with manifest detection departed not only from the high priests and Church of Hierusalem, but moreover gathered unto Christ a newe church by the preaching of the Gospel and badge of the sacramentes: which Church in the Acts of the Apostles we have described: according to whose patterne all Churches ought of right to bee reformed, even as manie as would be called Apostolique churches. What haue we therefore offended now anie, reforming Churches after the likewise of the Apostolique Church, which Churches were of old prophane by that sea of Rome, and the members thereof? We read that the Church of GODD, before the coming of Christ in the flesh, was ofteentimes defiled with filthy pollutions of corrupt men, and that the same was purged againe, and renueth after the likeness of the olde Church, according to the worde of God. And why shoude not we take the same course in our age in the like same cause?: There remaine moreover proph- ecies of our sauour Christ, and of the holy Apostles and Prophets, lately painting out this grievous oppression of the Church of Christ, under the fury of Antichristes tyrannie in this our last age: there remaine most weightie commands and commendations, commanding to dicre from Antichrist, from Idolatry and false prophets. For the Lord saith in S. Mathewes Gospel: There shall arise false Christs and false Prophets, and shal shew great signes and wondering, so that if it were possible, they shoule deceiue the verie eclest. Behold I haue told you before: Wherefore, if they shal say vnto you, Behold he is in the desert, Go not forthe: Behold he is in the secrete places, Declcute it nor. And againe, Beware of false Prophets, which come to you in sheepe clothing, but inwardly they are ravening wolves. Also, Can the blind leade the blind? Shall they not both fall into the ditch? S. Peter alfo faith very gravely: Save your selues fro this froward generation, And alfo in his second 3rd chapters of his second epistle he entreates very large ly of this matter. And alfo S. Paul agreeing in all things with the holie Gospel, and with S. Peter, and painting forth Antichrist, and those last times of Antichrist, corrupt men, not lighes, but fire-hands of the Church, commandeth the Saints to departe from them, and to gather themselves together unto Christ, and his sincere truth. If any man shal take the places, he shal finde them 2. Thel. 2. 1. Tim. 4. 2. Tim. 3. and 4. The same Apostle in Dodd ano.
another place even the Apostle John doth also say, file from idolatry. And in the 6. cap. of the 2. epist. to the Coz. by express words, and most manifest opposition he saith, That there can be no agreement between Christ & Belial, light and darkness, and between idols, & the temple of God. And therefore be heed, by and by after: Wherefore come out from among them, and separate your selves (saith the Lord) and touch none unclean thing, and I will receive you. To this appertained, that which the blessed Apostle John in his revelation showed him by the Lord Christ, seeing his works of Babylon, heareth also within a voice comming from heaven,  

commanding after this manner: Go out of her, my people, that ye bee not partakers of her sinnes, and that ye receive not of her plagues. The same Apostle very often doth exhort ever lasting destruction to those which worshippe the beast: but life and glory to those that espake the fire from the beast, so as they cleave only to the onely vaine of the world Jesus Christ. Therefore that departure of ours from the Sea of Church of Rome, is not onlie lawful, but also necessarie as that which is commanded us of the Lord himselfe,  

by his holy Apostles, unto whom unlesse we obey, we cannot be saved.

Otherwise we are not ignorant, that fallings away are altogether abominable and to be blamed, amongst the which notwithstanding except we distinguish, it will not plaine appear what we either allow or disallow, either else what we follow or file from. There is a defection of Apostasie, in the which through hatred of faith or religion, Atheistes, or godlesse men, or mere ungodlineesse & contempt of God with their wicked ringleaders Lucian and Iulian the Apostata, fall away from the sounde and catholique faith, and finally from the fellowship of the faithfull, and moreover doe blaspheme and raile upon the christian vertity, and either laugh to scorne or persecute the very Church of God. There is also an heretical defection, that is to say, wherein with Valentine, Marcion, Arius, Manicheus, Artemon, & other such monsters, certaine proud, arrogant, & malapert wicked persons, either refusing the very scripture, or wresting the same, despise and trave it under their false, or else doe deny, overthrow, and resist certaine articles of faith, and the sound and ancient opinions of the Church of God, and affirm the contrarie, and to frame to themselves heretical Churches, and depart from the true, ancient, and catholique Church. There is moreover a schismatitical defection, such as was the Donatists, who separated themselves from the true Church of God, under the pretence of obtaining a more absolute kind of holiness. Whereof I have spoken very largely but a little before. And the above remembred two kindes of defection, are altogether abominable & wicked, even as also the third kind can by no meane be defended. But none of all these kindes can be inspector unto us now adays, departing from the Church of Rome: for the departure is void of all crime, which is made, not from the true, but from the false Church: not from the people of God, but from persectors of Gods people; not from the articles of faith, and sounde opinions of the Church: but from errors, which obscure the articles of faith, and of God with their wicked ringleaders of necessity, not for invocation, but for

Indulgence
true religions sake, that leaving the fellowship ofarkenesse, we may see gathered together agayne with Christ the true light and all his members. And in this sorte nowe adayes haue wee forsaken that sea of Rome flowing with false doctrine, idolatry, and the bloud of innocent martyres: I haue embraced the doctrine of the gospel, and of the Apostles, and therefore Christ himselfe the head of the Church, which is the fellowship of all Saints believing in Christ. And this heherto haue I spoken by sigression: I nowe returne to the creatiffe of the catholike Church, that I may make an end of those things which remaine to bee spoken. And to that end that greater light and force may be adde to those things which I haue heherto spoken of the Church, I will nowe laye out certaine parables out of the holy scriptures, whereby those things are as it were painted out before our eyes, And so shall it be ease for euery man to put a difference between the inward and the outward Church, and to knowe what either appertaineth properlie to euery one, or else what is not proper.

First of all, the Church is set forth unto us under the shaping and fashion of a house. A house is builded to this end, that men may dwell in it: and it is builded by workemen, of matter of all sortes, of wood, of stones & matter, the foundation being first laye: upon which are set walles which are toyned together with a corner stone: last of all is added a doord afore the rofe, without which the whole building by little and little retting, woulde fall downe & become. I said that the Church is the house of God, the chiefe maitser builder whereof is God himselfe, who in the figure thereof, that is to saie, in the tabernacle made by Moses, is tem-ple builder by Solomon, did deliuer both unto Moses and David the fashion of the Temple, according to which paterne they should build it. For God from the beginning kept the Angelles that they shouled not fall, but repaired man being fallen into sinne and death, even straight wayes after the beginning of the word, sanctifying a Church unto himselfe, which hee also seuered out, vsing of it with his word. And this fashion of the Church it is altogether needful that we kepe, that we receive not any other fashion, either of Emperours, or Pope, or delivered by any other man. The true maitser builder of this house of God faith in his gospel: Upon this rocke I will build my Church. For the same soule of God is he that maketh vs worthy of his kingdom, he giveth vs faith, by which we are made true members of the church of God. But albeit the Lord himself be the onely and principlall builder of his church, yet he refuseth not the labours of men in the building, yea, rather he aduocateth men with him in building of the Church, whom also he vouchsafteth to call maitser builders. For Paul faith: As a skilfull maitser builder I have laid the foundation. And again, Who is Paul, and who is Apollos, but the ministers by whom ye beleued; & as the Lorde gaue to euery man? I have planted, Apollos watered, but God gave the increase. So then neither is hee that planteth anie thing, neither hee that watereth, but God that giueth the increase. Again, We together are Gods labourers: ye are Gods husbandrie & Gods building. We wil make the matter plaine by an exemple.

That time God woulde raise up a house unto himselfe among the Gentiles, first of all hee endued with
...of the Church.

his Cornelius the governor of the Italian band placed by Cæsar, or the captain and centurion by and by after sending the Apostle Peter, he prepared and made ready that house for himself, for Peter teacheth and baptizeth, Cornelius with his household hearteneth, believeth, is baptiz'd, and communeth the house of God, the true church, which church the Lord dwells in by his Spirit. For even as a house is dwelt in by men, so God dwelleth in the church. And Peter teacheth, saying: The Temple of God is holy, which ye are. Again, Knowe you not that your body is the temple of the holy Ghost which is in you, &c. The foundation of this house is Christ. For God saith by Elea: Beholde, I put or laye in Syon (that is to laye in the Church) a stone, a tried stone, a precious cornerstone, a sure foundation. He that believeth shall not make haste. Which prophecie the Lord expounding in S. Matthew's Gospel, and applying it to himselfe as the foundation of the Church, saith unto Peter, confessing Jesus to be the true stone of the living God, the foundation which was looked for, and upon this stone I will build my Church, and the gates of Hell shall not over come it. There is no power to be added herewith the despotism of S. Peter the Apostle, who reciting the verie same words of the prophet Elea, and alluding to that saying of David, The stone which the builders refused, is the head of the corner, faith explicity, that Christ is the living stone, refued of men, but chosen of God, a sure foundation, upon whom whosoever believeth, shall not be confounded. And also S. Peter to the Apostle agreeth with Peter, for he saith: And the rocke was Christ. And againe, An other foundation can no man laye than that which is laid, which is Jesus Christ. Therefore whereas he in another place nameth the same foundation the foundation of the prophets and Apostles, it is not to be taken as if the Apostles and Prophets were the foundation of the Church, but that they laid Jesus Christ for the foundation of the Church, & built the whole building upon this foundation, yea, even themselves also, for mortal men cannot be the object of truth, the foundation of the Church, whereupon the faithfull may state. David crieth: The vvaie of God is vncorrupt; the word of the Lord is tried in the fire: he is a shield to all that trust in him. For who is God besides the Lord? And who is mighty (or a rocke) save our God? And Jeremie faitheth: Thus saith the Lord, That cursed be the man that trusteth in man, and maketh flesh his armes, and withdraweth his hart from the Lord: Blessed be the man that trusteth in the Lord, and whose hope the Lord is. So writings of prophets, & Apostles with one consent how vs vs rock. Yis to say, the foundation of the Church to be Christ, & that it is he onely and alone. Greately doe they erre therefore, whatsoever they be, that do attribute to y Bishop of Rome his divine praise, power, & prerogative, which is due only to the same of God. And if it be so that they object, that many interpreters both Grecians & Latins have understood by the rocke Peter himselfe, we refuse mans authortie, and do afirm and say forth heauenlie authortie. Christ saith, not, I will build my Church upon ston, but upon a rocke, & that same rocke thou hast confessed. Yea, and Peter taketh his name of Petra, which signifieth a rocke, even as a Christian of Christ, And Peter also...
also himselfe by the rocke undertaken Christ. Per hent to make the authoritie of Paul, saying: The rocke was Christ. And other foundation can no man lay, than that which is laide, which is Jesus Christ. For David before said: Who is God besides the Lord, or who is a rocke laide our God. These testimonies I repeat not unadvisedly: for all those that are not beside their wits, will confesse there is more crede to be given to these most manifet testimonies, witnessing Christ only to be the rocke, and placing him for the foundation of the Church, than unto those that teach both Peter and the Bishoppe of Rome together with the Bishoppe of Rome together with Christ to be rocks and foundations of the Church. I will use no sharper speech at this time against them, so much as it is most manifest unto all men what manner of men they be, most unworthy to be reckoned with Peter, but most worthy to be counted amongst Symoniackes. Peter sojourned what manner of men they would be, and therefore least any man should be deceived by them, he painted them out in their colours in the 2. Chapter of his 2. Epistle. But leaving them we will returne to the exposition of the parable we had in hand. The matter of the house, as the walls and other partes, are faithfull men built upon the foundation Christ. Which thing those famous and principal workeemen of this building Peter and Paul wittnesse and explyane in these words. Peter saith, To Christ ye come as vnto a living stone disallowed of men, but choosen of God and precious. And ye as lively stones be made a spiritual house, and holy priesthood to offer vp spiritual sacrifices acceptable to God by Jesus Christ. And Paul saith: Now there fore ye are no more strangers, & forereizers but citizens with the Saints, and of the household of God. And are built vpon the foundation of the Apostles & Prophets, Jesus Christ himselfe being the chiefe corner stone. In whom al the building coupled together groweth vnto an holy temple in the Lorde. In whom ye are also built together to be the habitation of God by the spirit. By the authoritie therefore of the Apostles, we learne, that Christ is the corner stone in the house of God, who, leaft the walls should fall down, completh them together and buildeth the whole building. He is also the rocke of the Church, that is to say, the defender and ruler, under whose defence the Church liueth safe, happy, and blessed. Hereunto appertaineth the conseruation of the tabernacle of Holies, and of the temple of Solomon: for either of them is called the house of God. The tabernacle was distinguis hed into The holie of all, the holi place, and court. And albeitt these several partes be named, yet it called one house of the Lord, because there is but one univercall Church, which neverthelesse hath, as it were, her partes. The holie of all is a figure of the triumphant Church in heauen, where are our fellow seruants and brethen, the Patriarches, Prophets, Apostles, Martyres, and all the blessed spirits. Therevch Christ our Lord appeare always in the sight of God, who is our Arke wherein is contained the treasures of the Church, which is the fulfilling of the law, the certaintie of the covenant, & our propitiation. Thence haue we our Diacres. In this part of the temple all things are sumptuous gold and precious stones. For in heauen perfect joy is attened. In y temple are forms of Angels, palmes, and Ddod 3. flouris.
flourishes, for because in the life to come the elect shall be as the Angels of God. Here they that do overcome are great ones evermore. To him that overcometh, faith the Lord, wilt I give to eat of the tree of life, which is in the midst of the paradise of God. Here all things shine for in Christ and in the life to come we shall be made bright.

The holy place representeth unto us the militant & inward Church sanctified with the blood of Christ, which hath not a shew of godliness onely, but godliness itself. For by faith they cleave fast unto God, and with mutual charity, they are knit together amongst themselves, they serve God in spirit, hearing God's word, and being partakers of the sacraments. In the holy place therefore Solomon placed 10. candlesticks, 10. tables, and tenne cauldrons. For in the church's sainctes are dayly lightened, nourished & purged, through repentance. Finally, the soules received the whole assembly of the people. For the Church is the assembly of all those that profess faith, having also hypocrites mingled with them. Between the holy place and the court of porch, are two pillars in Solomon's temple dedicated to the postEthernet of David. For it is Christ that beareth the church, by whom way is open into the church. Though the benefite & power of Christ, the Church hath obtained, that if the continue in Christ, she should also be the pillar and ground of the truth: But besides the tabernacle and temple of God, there is no place but in the Church wherein God receieth the service done unto him. God is one: he favourable in the Church of his saints. Let the Jewses, Turkes, and Saracens therefore doe workes which in outward Seue are of the which the Lord addeth in the never so excellent, yet without Christ's gospel, if ye abide in me & my words abide.
abide in you, ask what you will and it shall be done to you.

Moreover, this Church of the faith-ful is called the kingdom of God. For the son of God himself Christ Jesus is the king of the church, that is to say of all the faithful: who by his Spirit to-ward governeth the Church, and he agayne willingly submitteth himself to his government. Neither are there found many kingdoms in the world: because there is one only king of glory, Christ. Of this king and kingdom I have intreated in the 7. Sermon of my fourteenth Decade. Now we have also found oftentimes, that the Church is likened to mans body. In the body the head is the chief, which is never absent from the body: and being stri-ken off, leave a dead body bodde of sense. And albeit this have very many members, yet is there a most pleasant agreement of them all amongst themselves. Every one agreeeth and consenteth together amongst themselves, they are soy one with another, and help one another. The same thing likewise do all faithful people perform one towards another, that one mem-ber doth to another member. They are united to the holy head Christ by faith, the head it selfe is yopn to the members, though grace and the spir-rite. Christ is never separated from his church, neither hath the life else-where but from Christ: who although he be absent in bodie from the militant church, yet is hee communely present in spirite, in operation, and in govern-ning: so as he neither doth nor is in earth, since he governeth alone, and continueth for ever the only head, the only king, the only priest, the favour of his church. For the Lord saith in Ezekiel: I will raise vp over my sheep a sheepeheard, who shall feed them, to wit, my ser-

uent David: he shall feed them, and he shall be their sheepeheard. And I the Lord will be their God, & my serv-ant David shall be their Prince among them. I the Lord have spoken it. This last thing he addeth, least anie should doubt of the faith and certaintie of those things which are spoken God is the eternall truth, and he hath spoken it: therefore that which he hath spoken can not bee but most true. But what hath he spoken? That there shall be and is one Paschoy, and prince of the Church, Behold that he said one is not without signification. But who is that one? Hee expoundeth that and faith, My servant David, to wit, Christ Jesus (that branche of Davids potenti-tie) whom the authoritie of the Gos-pell calleth euerie where the sonne of Davad. He shall be a sheepeheard not in name and title onely, but in deede. For he shall feede his sheep, and therefore shall bee in the midst of them. For in the Gospel he saith expressly: Where-soever two or three are gathered together in my name, there am I in the midst of them. And againe, Behold I am with you alwaies even to the end of the world. Now, if he be pre-sent with his church, bee hath no neede of a vicar. For a vicar supplieth the place of him that is absent. Where-fore therefore Christ his vicar is ac-knowledged, there is no Christ, and therefore there reigneth Antichrist. This will be made, as yet, much more clear and sure, if we weigh what it meaneth that Christ is said to bee the head of the church. The head is the life, saluation and light, on that which giveth light to the church, the lit-i-pacane governour of the faithful, who both can and will alwaies bee present to the whole congregation of Saints of all ages, and dis-

Dodd.4.  perced
persed throughout the whole world, hear her prayers and requests, and moreover send her succor in all things: and briefly, who is able perfectly to govern the whole Church, and both provide for and bring to pass all her matters, and that in all things. But this privilege, as I think, thou canst give to no creature, without blasphemy and sacrilege: onely therefore Christ, perfect God and man, is, and remaineth the onely head of the Church. Those that acknowledge the Pope of Rome to be the head of the church militantly, either know not what they do, or say, willingly and wittingly do blaspheme the name of God, whose they will not have to reign over his Church alone. But let us now hear the testimonies of St. Paul the Apostle of this matter. O D, saith he, hath raised vp Christ from the dead, and set him at his right hand in the heavenly places, far above all principalities, and powers, and might, and dominations, and every name that is named not in this world only, but also in that is to come. And hath made all things subject under his feet, and hath appointed him over all things, to be head to the Church: which is his body, even the fulness of him that filleth all in all things.

Behold Chrift is the head, for he ruleth all things in heaven and in earth, he governeth all things, he hath all things subject unto himself, and maketh the Church his body, ministering unto her those things whereof he had need, and fulfilling all her desires. Again, the same Apostle saith: Chrift is the head of the church, and he that sitteth at the table, the ministers: and example of Chrift: who will not have the Apostles subject unto the Princes of this world. He ministered ministers of the Church. For who is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table the greater? And I am among you as he that ministreth. That Primate therefore of the Church of Rome is of men, it is not of the doctrine or institution of Christ, yea rather quite contrary it is and repugnant unto such institution, doctrine, and example of Christ: who will not have the Apostles subject unto the Princes of this world. He ministered ministers of the Church. For who is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table the greater? And I am among you as he that ministreth.

Remayneth therefore the onely head of the Church: specially since the Church is the spiritual body of Christ, and therefore cannot have a carnall head, without you will make of the Church a poetical monster. For Christ is the head of the Church, not because he is man, but because he is God and man. But and if the defenders of the Romish idol and champions of the monarchy of Rome, by the head do understand the Prince or governour in earth, as Saul in the Scripture is called the head over Israel, and so doth understand the chief bishop ruling in the chief sea, let them againe hear the Scripture it saith conforming their filthy error, and saying, And there arose also a strife among the Apostles which of them should seeme to bee the greatest. But Jesus said unto them: The Kings of the Gentiles raigne ouer them, and they that beare rule ouer them are called gracious Lords. But ye shall not do so, but let the greatest among you be as the leaft, & the chiefeast, as he that serveth. For who is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? And I am among you as he that ministreth.
The fifth Decade, the second Sermon.

Hieronymus, in his comments upon Titus, & his Epistle to Timothy.

dearth, and did not he, that is the Lord of all, minister; doth not he himself disallow, that anfe ministers should seake any prerogative, no, not in respect of eldership: he that is greatest among you (saith he) let him be as the poner. He therefore commandeth an equality amongst them all. And therefore S. Jerome judgeth rightly, saying, that by the custome of man, and not by the authotitie of God, some one of the elder should be placed over the rest, and called a bishoppe, whereas of old time, an Elder or Minister and a Bishop, were of equall honor, power and dignitie. And it is to be observed, that Saint Jerome speake not of the Romish Monarchie, but of every Bishop placed inuerie Cite about the rest of the Ministers. Which thing I being not out, to that end we should stay uppon the authotitie of man, but to that end I might shewe that even by the wisnesse of man it may be proved, that that majority, as they call it, hath not the originnall from the sonne of GOD, and from Gods word, but out of mans baine: and therefore both Christ repayneth the onely heade of his Church, and the bishop of Rome is nothing lesse than the heade of the Church militant. And therewithall we cleave most sedulously to the sacred and holy Gospell, and to the undoubted doctrine of the Apostles, which doctrine taketh away all pride of Supermacie, and commendeth vs a faithfull ministerie, and the equall authoritie and humilitye of the Ministers: The Apostle againe witnessing and saying: Let a man so think of vs, as of the ministers of Christ, & disposer of the secrets of God.

Hier unto belongeth almost the whole tenth chapter of John, wherein the Lord named himselfe the true and fold of Christ.
elders that are among you, saith he, I beseech, which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, Feed the flocke of God which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde: not as though ye were Lords over Gods heritage, but that ye may be ensamples to the flocke.

Peter speaketh not of any Empire and Lordship, yea, by exelle woorde he forbidst Loydly dignitie. For even as he is appointed of the Lord a Minister and an Elder, not a Prince and a Pope: so also he appointed no Princes in the Church, but Ministers and Elders, who with the worde of Christ should feed Chriftes flocke, and that willingly and lawfully, all wicked bruisers at once set apart. Here to belongeth the whole 34. Chapter of Ephesien, which a little before we alluded. But now the heart have hardened, and the eyes blinded of the Bishop of Rome and his, they should long agoe have seen, that they coule in no parte, nor by no means have bene numbered amongst the cheape-heards of the Church, and Disciples of Peter. They would at least have marked that sentence of their owne Gregorie, which sentence he reciteth unto Maurice the Emperour, almost in these worde:

I affirme boldly, that whosoeuer he be that calleth hemselfe the universall Priest, is a fore-runner of Antichrist. And anon after, But forasmuch as the truth it selfe faith, Euerie one that exalteth him selfe, shall be brought lowe: thereby I knowe, that euerie putting vp is so much the sooner broken, how much the greater it is swollen. These are his layingings.

Last of all, the estate of Christ and the Church, is haden to out by the similitude of marriage, betwene the husband and the wife. For Christ is called the husband of the Church: and the Church is called the spouse of Christ. Saint John saith to his Disciples, You your selues are my witnesses that I saide, I am not the Christ, but that I am fent before him. He that hath the bride, is the bride-grome: but the friend of the bride-grome, which standeth & heareth him, rejoiceth greatly, because of the bridegroomes voice. This my ioye therefore is fulfilled. Hee must increase, but I must decrease. And in the Prophets this Allegorie is verry common.

In a certayne place is sayned a Damfell defiled and polluted to lie in her filchiness, and a certayne noble man commeth by, who plucking her out of the mine, and making her clean from her filchiness, and also sumptuouslie apparelling her, chose her unto his wife. And albeit this Allegorie declareth that heauenlie benefite which GOD newed unto his people being in bondage in Aegypt, by the wonderfull deliveraunce, and adopting them into his peculiar people: who notwithstanding saith not that all mankinde from his first originnall is defiled with sinne and wickednesse, and stickele fast in the myze of hell. Who knoweth not that the soune of GOD came downe from heauen, and washed all mankinde in his bloud, and having purged her, hath joyned to himselfe a glorious Church, havinge neither spot nor wrinkle, nor anie such thing.

Surely by marriage is made a mutuall participation in common betwene
Church without Christ, without true faith and the seed of God's word, is not that our mother, that is a free woman, and ourmistress. We have by these things by the waie learned, why the Church of God is called a Mother. The same notwithstanding is also called a Virgin. For of this holy mother the Church, the Lord before all things requireth faith and integrity.

For the Apostle Paul saith, I have coupled you to one man, to present you a chast virgin into Christ. Therefore it is the part of the spouse to bring unto her husband, for her dowrie, her virginity, and to keep the same undefiled. But what manner of virginity is that? Sincere faith in Christ, which whole with all her mind cleareth for ever unto one, which commeth to passe when we give care one to our spouse, and lose none but him alone: to be those, when we persevere in the simplicity of the Gospel.

For it followeth in the words of the Apostle, But I fear lest it come to passe, that even as the serpent deceived Eve with his subtiltie, so your minds should be corrupt from the simplicity that is in Christ. That simplicity acknowledgeth Christ to be the means of salvation, the recoverie of life, and all heavenly creatures: without whom there is no salvation, not no good thing:

But who will call her a chaste matron, who giueth case to bawdes, and setteth her heart also upon the love of others, neither contenteth her selfe with her husband onely; untill she grow by into a perfect man. But even as without a husband, without true faith pleased, and without seed, there is no mother: even so the
Of the Unity of the Church.

By Scriptures spiritually adulterie and fornication is much spoken of. All the Sermons of the Prophets are full of such Allegories. They call those men of Churches adulterers, whosemongers, and fornicators, which receive strange seed, that is to say, doctrine differing from the word of God. For such as they, going a whooping from God, cleave not unto God onely, they love not alone him with all their heart, they do not worship, serve, &c. call upon him onely, yea, rather they choose unto themselves others, whom they may worshippe and call upon, either in stead of God, or together with God. Hereunto pertaynteth a good parte of the first Chapter of Jeremias, and all the second Chapter of Osee. Amongst other things the Lord saith, I will not have compassion vpon her children, because they are children of fornicatiōs, for their mother hath played the harlot, for she hath said, I will go after my louers, &c. Since these things are thus, brethren, there is no cause why anie man should reverence the Church of Rome, deyking her selfe with the title and beautie of the holi mother of the Church. For she is not the holi mother Church, she is not an uncorrupted matrone and virgine. For where is the husband, who is the onely husband of this chaff matrone? Where is the faith and integrity kept with her husband? Hath she not defiled her selfe with strange seed? Hath she not received and taught a newe and strange doctrine from the word of God, and by that means hegeth many children, not to Christ, but to Antichrist? Saint John beautifying this Church with her apt title, calleth her, Great Babylon, the mother of whoredomes and abominations of the earth; & a woman dronken with the blood of the Saints, & with the blood of the martyrs of Jesus Christ. Our holy mother the Church is an undefiled virgine, hearing onely the voice of doctrine of her onily well-beloued hus band, placing all the meanes of life and salvation in him alone, and depending onely upon him in all things. With many other Allegories both the Scripture paint out the mystery of Christ and the Church; but thereafter it suffiseth we have spoken thus much.

The Loysi Jesus, the true and onely the better heard of his Church, bring home againe louinglie the wandering sheep into his fold, and beeing gathered together in his Church, preserve them for euer,

Amen.

Of the Ministerie, and the Ministers of Gods word, wherefore, and for what end they are instituted of God. That the orders giuen by Christ vnto the Church, in times past, were equall. Whence and how the prerogative of Ministers spring, and of the supremacie of the Bishop of Rome.

The third Sermon.
HE exposition touching the Church of God shall be cruiler understood (because) by those things which remain to be spoken out of the word of the Lord concerning the ministerie & the ministers of the Church. For I said, the Church of God is built and preserved by the word of God, and that through ministers appointed for that purpose by the Lord; so that now it followeth, to speak of the ministers of the Church, and of their ministerie, that is, of that order, wherewith God governeth his church.

And cruiler the Ecclesiastical ministerie is extended both to stirre up, and also to maintaine publike prayers, and the administration of the Sacraments, and especiallie it is occupi

ed in preaching of the worde of God. Of the two former, I will speake in place and time convenient. Of the ministerie of the worde, I will entreate at this present: In consideration whereof, first it is expintient to view, wherefo God in instructing men, voucheth the aie of ministerie of men, and what men perfect of worke in the ministerie it selfe, and what God, do voucheth to his exceeding goodness and mercie toward vs, courteth to poure himselfe whole in vs, and also may be doper rooted in our hearts, and that we also may thinkse our selves what we owe unto God, that we may both be strengthened and blessed in him, and may perfecte and winde, and govern the Church, understand his will to vs, and make all things in order: even so from the first
beginning he forthwith spake to the world by Patriarchs, then by Prophets, afterwade by Apostles, neyther at this baire caeth hee to live unto the world docters and passeges: So that it becommeth vs not to tempt God, that is, not to looke for a secret inspiration with the heretiques Enthusiastæ, but to acknowledge a just order, and that God himself to speake unto vs by men, of whom hee would have us to learne Religion.

The Church of Candace Queene of Archiopia, did reade the holy Scriptures, and the Lord could have taught him by secret inspiration the mystery of faith, but hee giveth him Philip to bee a teacher and an interprætæ, Likewise, Paul the Doctour of the Gentiles, taken in by the childe heaven, and instructed by Christ himself, not by men, of all the principles of our religion, is nevertheless referred over unto a man called Ananias.

The Angell of God is sent to Cornelius, Captain of the Italian band, being at Caesarea, which might have instructed him in all points of true religion, but hee willeth him to call for Peter the Apostle. He (saith the Angell) will tell thee what thou must doe. For this cause Ministers are called Saviours: they are sapyd to convert men: their word is sapyd, not the worde of man, but the worde of God: hee which despiseth them, sineseth to despayse God himselfe. It is also sapyd that they themselves doe bind and loose, and retain and forgive sinnes. For Abdias the Prophet saith, that Saviours shall ascend into the mount Hore, which many interprætæ of the Apostles, Paul pleading before king Agrippa, and harkening the words of God which came unto him in a vision, saith; I send thee unto the Gentiles to open their eies, that they may bee turned from darkness to light, &c. And Gabriel the Archangel saith before that, speaking of John, Hee shall go befor the Lord with the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wise and understanding, etc. And the Apostle to the Thessal. We thank God (saith he) because when yee had receiv'd of vs the word of the preaching of God, yee receiv'd it not as the word of men, but (as it is indeed) the word of God, which worketh also in you that beleeue.

Againte, Hee therefore that despiseth these things, despiseth not man, but God, who hath given you his holy spirit. For the Lord saith in the Gospel: Hee that heareth you, heareth me, and he that despiseth you, despiseth me. And againe, Whatsoever ye shall loose on earth, shall be loosed in heauen: and whatsoever ye shall bind on earth, shall be bound in heauen. And againe, Whose sinnes soever ye remitt, they are remittt vnsto them, and whose sinnes soever you retaine, they are retaine.

But some wrestling these places of the holy scripture against the natural sense, doe gie the ministers an equall power in a manner with Christ, and that which onesie pertainedh unto him they communicate also unto them.

But they say, that by such means the ministration must be set out, leaft it were vile and of no estimation among prophan men. Other some againe to speake of the inward drawing of the spirit, that they came as it were to make supernaues, or to take clean away the outward ministration, and to attribute nothing at all unto it.

Therefore the ministration must be retauned
mited with his bountes, least it bee the holy Ghost, did not drawe mens
drawne hither and thither, with the harts, did not inwardly annexemen
tions and lustes of men, and ey-
ther too much or too little bee attribu-
ted unto it. Let the ministerie in beede,
be beautified, and kept in authentick,
but let it be done without the dishono-
ring of GOD. Neither in beede be-
ning, death, the devill and hell. For
all these things be the works of God,
which he hath not communicated to a-
nie. Wherefore the most holy Baptist
commiteth it vs, under the presence of
in plain words denied that he was
the ministerie, to attribute that to
Christ, he denied that he himselfe bap-
\mains labour which is onely Gods
\tized with the holy Ghost, I (saith
office, on whom all men ought to de-
pend, and unto whom, as the onely
wellspring and giver of all godliness,
they ought to have respect. Therefore
the faithfull ministers of the Lyon,
\Jesus ought only to have regard here-
but, that they may keepe the glo-
ric and authentick of Christi unblem-
ished, and his priesthood sound unto him-
selfe in curie point. For the Lyon
could drawe, sanctifie, and absolve.
Jesus himselfe sitting at the right. There are infinite other of this kinde
hande of the father, in the true taber-
tace, which God right and not man,
remained a priest, yea, the only high
\pist of his church for ever, executing
as yet all the duties of a priest in the
Church. For he as the onely teacher
and master in the Church, teacheth.
his discipiles, that is, the Church, or
co congregation of the faithful: in\ning them with the holy Ghost, regenerat-
ing and drawing them, sanctifying
and making them free from their
\anes. Which thing the scripture in
curie place plainly teacheth. This
grocie, this power he hath given unto
none, neither of his minister, un-
lesse be he blinded with deceuilish pride,
take that unto himselfe, as though he
did work these works that are pro-
per unto Chriff, either for Chriff, or
in Chriffes stead, or together with
Chriff. The Apostles being Chriff his
\ast faithfull ministers, and most cho-
\n instruments of God, did not give

\tho to his Apostles) shall beare wit-
nesse, because ye have been with me
from the beginning. And Paul saith, I
am ordained a preacher & an Apostle
& a teacher of the Gentils. Therefore
the same Apostle in another place cal-
lcy,
Of the Ministerie of the Word of God, &c.

Of the same Gospel, both a testimony of the Church, as nothing should be and preaching of our Lord Jesus be diminished from the glory of God, Christ. And John the Apostle after which inwardly mouth and teaching not only the Church, but of the witnessing of Jesus Christ, and therefore when Ministers beare witness of the Sonne of God, and out of his word promise life everlasting, their word is not called mans word, but the word of God, and they are said to have, and to release from sinne. For they are the true messengers and harroldes of the King, who is the deliverer, who hath sent them to publish remission of sinnes: whereupon also they attribute all the means of life, salvation, and deliverie, to the onely deliverer Christ.

Paul in another place calleth ministers fellowe labouers with God: and afterward againe, Disposers of the secrets of God. For the salvation which the Sonne of God hath onely wrought, and which he also onely giveth, the ministers preach or dispose, and so they are fellowe labourers.

The same Apostle out of the doctrine of the Gospell, which resembleth the teacher in the Church, to one that followeth the same of the Teachers and planters of trees, to whom he commetheth the outward manuring, referring the inward working to Christ our Lord, saying: Who is Paul then, and who is Apollos, but Ministers by whom the Word is believed, and as the Lord gave to euery man: I have planted, Apollos watered, but God gave the increase. So then, neither is hee that planteth any thing, neither he that watereth, but GOD that giveth the increase.

The same writer speaking of the whole scripture Augustine being instructed, learned to speake and write of the ministe-
taught of God, they shall not hear by men: and though they hear by men, yet that which they understand is inwardly given, it shineth inwardly, it is inwardly revealed. What do men in preaching outwardly? what do I, now when I speak, make you to hear a noise of words with your ears: but unless he reveal it, which is within, what say I? or, what speak I? The outerde workman is the planter of the tree, and the inward is the creator. He that planteth, and he that watereth, worketh outwardly: that doeth. But neither is he that planteth anything, nor he that watereth, but God that giveth the increase. This is the meaning of. They shall bee all taught of God. Thus farre Augustine.

Therefore, when in another place Saint Paul saith, Ye are the Epistle of Christ, ministered by vs, writte not with inke, but with the spirit of the living God, not in stonic tables, but in stonic tables of the heart, we must diligently put a difference between the work of the spirit, and the work of man; or the minister. The minister doth not take on him the honour of God, and the work of the spirit, but his own work, that is to say, the ministerie. Paul preacheth and writeth with inke, but the spirit of God moveth the heart, and with his grace; anointing, he writeth in the very heart: so he worketh together with God, Paul working his proper work, and the spirit working his work. The Apostles are preachers and ministers of the Gospell, not of the letter, but of the spirit: not that they give the holie Ghost, but because they are preachers of the Gospell, that is, of that which giveth the spirit of Christ, yea, which poureth it into the believers: but they are not preachers of the letter of y law, which doth not give grace and remission of sinnes, but worketh wrath, and bringeth sinne to light. Touching the keyes and the power of the keyes, there will be else-where a more fitte place to speake. And moreover, it is meet that here is a mete place for those things which I have disputed of in the first sermon of this Decade, touching the power and ministerie of the Church.

Again, whereas the Lord doeth in teaching his Church, mans helpe, and vs as labourers together, in finishing the saluation of mankinde, he sheweth most evidently how greatly he toucheth vs, and how much he esteemeth of vs, who hath laide by so great a treasure in earthen vessels, and even in vs our selves worketh whatsoever is most excellent, and overcommeth all the high excellencie of the world. Whereby we seeme againe to attribute all the glory unto Christ, Paul againe teaching vs and saying, Wee preach not our selves, but Jesus Christ the Lorde, and our selves your seruauntes for Jesus sake. For it is God that commanded the light to shine out of darkenesse, who hath shined in our hearts, for to give the light of knowledge of the glorie of God in the face of Jesus Christ. But we haue this treasure in earthen vessels, that the excellencie of the power may be of God, and not of vs. Wee are afflicted on euerie side, yet are we not in distress. &c.

Moreover, all the members of the Ecclesiasticall bodie, are wonderfully glewed together by the Ecclesiasticall ministerie. For thischieflie helpeth to make concorde, and continuance in unitie, because we want mutuall instruction,
tion, and unto cusic Church is one peculiar pastour appointed as a go-

The ende

Tbe beginning

The ende

Seril. 4

Of the Minifie of the word of God, &c.

a

and that they may be subject and cleave to Christ their heade, that

thereby we may growe to bee of full

age, and become perfect men, that

we bee not always children, and that

we lie not open to the deceits and be-

witchings of all heretiques, but be-

ing joyned together in true faith and

charitie, let us holde fast the pure and

simple truth of Christ, and serving

Christ unfeinly in this world, we

may after death raigne with him in

heaven.

Out of these things let us also de-

rive this, that the Ecclesiastical min-

isterie, though it be executed by men,

yet is it not of man, that is to say, in-

vented by man. For the beginning

thereof is from heaven, and the au-

thor or instituto thereof is God him-

selfe: and therefore the worthiness of

it doth greatly excell.

The first preacher in paradise was

God himselfe, yea, the sonne of God

himselfe, who by the ministerie of the

holy Ghost alwaies spake to the Fa-

thers, even as afterwards, being in-

carnate, he was given of the father
to be a maister & teacher to the whole

world. He preached unto our parents,

Adam & Eve, remission of sinnes, and

repentance. He ordained and revealed

a sacrifice in stead of a Sacrament,

wherein might be represented and ra-

tified unto them the price of the refe-

pition promised by the sabbath in time con-

venient to be paid, &c. Thereas-

ded in the ministerie, Adam, with his

fomes and nephews, Seth, Enos,

Enoch, Noe, Sem, Abraham, with

their fomes and nephews, even un-
to Noes, who in his time govern-

ed the Church: and after him, there

are given Prophets and Priestes, e-

ven unto the time of John Baphtist,

and Jesus the promised said, I mean:

Christ
Christ, our king and high priest. Yea in likewise sent into the world his disciples, that is to say, the Apostles, who ordained for their successors, Bishops and Doctors. Of which thing I have spoken more largely in another place. God himself therefore is heard in the voice of doctrine of his ministers. So that we are commanded to give care to the ministers preaching the Gospel, as to the verie Angels of God; yea, as the Lord himself. For this cause Paul prayseth the Galatians, saying: Ye despised not, neither abhorred my trial, which was in the flesh, but received mee as an angel of God, yea, as Christ Jesus.

Whereupon S. Augustine also in his third treatise upon John, Let vs hear (faith he) the Gospel, as if the Lord were present, & let vs not say, Oh happie are they who could hear him; because there were many of them which saw him, & yet consented to kill him, and many among vs who have not seen, & yet beleue. For that also which founded precious out of the mouth of the Lord, is both written for our sakes, & kepe for vs, and is also read for our sakes, and for our posterities sake shall be read into the end of the world. The Lord is aove, yea, and the Lord which is the truth, is here also. For the body of the Lord wherewith he rofe, may be in one place, but his truth is spread abroad every where. Let vs therefore hear the Lord, and that also which he shal give vs of his words. Thus much he, the Lord our high priest speaketh unto vs, even at this day, by his ministers preaching his word. And we have all things whatsoever the Lord spake by the Patriarches, Prophets, & Apostles, set out in the scriptures, which the ministers of the Church doe reade, and declare before vs. Who therefore hereafter can despise the ministerie, and will come, and faithfully full ministers of Christ, especially since our Lord and Saviour tooke upon him the ministerie, and was made the Apostle and minister of the church of the Jews? What and if those first ministers were such, as no age, in any doctrine of religion, in holiness and excellencie, had their fellows, much lesse their successors? As this daie, in so much as they are the last times, wherein scoffers and Epicures have their full range, the ministerie of God's word is of no value. But if you runne over and weigh al the ages, even unto the beginning of the world, you shall finde that the wisest, inuest, and best men in the whole world had nothing in more reverence than the word of God, & the prophets, and the holy Apostles of God.

But before wee proceede anie further in other things belonging to this matter, we will make anwser to some, which even under the pretence of the holy scriptures, endeavour to pervert the ministerie of the word. For they allege this text of Jeremie, No man shal teach his neighbor, for all shal know me. As we deny not that Jeremie hath so written, so we saie, by that kind of speech and figurative saying, that hee meant nothing else, than that the knowledge of God and heavenly things, should be very common in the whole world. Which Joed also solutely would come to passe, and which Peter alreadgether in the Acts 2. chapter. In the meane while, these two prophets, as also all other verie often, doe make mention of the teachers of the Church, whose number the Lord shal give them unto his people. Rom. 15. 8. & Hebrews, 1.
Of the Ministrie of the word of God, &c.

people: which they woulde not have done, if they had understoode, that all parents should bee cleane taken a-way. Whereas other obiect that all haue the office of teaching committed alike unto them, to wit, parents to teache their children, and evrie one to admonish his neighbour: therefore that there is no neede of the ministrie of the word of God in the Church, it is superfluous. For all of vs can and ought priviately to teache and admonish our children and our neighbours: but therefore the publique ministrie of the word of God is not superfluous.

For the same God which commanded parents, and vs all, that they shoulde instruct their children in godliness, and that evrie one of vs also shoulde teache and admonish our neighbours, hath giuen publique ministers vnto the Church. It is their office to teache openly and publiquely in the Church, neither is this permitted to whom so ever will, but only to them that bee lawfully ordained: least haply if other teache, they should not go forward in the right path. For then it were lawfull for evrie one, being inspired with the spirit of God, at what time and place soever both soberly to gaine-say, and to affirm the truth. Therefore the publique ministrie of the word remaineth nevertheless, and that perpetually in the Church.

Thus much haue we spoken in generall, of the ministrie and the ministers of the word of God. Now that which remaineth of this matter, we will dicuss by their kinde and parts, and first we will swee what orders, or what offices the Lord hath instituted from the beginning, or whome he hath put in authortie in the holie ministrie of the Church: then what manner men, and after what sorte it is meet for vs to ordaine ministers.

Last of all, what manner of office it is that they haue that are ordained in the Church. And that wee bee not troubled some unpou, beginning a long discourse from the Patriarches, we will beginne at our Lord Christ himselfe, of whom Paul the Apostle speaking, Hee that descended (though he is even the same which ascended vp farre above all heauen, to fulfill all things. And hee gaue some Apostles and some Prophets, and some Evangelists, and some Pastours and Doctours, to the gathering together of the Saints into the work of ministration, into the edifying of the bodie of Christ. And so forth, as is read in the fourth chapter to the Ephesians. Therefore our Lord ordaine Apostles, Prophets, Evangelists, Pastours and Doctours, by whose labour hee meant to build, preserve, and governe the Church.

Let vs now see, what the Scripture teacheth vs of them. Apostle is a new name giuen of the Lord himselfe, to those twelve which he chose peculiarly, and ordaine teachers and masters to all nations. For thus wee read in the 6 of Luke. The Lord called his discipless, & of them he chose twelve, whom also he called Apostles. For Apostle signifieth one that is sent, a mesenger, ambassador, or opatour.

For in the Gospell after Saint John we reade, The Apostle (or mesenger) is not greater than he that sent him. And truly there is very often mention made of sending, in the Prophets and in the olde testament: from whence it seemed the Lordes disposed that name.
We read of no certaine bounds appointed to the Apostles. For the Lord faith in the Gospell, Go yee into the whole world, and preach the Gospell to all creatures. These are the Pasister builders of the first Church of God, from whom among ancient writers, they take the name of Apostolike Churches, those I meane, which the Apostles first founded: as was the church at Antioch, Ephesus, Corinth, & many other, mentioned in the Acts of the Apostles.

The name of a minister and prophet is exceeding large. Whereof is spoken in another place. Prophets in this place are they, which excell in singular revelation, and by whom the Lord foretelth things that shall come to the church: such a one as we reade Agabus was, which both foretold to Saint Paul, the famine which was to come, and his bonds.

Wise and godly men, endued with a singular gift of interpreting the Scripture, in times past were called prophets, as it may appeare by the words of the Apostle, i. Cor. i4.chap. And Euangelist is a preacher of the Gospell of Jesus Christ, sent with Apostolike authoritie. Such we read were Philip and Timothee &c. Pastoros watch over the Lords flocke, having care of the Lords people, feeding the Church with the word of truth, and keeping the wolves from the sheepefolds. The chiefe of these is that good shepheard Christ, which faith unto Peter, Feede my sheepe. Whereby he also intemeth himselfe to shephearid. Doctoros or Teachers have their names of teaching. Neither doe I see what they differ from shepheardes, but that they did onely teach, and in the mean while were not burdened with the care that belongeth to the pastor: of which sort in a manner are the interpreters of scriptures, and gouvernors of Christian scholes.

There are also found other names of the overseers of the Church in the scriptures. The Apostile Paul faith unto the shepheardes gathered together in the council at Miletum, Take heed therefore your selues and to all the flocke, over the which the holy Ghost hath made you overseers, to feede the Church of God. But bishops are called Superintendents, sters, keepers, watchmen, and rulers. The people of Athens called them whom they sent to their tributarie cities, subject unto them, diligently to see and marke what they did in every cite, 

Elders.

Evangelists.

Pastors.

John. 10. & 21.

Doctors or Teachers.

There are commonwealths have their Senators: so hath this Church her elders, as it appeareth in the Acts 14, 15, 20, and 21 chapters. It seemeth that the deposing of elders came into the Church out of the synagogue. For thus we read in the booke of Numbers, Gather unto me (faith he) three score and ten men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them, and I will take of the spirit which is upon thee and put upon them, and they shall beare the burthen of the people with thee, least thou be constrained to bear it alone. Wherefore the elders in the Church of Christ are either Bishops, or otherwise prudent and learned men, ad
Of the ministrie of the word of God, &c.

Tim.6.

For Paule faith, The elders that rule well, let them be counted worthie of double honor, most specially they which labour in the word, and doctrine. There were therefore certaine other in the Ecclesiastical function, who albeit they did not teach continually, as did the Bishops, yet were they present with them that taught in all businesses. Perhaps they are called of the same Apostles elsewhere, Gubernors, that is to say, which are set in authoritative concernings discipline, and other affaires of the Church.

And because we are come thus farre in this present treatise, we will also declare other names of offices in the Church. There is much speach in the Scriptures of Deacons, and amongst Ecclesiastical writers of Priests. In the primitive Church the care of the poze was committed to Deacons: as it is plainly gathered out of the first chapter of the Acts of the Apostles. There are also laws to be seene, which are prescribed unto them by the Apostle in the first to Timothe the third chapter. The office of Deacons was separated from the function of Paflos: and therefore we do not reckon them in the order of Paflos. The ancient fathers referred them to the ministerie, but not to the Priesthood.

We read also, that women not wedded, but widowes ministered in the primitive Church. And among other Phebe of the church of Cenchrea, highly praised of the Apostle, is very famous. But he forbiddeth women to teach in the church, and to take upon them publiclike offices. How therefore, o2 in what thing did woman minister in the church? Undoubtedly, they ministered unto the poze in duties appertaining to women. They ministered unto the sick, and with Partha Chrifts hostesse, they did with great care and diligence cherish the members of Chrift. For what other offices could they have:

Poeuer, the name of Pielie see Priests. meth to be brought into the church out of the synagogue. For other wise ye shall not find in the new Testament, the ministers of the word of God, and of churches to be called priests, but after that soz, that all Christians are called priests by the Apostle Peter. But it appeareth that the ministers of the new Testament for a certaine likenesse which they have with the ministers of the old Testament, of Ecclesiastical writers are called priests. For as they did their service in the tabernacle: so these also, after their manner, and their fashion, minister to the church of God. For otherwise the Latine word is derived of holie things: and signifieth a minister of holie things, a man I say, dedicated and consecrated unto God to doe holie things. And holie things are not only sacrifices, but what things soever come under the name of religion, from which we doe not exclude the laws themselves, and holie doctrine.

In the olde Testament we read that Davids sons were called priests, not that they were ministers of holie things, (so it was not lawfull for them which came of the tribe of Juda to serue in the tabernacle: but only to the Leuites) but because, they living under the government and discipline of priests, did learne good sciences and holie discipline.

There is an interchanging...
used for another. For Peter the Apostle of Christ our Lord calleth himself an Elder. And in the Acts of the Apostles, he calleth the Apostleship a Bishoprick. For Saint Paul also calling the Elders together at Miletum, and talking with them, he calleth them Bishops.

And in his Epistle unto Titus, he commandeth to ordaine Elders, townes by townes, who immediately after he calleth Bishops. And that they also are called both Doctors and Pastors, there is none so grosse headed to deny.

Now by all these things we think it is manifest to all men, what orders the Lord himselfe ordained from the beginning, and whom he hath consecrated to the holy ministration of the Church, to govern his owne Church. He laide the foundation of the Church at the beginning, by Apostles, Evangelists, & Prophets: he enlarged and maintained the same, by Pastors and Doctors. To these Elders and Deacons were helpers: The Deacons in feing to the poore, and the Elders in doctrine, in discipline, and in governing, & sustaining other weightier affaires of the Church. Nevertheless, it appeareth that the order of the Apostles, Evangelists & Prophets, was ordained at the beginning by the Lord unto his church, for a time, according to the matter, persons, and places. For many ages since, and immediately after, the foundation of Christes kingdom in earth, the Apostles, Evangelists, and Prophets ceased: and there came in their places, Bishops, Pastors, Doctors, and Elders, which order hath continued most stedfastly in the Church: that now we cannot doubt, that the order of the Church is perfect, and the government absolute, if at this day also there remain in the Church of God, Bishops, Pastors, Doctors also, 02 Elders. Pet we denie not, that after the death of the Apostles, there were oftentimes Apostles raised up of God, which might preach the Gospell to barbarous and vngodlie nations. We confesse also, that GOD even at this day is able to raise up Apostles, Evangelists and Prophets, whose labour he may use to worke the salvation of mankinde. For we acknowledge, that holy and faithfull men, which first preach the truth of the Gospell to anie believing people, may be called Apostles and Evangelists. We acknowledge that men inspired with singular grace of the spirit, which fozeke and fozeke things to come, and be excellent interpreters of the scriptures, & Divines illuminated, may be called Prophets, as we have showed elsewhere more at large. But in the order of Bishops and Elders, from the beginning, there was singular humilitie, charity and concord, no contention or strife or prerogative, or titles & dignitie. For all acknowledged themselves to be the ministers of one matter, coequal in all things, touching office or charge. He made them unequal, not in office but in gifts, by the excellency of gifts. Yet they that had obtained the excellerter gifts, did not despise the greater poor, neither did they enuie them for their gifts. Saint Paul saith, Let a man so esteeme of vs as the ministers of Christ, and disposer of the secrets of God.

The same Paul in more than one place, calleth the preaching of the Gospell, the ministration. For that toke deep root in the ancient Bishops harts, which the Lord when his Disciples straine for dignitie, and (as they say) for the majestie, that is, which of them should be the greatest, setting a child in the midst of them said, Verily verily I say vnto you, except yee turne, and become as little children, yee shall not enter into the king-
Of the ministerie of the word of God, &c.

kingdome of heauen. Truly the martyr of God Saint Cyprian, standing in the councell of the Bishops at Carthage wisely saide: Neither hath any of us appointed himselfe to be a Bishop of Bishops, or by tyrannous feare compelled his fellowes in office to necessitie of obeieng: since every Bishop hath according to the licence and liberty of his power, his owne free choice, as if he might not be judged of another: since neither he himselfe can judge another: but let vs all looke for the judgement of our Lord Iesus Christ, who onely and alone hath power, both to preferre vs in the governement of his Church, and to giue sentence of our doing. Thus far be.

At that time therefore Bishops contended not for I know not what primacie or patrimonie of Peter, but that one might excell the other in pureness of doctrine, and holines of life, and mutually to helpe one another. And then undoubtedly the affaires of the Church went forward prosperously, in so much that though the most puissant princes of the world, should have perverted the Church of Christ with fire and sword, yet nothertheless against all the assualts of the ducel and the world, she had made invincible, having won the victorie, and had daily bene more enlarged and also renowned. Oh happy had we been, if this order of pastors had not bene changed, but that that ancient simplicitie of ministers, that faith, humilitie, and diligence, had remained uncorupted.

But in processe of time all things of ancient soundnes, humilitie, and simplicitie vanished away, whiles somethings are turned upside done, somethings either of their owne accord were out of use, or else are taken away by deceit, some things are added to. Terrible not many ages after the death of the Apostles there was since a far other Hierarchie (or governement) of the Church, than was from the beginning, although those beginnings seemed to be more tolerable, than at this day all of this same order are. Saint Hierome faith: In times past churches were governed with the common counsel & advice of the elders, afterward it was decreed, that one of the Elders being chosen, shoulde be set ouer the other, vnto whom the whole care of the Church should pertain, and that the seedes of Schismes, should be taken away. Thus much he. In every Citty and Countrie therefore, he that was most excellent, was placed above the rest. His office was to be superintendent, and to have the ouersight of the ministers, and the whole flocke. He had not (as we understand even now out of Cyprians words) dominion over his fellowes in office or other Elders: but as the Counsil in the Senate house was placed to demande and gather together the voices of the Senaftours, and to defend the laues and privilidges, and to be careful least there should arise factions among the Senaftours: even so no other was the office of a bishop in the Church: in all other things he was but equal with the other ministers. But had not the arrogancie of the ministers, & ambition of Bishops in the times that followed further increaseth, we woulde not speake a worde against them. And Saint Hierome aforesaid,

Bullinger on this place of Saint Hierome elsewhere, in his bookes of the instution of the primacie and monarchie of the bishop of Rome: for he speaketh of the primacie of the primacie and monarchie of the bishop of Rome; for he speaketh of the bishops of euery seuerall province. For in S. Hieromes time the liberty of the church as yet remained safe: therefore every seuerall province chose vnto themselues him that was best; whom they called both Bishop, Superintendent, and Metropolitane.
but the preferment of Bishops sprang not by Gods ordinance, but by the ordinance of man. These things haue we remembered, faith he, to the ende we might shew that among the old fathers, Bishops and ministers were all one: but by little and little, that the plants of dissention might be pluckt vp, all the care was committed vnto one. Therefore as ministers know that they by the custome of the Church, are subject to him which is fet over them: so let bishops knowe, that rather by custome, than by the truth of the Lords disposition, they are greater than the other ministers, and that they ought to gouerne the churches together in common, following the example of Moses, who when it was in his power alone to gouerne the people of Israel, chose out three score and ten other, with whom he might judge the people. This he wryteth in his commentarie upon the 3. chap. of the Epistle of Paul unto Titus.

But the ancient fathers kept not theirselves within these bounds. There were also ordained Patriarchs at Antioche, Alexandria, Constantinople and Rome. There are appointed Archbishops or Metropolitans, that is to say, such as have gouernement over the Bishops, through out provinces. And to Bishops of cities or inferior Bishops, there are added such as were called Chorepiscopi (or Bishops of the multitude) that is to say, at such time as the countrie or region was larger, than that the care and oversight of the Bishop placed over the citie would suffice. For these were added as vicars and suffragans, who might execute the office of the Bishop throughout that part of the countrie. But we know that the functions of suffragans or vicars generall, in these last times, are of a farre other manner in Bishops courts and dioceases. And also under deacons, were placed subdeacons: and when wealth increased, there were archdeacons also created, that is to say, overseers of all the gods of the church. They as yet were not mingled with the order of ministers or Bishops, and of those that taught, but they remained as stewards or factors of the gods of the church, as neither the monks at the beginning executed the office of a priest or minister in the church, for they were counted as lay men, not as clearkeis, and were under the charge of the pastours. But these unfortunite birds never left soaring, but till in these last times, they have climed into the top of the temple, and have let themselves upon Bishops and pastours heads. For monks have been and are both Popes, archbishops, and bishops, and what are they not? It is rehearsed out of the Register of Gregorie, that he (who yethelesse was berte favourable to the monks) himselfe woulde put him out of the cleargie, who being a monke, would take the degree of an abbat, soz as much as the one dignitie woulde hinder the other.

Clearkeis (who are the Lords inheret Clearks. taunce, or whose lot the Lord is) in times past such were called as were students, or professors of Divinitie, that is to say, the berte fede of palettes of the Church, and such as were even as it were consecrated to succeed in the ministerie of the Church: that is, such as luted under government, and were trained up by the doctors and elders, in the stude of the liberal science,
Of the ministration of the word of God, &c.

...prices, and holy Scriptures. This institution is ancient, not new, neither invented by man. For in times past among the old people of the Jews, they were called Nazarites. And that the most excellent churches have continually had famous schools, even from the time of the Apostles, Eusebius doth often witness. But unto those students, the affairs of the Church somewhat increasing, it seemeth that the charge of opening and shutting the temple, &c. church, was committed, and to prepare all things in the church, and further to read openly before the people, such places of Scripture, as the Bishop appointed them. Whereupon perhaps the names of dozekeepers, &c. readers spang, which are at this day reckoned amongst Ecclesiastical orders. But they which were more familiarly present with the bishops, and accompanied them, were esteemed as those who after the decease of the bishops might succeed in their places were called Acoluthi, as if you would call, followers. For it is a Greek word. And as in time for the most part all things become worse, even so these things the further off from their first institution, the more solitary were they weeded. In some things you shall see nothing left but the bare name: some things utterly lost; some things are turned altogether to another use. And herefor witness I allege Isidorus, Rabanus, Innocentius, Durandus, and other writers of this kind. They make two sorts of ecclesiastical persons, one of dignitie, another of order. Of dignitie, as pope, patriarch, prince, archbishop, archpriest, archdeacon, and proost. Of order, as the minister, the priests, the deacon &c. But some account more orders, other some eight. All with one accord do reckon, doze-keepers, azte-posters, readers, &c. singers, erocists, acoluthes, subdeacons, deacons, elders, &c. priests. Those again divide into greater and lesser orders. Among the greater orders, are the priest, or elder, the deacon, &c. the sub-deacon. The rest are called the lesser orders, of which orders there remaineth nothing in a manner beside the bare name. The office of dozekeepers is turned over to the sextens, which they call Holie water clearkes. There are no readers: for that ancient reading is vaine out of the. The Psalms of, singing, do understand nothing else than that they rehearse 02 sing. Touching the erocists, this they say, Iosephus writeth that king Salomon found out the manner of erocisme, that is of conjuring, wherefore unclean spirits were driven out of a man that was possessed by Eleazar the erocist, so that they burst no more come again. To this office they that are named erocistes are called. Of whom it is read in the Gospel. If I through Beelzebub cast out Math. 12: diuels, by whom do your children, (to wit your erocistes) cast them out? Thus much they say, which I rehearse to this ende, that it may appere to all men, that these men are the verie same, of whom the Apostle foretold that it should come to passe, that they shall not suffer wholesome doctrine, but shall be turned into fables. For, who knoweth not, that it is most fabulous, which is reported of Salomon? Who knoweth not that the Apostles of the Lord, were not erocistes, neither dest at any time any manner of emitmentes, or conjurations? For with a word they cast out unclean spirits, that is, by calling upon and by the power of the name of Christ. Those...
Those gifts ceased long a go in the Church of God. Those names of Scasua the priest in the Acts of the Apostles were said to be eoristis, whom the euill spirit, though they called on the names of Jesus and Paul, ranne upon, and tare the clothes from their backs, and so, by Gods appointment, made known unto all men, how much the eternall God is delighted with eoristis. And yet these fellowes thrust them upon us as yet. Touching the Acoluthes or solovers, thus they write: heare I pray you, how trulie they reason. The Acoluthes, say they, are waxe-beaters, bicaufe they carrie waxe candles. For when the Gospel must be read, or masse is to be said, waxe candles are lighted, to signifie the ioie of the mind. Who hearing these things, will say that these men do unlearnedly handle no mysteries? Subdeacons and deacons, are no longer providers for the poxe, but being made ministers of superstition, they attend on the popish masse. The deacones office is to sing the Gospel; the subdeacons, to sing the Epistle. In few words I cannot expresse, what solash men do fondly chatter concerning these matters. Ouer these they have set an archdeacon, which is a name of dignitie, and preeminence. Sacrificers, who are also called priests, are diuerse ly distinguished. For there are regular priests, and secular priests. By regular priests they understand monks: whereas they are nothing lesse, than those they are said to be. Truly they resemble those that of old were called monks in no point of their doings. A great part of them are a rule and law unto themselves. Of these men some are Doctores appointed to the office of preaching, but yet rather occupied in saying of their hovers, and in singing and laying of masse, And these men loose superstition, and most obstinately defend it, and most bitterly doe percutue true religion. Another sect the greatest part of these monkish priests, doe nothing else but sing in the church, and mumble masse, and that so a very slender price. But you may greater number the lands of the coast of Libya, than the whole ra- ble of these. But they are unprostatable both unto God, and to the Church, and also even to themselves, men sterly unlearned, and slow bellies, and yet in the mean seaseon twoze en- mies to the truth of the Gospel. Am- ong the secular priests, the chiefes are canons, which for the most part are idle persons, given over to bolup- tusousnesse, gluttons, and in very doxe- secular, that is to say, worldly. They thinke they have gaille discharged their dutie, if they make an end of the hovers, which they call can- nicall, and the present gazers on at the masse, and if, they honour and beaute with their presence, Gods service as they call it. They seeme to be moze streit, and not to be secular priests, who faire masse both for the quihee and for the dead. There are reckoned also in the number of secular priests, parish priests, whom they call Plebani, that is, priests appointed for the people, who onely represent some shadowe of the oide institution, in this, that they preach and adminis- ter the Sacraments: which no- thelesse you can not allowe, because they minister them after Popish tra- ditions, and not after the doctrine of the Apostles. And manie other things they doe by reason of their office, which
Of the ministerie of the word of God, &c.

which godlineesse by all means, both disallow. There are added unto these hirelings, helpers, or vicars. There are also joined unto these Sacellani, whom they call chaplaines, of whom there is an exceeding number. These even as the monkish priests, does account the chiefe parts of their dutie to be laying upon their hours, but especially in malling, as for doctrine they attribute nothing unto it. For of this company, you shall finde some, who never in all their life made one sermon. For the charge of preaching: they commit only to their parish priests, and their vicars, they serve those Gods, to whom their altar or their chappell is consecrated, &c.

By all which things, even unto blinde men it plainly appeareth, how shamefully the first institution of ministrers of pastours, is corrupted and turned upside downe. They let over the priests, archpriests. I have used that word in my preface or epistle, in the beginning of the first Decade: and I heare that some brethren are offended at it, as though there shoult some piece of Popish learen still about vs, as though we thought to bring in againe some unworthy dignite into the Church. But I would not have those brethren to seare. With vs there are no Popish archpriests; neither understood I any Popish dignite by that word, but the office of overseeing, which others call visiting. For they have the charge of all degrees in our country, in admonishing and correcting: they have no prelacie or superiozitie, they receive no rewards thereby.

But we returne to our purpose. They deceive priests or sacrificers, from the seuentie disciples, whom it is read in the Gospell, that the Lord did chuse: the order of bishops, from Peter himselfe, and the residue of the Apostles. And immediately they divide the order of bishops into three partes, namely, patriarches, archbishops and bishops. They account the patriarches the fathers of princes or highest fathers. And them also they call Primates.

And Primates, say they, have autboritie over these archbishops, as a king also hath authoritie over his dukes. Here I thinke Cardinals have their place, in where the Church of Rome is turned as a gate oppon the hinges. For in the Decretals of Gregorie, De officio Archipriests: it is thus reade: Cardinals have their name, a Cardine, that is, of the hindge of a gate: for as by the hindge the gate is ruled, so by Cardinals, the vniuersall Church is governed. Archbishops are, as it were, the princes of bishops: they are also Armained Metropolitans; because they have their gournement in the chiefe citie. In very deed Metropolis with the Greeks, is as it were a mother citie, from whence Colonies are descended, that is, people are sent out to inhabit some new place. Whereupon he is called the Metropolitane bishop, who governeth some one Province, and hath other bishops under him. And these are called both bishops, chiefe priests, and presul. But if you compare all these things, with that which I said before of the bishops and governors of the primitive Church, you will se, there is very great difference betweene them. But that which they write touching the Pope or chiefe Bishop, is far from the writings of the Apostles & Evangelists, and The Pope or chiefe Bishop.
and from the first ordaining of Ministres, made by our Saviour Christ. All those Bishops, saie they, are most holy Lord the Pope doth excell in dignitie and power; who is called Pope, that is, the father of fathers: he is also called universal, because he is chief of the universal Church: and he is also called Apostolical, and the chief Bishop, because he supplieth the room of the chief of the Apostles. For he is Melchizedech, whose priesthood other are not to be compared unto; because he is the head of all Bishops, from whom they descend as members from the head: and of whose power they all do receive, whom he calleth to bee partakers of his care and burthen, but not to be partakers of the fulness of power. They therefore define the Pope to be the supreme head of the Church in earth, and the onelie universal of the whole world, who cannot erre, neither ought to bee judged of anie man. For, they saie, he is the judge of all men, having absolute power. For thus saith Innocent the 9. Pope in his third Quest. Neither of the Emperor, neither of all the Clergie, neither of kings, nor of the people ought the judge to bee judged. Upon which place be that wrote the gloss, writeth thus: A generall counsell cannot judge the Pope, As appeareth in the Extravagants in the title of Election, cap. 5. Significasti: Therefore if the whole world should pronounce sentence in anie matter against the Pope, it seemeth that we must stand to the Popes judgement. Peremunto pertayne those common grounds of the clawbacke flattering Lawyers of the Popes Court, verie plausible and auentitious: That all the laws of the Pope, are to bee receeived of all men, as if they proceeded from the very mouth of Peter. That the authoritie of the Pope is greater than the authority of the Saints. That the Pope is all, and above all. That God and the Pope have one consistorie. Which thing also Hoffen affirmeth, In C. Quanto de Trafi. pral. That the Pope cannot be brought into order by anie man, though he bee accounted an hereticke. That he hath supreame power, neither hath he any fellow. That there is a general counsel, where the Pope is. That he hath all lawes in his breast. That he hath both swordes, whereby he may rightly be called an Emperor, yea, that he is above the Emperor, That he onely can depose the Emperor, & pronounce the sentence of the Emperor to be of no effect. That he onely may spare whom he will, and may also take away the right of one man and give it to another. And finally, may take away priuileges. To be shot, they saie, he is Lord of Lords, and hath the right of the king of kings over his subjectts, yea, and also hath fulnes of power over the temporall things in earth. Yea and also the whole world is the Popes diocesse, wherein he is the Ordinarie of all men: & it standeth upon the necessitie of salvation, that every man be subject to the Bishop of Rome. Peremunto for conclusion I will adde the words of the Glosser, who saith In Ca. Quanto de trans. Episcopi. Tit. 7. The Pope (faith he) is saide to haue a heavenly power, and therefore he altereth the verie nature of things by applying the things that are of the substance of one thing unto another: and of nothing he can make some thing, and that sentence which is of no force, he can make to be of force. Because in those things with him what he willeth, his will is in se deed of reason.
reason. Neither is there anie may 
say vnto him, why dost thou so? For 
hee can dispence about the law, and 
of vnighteousnesse make righte-
ousnes, correcting & changing lawes. 
For hee hath the fulnes of power. 
Thus farre he. But who heareth these 
things without horror, both of bodies & 
minde? Who understandeth not that 
the saying of Daniel is fulfilled: Hee 
shall thinke that hee may change 
times & lawes? Who understandeth 
not that the saying of Paul is fulfilled, 
who faith: I know this, that after my 
departing shal grievous wolves enter 
in among you, not sparing the flock: 
also of your owne selues shal me arife, 
speaking peruerse things, to draw a-
way disciples after the. For from bish-
ops, & from the that aduance bishops 
came forth this man of sin, who placeth 
himselfe in the throne of the lambe: 
challengeth those things to himselfe, 
which are proper onelie to the lambe: of 
which soe are the supreme governiue, 
prvchos, lordship, full power in the 
church. Whereof I have spoken enough 
in the former Sermones. Whom both it 
now not move to think that saying of 
Pauel is fulfilled: The aduertarie or 
enimie of Christ shall be revealed, and 
shall be exalted aboue all that is cal-
led God, or that is worshipped: so 
that he as God sitteth in the teple of 
god, shewing himselfe that hee is God. 
But the Popes chispion dispute that 
it is for the profite & saluation, yea ne-
necary for the church to have some one 
Bishop, to haue preeminence over the 
other both in dignitie and power, But 
let them dispute & set forth this their i-
dol as they please: they which wil simply 
confesse the truthe, must needs freely 
acknowledge that the Pope is Anti-
christ. For that which these meaneable 
of the supremacie of the Pope, is flatly 
repugnant to the doctrine of his gospel, 
& of the Apostles. For what more evi-
dent thing can bee alledged against 
their disputations, than that which the 
Lord said to his discipules, when they 
strued for soueraignty: The kings of Luke 
the Gentiles raigne ouer them, & they 
that haue rule over them are called 
gracious Lords. But ye shal not be so, 
but let the greatest among you be as 
the least: & the chiefe, as he that ser-
ucheth. For who is greater, he that sitteth 
at table or hee that sitteth? is not he 
that sitteth at table? And I am amog 
you as he that serueth. This place I 
alledged and discussed briefly also in 
my former Sermon, This simple and 
plaine truth shall continue inincible 
against all the disputations of these. 
Harpies. The most bolie Apostles of 
our Lord Christ, will not be Lords o-
uer anie man under pretence of religi-
on, yea, S. Peter in plaine wordes fo-
hedeth lordship ouer Gods heritage, 
& commanded bishops to be examples 
to the flock. Whereas they object that 
Christ saied to Peter: Thou art Peter, 
and vpon this rocke I will build my 
Church: and I will giue vnto thee the 
keys of the kingdom of heaven, &c. 
And, Feede my sheepe: And thereupon 
that S. Peter was appointed over all 
the Apostles, & in them over all pricets, 
ministers, and bishops, the chiefe and 
prince, yea, and the Monarch of the 
whole world; it make th nothing at all 
to establish their dominion and Lord-
ship. We willingly grant that Saint 
Peter is the chiefe of the Apostles, 
& we also our selues do willingly call 
S. Peter the Prince of the Apostles, 
but in that sense that we call Apostes, 
David, Elias, or Elia, the chiefe or 
Princes of the prophets, that is to say, 
such as haue obtained farre more ex-
cellent gifts than the rest. But that 
Peter
Peter was the chief or Prince after that sort that these men will have him, we deny, and deny againe most constantly. And therewithall we defend Saint Peter, &c. alike him from those spots wherewithall these men strive to beseech him, even being dead. He had not remayned faithfullly towards his master, if he had taken to himselfe rule of dominion. In all places we read, that Peter was equall with the other Disciples, but in no place in the scripture, that he was their master. And S. Paul in the beginning of his Epistle to the Galatians, Newer in manie wrotes, that he in Apostleship is nothing inferior to Peter. Neither, when he came to Jerusalem, came he to that end he might hille his soete, or to profess subjection, but by their meeting & friendly conference together, every one throughout all churches might understand there was perfect content in opinions betweene Peter & Paul, and that as touching Apostleship their authority was equal. In the same place Paul calleth James, Peter, and John pillars, he doth not attribute that prerogative to Peter alone, which notwithstanding he had rightly done, if he had receiued supremacie at his hands of his Lord, as these men doe affirm. Now, as it is factually, that Peter doth nothing of his owne head, but referreth ecclesiastical matters to rest of the disciples, as to his fellows in authority? which thing we may see in the Acts. In another place he calleth himselfe a fellow elder, not the Prince of Priests. When he was sent by the Apostles with John into Samaria, he requireth not another to be sent, leaft his supremacie should seeme to bee dimentished, but willingly sanclee. But if we should graunt that Peter was chief of the Apostles after that sorte as these men do affirm; wole the Pope, leaft he should thereby with less diligence.
Augustine Steuchus of the donation of Constantine.

Diligence attend upon prayer and preaching of the word of God, which thing the Acts of the Apostles doe witness: who therefore thinketh it like, that hee casting after the office of Apostle-shippe, woulde haue receiued the Empire eu’n of the whole world: He denieth that one man can both happlie execute the charge of the ministerie of the woe, and also minifter unto the necessitie of the poxe. But what Pope wil they gie unto vs, that hath the spiritu more fullie than Peter had: which can performe that which Peter could not? which cannot onelie now both serue at tables, but also can gouerne the whole world? Therefore they are trifles, which they rehearse to vs touching the donation of Constantine. Constantine was more found than that he would frame such a donation, which hee knew was repugnant to the doctrine of Christ. Syluerter was more upright than to receive that which hee knew could not bee received without the utter overthrowe of the ministerie of the word. But if Constantine gaue that altogether which he is sayd to have giuen, and that Syluerter did not refuse his donation, both of them offended, because both dealt against the word of God.

If sawe what of late yeeres, Augustine Steuchus, a man otherwise well learned, and of much reading, hath written touching Constantines donation against Laurentius Valla: but he lyeth no sound arguments, though hee wonders fullie rage, and put all the force of his eloquence in vs, and finally, doe bulsile heap together from all places, whatsoever by anie manner means may seeme to further this cause. And trulie that booke seemeth better worlshie to be troden under foot, than to bee occupied in good mennes handes. For that I make nowodes, that he calleth that ecclesiasticall kingdom of Rome oftimes, eternall: whereas the kingdom of Christ and the Saints is onelie eternall: both be not most manifestlie place the Pope in the face of Christ our Lord: Yet after he had recited the testimonie of one Pope Nicholas, he forthwith avoweth: Thou hearest that the high Bishop of Constantine is called God, & counted for God. This verilie was done when he adorned him with that famous edict, hee worshipped him as God, as the successour of Christ and Peter. As much as he could he gaue divine honours vnto him, hee worshipped him as the huely image of Christ. Thus farr he in the 67. secti- on of his booke.

Neither hath he written that which is unlike unto this, 28. secti. For hee remembryng certaine imaginati- ons of his own, conceived of the Pope, hee faineth, I cannot tell what frustrue woulde come thereon, if it were made known amongst the furticest Indi- ans, that all the kingdoms of the worlde are gouerned by the Popes besske, that kings worship him as being a thing very well known to them that he is the successour of Christ, and therefore that they receive him, not so much a mortall man, as God himselfe in him, who hath substituted him in his rone in earth, and therefore we ought to abstaine from reprochfull wordes, if he fume in anie thing, as a man, be- cause in him they worship the same of God.

These wicked rejoiceings, and these flattering or rather sacrelegious pop- ices would Peter haue suffered, thinke you? Who lifted by Cornelius when hee fell downe before him and woulde haue worshipped him, and saide: Arise, I my
I myself also am a man. We read also, that the Angel himself said unto John, which fell downe and would have worshipped at the Angell's feet, See thou doe it not, for I am thy fellow servant, and of thy brethren the Prophets. It is also written of Herodes Agrippa, because he repelled not the flattering voices of the people, which cried when he had ended his oration, It is the voice of a God, and not of a man, that therefore he was striken of the Angel of God, & he rotted away, being eaten of worms. Therefore we since we knowe, that Christ himselfe the sonne of God, doth raigne as yet in the Church, as to whom onlie all glory and power is giuen, and hath not substituted another man on the earth, in whom he will be worshipped and servet, we worship and serve Christ Jesus the sonne of God onlie, and better abhorre the Pope as Antichrist, and a downhill God, if you will, a god of the inks, house, together with the sacrilegious clawbacks, and blasphemous flatterers.

The Lord in very deede said to S. Peter, thou art Peter, and upon this rocke I will build my Church, and I will give thee the keys of the kingdom of heaven, &c. But what make these sayings to establish the Monarchie, prerogative, and dignitie of the Pope? Peter is commended of the Lord for the confraternity of his faith, whereupon also he receiued his name, being called Peter, a petra, that is, of the rocke, wherein he setled himselfe by a true faith. Christ is that rock whereunto Peter stared. He heareth that this shall be the perpetuall foundation of the Church, that all shall be receiued into the fellowship of the church, who with a true faith confesse with Peter, that Jesus Christ is the verie sonne of God, and rest upon him as the onlie rocke and salvation. Moreover, the keys of the kingdom of God are promised unto Peter: but when they are deliuered, they are not giuen to Peter alone, but to all the Apostles. For, the keys are not (as these men imagin) a certaine dominion and jurisdiction, but the ministerie of opening and shutting the kingdom of heaven, to let into the Church, and to shut out, which is wrought by the preaching of the Gospell, as it shall anon be said more abundantly. After the same manner when Christ said to Peter, Feed my sheepe, he did not giue unto Peter the monarchy of the whole world, and dominion over all creatures, but committted unto him a particular cure. Of which thing I have spoken in my last sermon: as also else where I have against the supremacy of the bishop of Rome.

Unto the auncient Writers of the Church which they obiect unto vs, testifying I knowe not what of the supremacy of Peter, we will answere in one word, that we care not so much what the old writers thought herein, as what Christ the sonne of God instituted, and what the apostles (whose authoritie doth farre excell the judgement of the old writers) practised, and what they have left both in their writing and examples for vs to judge and follow. Whereof I have also spoken in the second Sermon of this Decade.

Wee have almost gone further than we determined: therefore that we may draw to an end, we have spoken of the order or office, which the Lord instituted in his church, in whom he hath placed over it, by whose labour he will establish, govern, further, and preserve his church. These

\[\text{things}\]
things which remaine to be spoken, we will put off untill to morrow. For they are longer than at this time can be finished, but more worthie & more excellent than that they ought to be restrained into few words, &c.

Of calling vnto the ministerie of the word of God. What maner of men, and after what fashion ministers of the word must be ordained in the Church. Of the keies of the Church. What the office of them is that be ordained. Of the maner of teaching the Church, and of the holy life of the Pastors.

The fourth Sermon.

In this present Sermon, by Godes assistance, we will as briefly and plainly as we can, set forth vnto you (dearely beloved) what maner of men ministers shalbe, and after what sorte at this day, it behoves vs to ordaine ministers, not speaking again the office, but of persons meete for the office. For neither do I thinke it necessity or prestable, to shewe at large, that that order or function instituted by Christ in the Church, suficeth that at this daie, to gather, government, & preserue the church of God on earth, yea, without these orders, which in these last ages new invention hath instituted. For that doth the thing it selfe witness, and the absolute perfection of the primitive church answareth it. But that it may be plainly understood of all men, whom it behoves the Church at this day to ordaine ministers, we shall speake a little more amply of the calling of the ministers of the Church.

Calling is no other thing, than a lawfull appointing of a meet minister. The same also may be called, both ordination, and election, though one word be more large in signification than the other. Election goeth before by nature. For whom we choose, those we call. Ordination compreheneth either of them. But there are numbered almost of all men, fower kinds of calling. The two former are lawfull, the two latter are unlawful. And the first kind is whereby ministers are called, neither of men, nor by man, but by God. As it is read, that Elia the Prophet, and the Apostile Paul were called. This kind for the most part is confirmed with signes or miracles; and is called a heavencle and secret calling. The second kind of calling is made of God indeede, but by the ordination of men. After which sort it is read that S. Matthew, Luke, and Timothy were created ministers of the Church. This kind is ordinario, publicke, beloved of men, and at this day common, wherein indeed God calleth, bestowing necessarie gifts upon his ministers, and appointing lawes to those that do elect, and they following those lawes, doe ordinarily elect him whom they by signes conjecture to be first called of God. I mean by signes, gifts necessarie for ministers.

Now the third kind of calling, which of the unlawfull callings is the first, commeth indeede from men, but not from God: when as for favour and rewards, some unworthy person is ordained. And here is sin committed as well of those that are ordained, as of those that bear rule in the ordination.
Of those that are ordained, when they desire to be placed in the ministry, for which, either they do not understand, or they will not understand, that they be very wise, being destitute of necessarie gifts. Else, when they are sufficiently furnished with knowledge of the scriptures and other things, yet they take not the right path to this function, that is to say, when they respect not the glory of God, but their owne gaine. For there is required of them that are to be ordained, a testimonie of their owne conscience, and a secret calling, to wit, whereby we are well known to our selues, to be moved to take uppon vs this office, not through ambition, not for conscience, not for desire to save the bellie, nor of any other lewd affection, but through the sincere feare and love of God, and of a desire to edifie the church of God. Of which thing very eloquently is holyly hath S. Paul written in 1. Thes. 2. Beside this, the testimonie of other, of sound learning and skillfulness in things is also required. For all of us please our selues, so esteem our selues to be worthie, to whom the government of the church may be committed, whereas we slowly deceive our selues. And they that have the authoritie of ordaining, do offend, when as in ordaining of ministers, they regard not what God by lawes set downe, hath willed herein to be done, and what the safe and safetie of the church requireth, but what is for the commoditie of him that is to be ordained. Oftentimes therefore, unworthy persons are ordained. As such are unlearned, and not verie found. Else such as are sufficiently learned, but not of good conversation. Such as are simple and are good Christians, but unskilfull pastors. And unto this they are allured, through favour of their friends. Wherefore they provoke the most heaine wrath of almightie God upon themselves, and make themselves partakers of all those sins, whereof they are the authors, in that they do not uprightly execute the charge which is committed unto them. Our elders called this Simon Simonie, an offence punishable with no lesse punishment than shameful reproach and death everlasting. Anthemius the emperor, writing to Armafius, among other things saith, Let no man make merchandise of the degree of priesthood, by the greatnesse of price. But let every man be esteemed after his deserts, not according to that he is able to giue. Let that prophane thirst of cœroufnes cease to bearerule in the church, & let that horrible fault be banished far off from holy congregations. After this manner in our time let the bishop be chosen, being chaste & lowlie, so as in what place soever he com, he may purge all things with the vprightnes of his own life: let a bishop be ordained not with price, but with prayers. He ought to be so far from desire of promotion, that he must be sought for by compulsion: and being desired, he ought to shun it: and if he be intreated, he ought to flie away: let this onelie be his furtherance, that he is impertinent by excuses to avoid from it. For truly he is vnworthie of the ministrie that is not ordained against his will. Thus much he, who, if he should at this day come to Rome, he would think without doubt he were come into a strange world, yea, into the mart of Simon, not of Peter, but both of Magus the Samaritane, and Giesi the Israelite. The fourth kind of calling is that whereby any man thefeth.
Of the ministerie of the word of God, &c.

himselxe into the ministerie, of his
done private affection, being neither
ordained of God, neither yet by man.

Of these kindes of men the Lord
does in Jeromie, I have not sent thee,
yet they ranne. Cyprian writing
unto Antonianus, calleth such schel-
matiques, who blurpe unto them
the office of a bishop, no man giving
it them. And this kind of calling is
unproperlie called a calling. Where-
ese it is evident, that in the Church,
there must needs be a calling, and
that publique and lawfull, aswell for
manie other causes, as especially for
these, that the ordinaunce of God be
not neglected, and that the discipline
of the church be retained, and that all
men in the Church may knowe who
are preferred to the Ecclesiastical min-
isterie. Albeit therefore Paulie the
Apostle and Dodo, of the Gentiles in
the beginning were not sent of men,
neither by men, but of God onlie, yet
the same Paulie, at the commannde-
ment of the holy Ghost, is separated
by the Church of Antioch, together
with Barnabas, to the ministerie of
the Gentiles. After the same manner
many other were sent, or called of God
whom nevertheless it behooved to be
ordained also by men. For Paul in an-
other place faith: And no man ta-
keh this honor vnto himselfe, but
he that is called of God, as was A-
ron. And again, How shall they heare
without a preacher, and howe shall
they preach except they be sent, &c.

As concerning that second kind of cal-
ling which is common, & at this date
received in the Church, and yet ap-
pointed by the Lord, there are three
things to be consider'd. First, who they
be that call, that is, who have right &
authority to call, or to ordaine mini-
ters. Secondly, who, or what manner
of men are to be ordained. Lastly, after
what manner they that be called, are to
be ordained.

And first of all, that the Lord hath gi-
uen to his church, power & authoritie
to elect and ordaine fit ministers, we
have declared before, in the second se-
mon of this Decade, by the example
of the ancient churches in the world,Je-
rusalem & Antioch: of which two, the
church of Hierusalem did not only ord
7 deacons, but also Matthias the
apostle; the church of Antioch sepa-
rated into the ministerie the famous
apostles of Christ, Paul & Barnabas.
Whereunto appertaineth that the
churches of the Gentiles being instruc-
ted of Paul & Barnabas, ordained the
elders & governours of their churches
by election had by voices. The chiefe,
in this election were the pastors them-
selves, For Peter governing the ac-
ation, Matthias was created Apostle by
the church. This form of order the an-
cient Church diligently observed ma-
ny years. For Cyprian Epif. lib. i. Ep.
4. The common people (faith he) hath
especially power either to choose
woorthy priests, or to refuse the that
be vnwoorthy. Which thing also we
see to descend from the authority of
God, that the priest be chosen in the
presence of the common people, be-
fore all mens eies, and be allowed
worthy & meeete by publique judge-
ment and witnesse. As in Numi,
the Lorde commanded Moses and
faide, Take Aaron thy brother, and
Eleazar his son, and bring them vp
into the mount, before all the con-
gregation. G O D commandeth the
preist to be ordained before the whol
congregation. That is, he teacheth &
sheweth, that the ordaining of priests
ought not to be done, without the
knowledge of the people, being pre-
fent,
The fift Decade, the fourth Sermon.

fent, that in their presence, either the vices of the evil might be discovered or the defects of the good commended, & that that is a suit and lawful ordaining, which shall be examined by the election and judgement of al. Thus far be. This custom and manner endured to the time of S. Augustine. For it is to be seen in his 110. Epift. which testifieth, that the people giving a shout, Augustine ordained E- radus for his successor. In these latter times because the people made often tumults in the elections of pastors, the ordination was committed to chosen men of the pastors, magistrates, & people. These three kinds of men proposed & named notable men, out of whom he which was thought the best was chosen. There is something of this in In Instiniani Imp. Nonul. Constitut. 123. They which thinke, that all power of ordaining ministers is in the Bishops Diocetans, & Archbishops hands, doe these places of the scripture. For this cause I left thee in Creta. (faith Paul to Titus) that thou shouldest ordain elders in every citie. And againe, Laie hands suddenly on no man. But we saie, that the Apostles did not exercise tyrannie in the Churches, and that they themselves alone did not exercise all things about election or ordination, other men in the church being excluded. For the Apostles of Chrif ordained bishops or elders in the church: but not without communicating their counsell with the churches, yea, and not without having the consent ± approbation of the people. Which may appear by the election or ordination of Baffhis, which we have now once or twice recited. Truly the Lord in the law said to Moses: Thou shalt appoint thee Judges: But in another place he faith; Thou shalt seek out among all the people, whom thou maist make rulers. And againe, Moses unto the same people, Bring you men of wisdom and understanding, & I will make them rulers over you, &c. Therefore as Moses doth nothing of his own will in the election of the magistrate, though it were said to him, Thou shalt appoint thee Judges, but doth al things communicating his counsel with the people: so undoubtedly Titus, though it were laid unto him, Ordaine elders in every citie, yet he understand, that hereby nothing was permitted to him which he might doe privately as he thought good, not having the aduice & consent of the churches. Wherefore they sin not at al, that taking off the yoke & tyranny of the bishops of Rome, so good & reasonable caules, doe recover that ancient right granted by Chrif to the churches, Neither makes it any great matter, whether select men chosen of the church, or the whole church itself do ordain his ministers, & that either by voices, either by lots, or after some certaine necessarie and holy maner. For in these things godly men will not move contention, so that all things be done holyly and in order. Master Bullinger hath written more largely of this matter elsewhere, in these words. Becaues amongst the tumults and factions of the People no thing was done according to the preseript of God's word, but all things done upon affectsions, whereby the worst were ordained in stead of the best: To the end that this might not be, and that the best, the learnedest, and the godeliest ministers might be appointed unto Churches, the whole right of choosing them was granted unto Bishops &c. And a little after, Wherefore if any (of the Bishops) do well vs this right or authoritie to the edifying of the Church, it is very well: But if any of them do abuse it through Tyranny, let them either be brought into good order by the godly Magistrate, or els let the right or authoritie to appoint ministers, be put from them.

But
But I will not here rip up the crafts, decrees, practices, and greenous wars taken in hand to this right of ordaining, with shedding of much blood, spoilings and lamentable burnings of countries. The histories of the acts of Henry the 4. and 5. and also of the affairs of the Frederikes, do most evidently witness how impudently & abominably the Popes of Rome, with their sowne friends the bishops have behanved themselves. Preadventure I shall have occasion to speake of this matter elsewhere more at large.

Now we wil declare what maner of men it behanveth to ordain ministers, truly not who lust, but the most choisest men of sound religion, furnished with all kindes of sciences, exercised in the Scriptures, cunning in the mysteries of faith and religion, strong & constant, earnest, painfull, diligent, faithfull, watchfull, modest, of a holy and approved conversation, least through their corruption of life, and scant good name and fame, the whole ministerie become vile, that which with wholesome doctrine they build up, their wicked life do put downe againe. We wil rehearse the rule of the Apostle, fully comprehending all things pertaining to this matter. Thou shalt ordaine elders or bishops, faith he, if anie be blamelesse, the husband of one wife, having faithful children, which are not slandered of riot, neither are disobedient. For if a man cannot rule his owne house, how shall he care for the Church of God? For a bishop must be blamelesse as the steward of God: (for it is required in the dispo- sers that a man be found faithful) not froward, not angrie, no striker, but gentle, not giuen to wine, not cour- tous, not giuen to filthie lucre, but haborous, one that loueth goodnes, watchful, sober, righteous, godly, temperate, modest, apt to teach, holding fast the faithful word, which is according to doctrine, that he may be able both to exhort in wholesome doctrine & to imprope them that faine against it, & to stop their mouthes. No yong scholler, leaft he being puffed vp, fall into the condemnation of the diuell.

He must also have a good report of them that are without, left he fall into the rebuke and shame of the diuell. All these are the words of the Apostle recited out of the 1. Epift. to Timothy, &c. in his Epift. to Titus. Wherefore exact judgement, and great diligence that be vere needfull in this case, to discerne all the points of doctrine & life, I say there that be needfull of a strait triall of life, a perfect examination of learning: for this is not a matter of small weight, the whole faction of the Church hangeth heruppon. If any unworthy and unlearned be ordained, the whole Church for the most part is neglected, lead astray, and overthrown. But we do not meane a childlike and scholler-like examination, but a straie & strait examination of knowledge in the scripture, and the true interpretation thereof, of the charge of a pastor, of the mysteries of sound faith, and of other such-like points. And yt the elders in times past, were very diligent in these things it may appeare by that which Aelius Lampridius in the life of Alex. Severus reheareth, that it was the maner among the Christians, to offer names of their bishops to the whole church, as soon as they were received, as happily any among the people would, to a reason that he were unworthy of such an office. Whereupon Justinian the Empe- roz, Cons.T. 23. If in the time of ordina- tion (faith he) any accurer stand by & say, he is unworthy to be ordained, let all
all things be deferred, & let examination and judgment first be had. And her I will at this present recite the decree of the 4. council of Carthage upon this matter, which is after this sort: When a bishop is to be ordained, let him be first examined whether he be by nature wise, if he be able to teach, if he be temperate in behavior, if chast in life, if he be sober, if careful about his own business, if lowly, if courteous, if merciful, if learned, if instructed in the law of the Lord, if wary & careful in the sense & meaning of the scriptures, if exercised in the opinions of the church: & above all things if he teach grounds of faith with substantial words (as perhaps of late monach) that is to say, confirming that the father, the son, and the holy Ghost, are one God, & avouching the whole Godhead of the Trinitie, to be coessential, consubstantial, & coeternal, coomnipotent, if he acknowledge every person by himselfe in the Trinitie, to be perfect God, the whole three persons, one God, if he believe the incarnacion of God, not wrouht in the father, neither in the holy Ghost, but in the soune onlie: so that he who was the soune in God the father, the same should be made the soune of man in the manhood of his mother, very God of the father, very man of his mother, having flesh in the womb of his mother, having in him a humane reasonable soul together of either nature, that is to say, God man, one person, one son, one Christ, one Lord, creator of all things, the author, Lord & governor of all creatures, with the true & the holy Ghost: who suffered a true suffering of his flesh, died with the true death of his bodie, rose again with the true taking againe of his flesh, & a true taking againe of his soule, wherein he that come to judge the quicker and the dead. He must also be asked if he believe one, the selfsame authour & Lord of the new & old testament, that is to faith, of the law, the prophets, and apostles, if the divell became euill not by creation, but by choice. He must also be asked, if he believe the resurrection of this flesh which we beare, and none other, if he believe the judgement to come, & that every one that receive according to that they have done in the flesh, either punishments, or rewards: if he fozbid not marriage, if he condemn not Bigamie, or second marriage, if he condemn not the eating of flesh, if he have fellowship with penitent persons that are reconciled, if he believe that all sins in baptism are forgin, as well originall sin, wherein we are borne, as also those which we commit willingly: if he believe that none which are without the catholick church can be saved, &c. When he that be examined upon all these points, and found fully instructed, then let him be ordained a bishop, with the consent of the clergie and laity, and by the assemble of the bishops of the whole province, and especially of the Metropolitane. This counsell is said to be celebrated in the yer of the Lord 400.

But I do not rehearse these things to that end, as if I staid my self upon the decree of councils and men, as if I thought all things which pertain to true salvation and perfection, were not contained in the holy scriptures, but to admonish our adversaries that their manners and doings at this day, do not only not agree with the examples and doctrines of the Apostles, but not so much as with the decrees of the ancient writers, if happily they may enter into themselves, & leaving the diverse doctrine of men, they may receive the most ancient tradition,
and the most infallible doctrine of the holy Apostiles.

I come now to the declaration of the last point, that is to say, after what manner they that be called are to be ordained. The apostles in their ordinations, exalted the church to sitting and prayer: and they that were called, they placed and set in the sight of the Church, and laying their hands upon the heads of them that were ordained, they committed the Churches unto them. Of the laying on of hands I have spoken else where. It was a significant of the charge committed unto them. Neither is it read, that among the old fathers there was any other confecting of pulcers. As also all their things were simple: not sumptuous in the primitive Apostolique Church. In the ages following ceremonies increased, but yet so, that at the beginning to some they seemed not altogether to have exceeded measure. But to me that seemeth to be overmuch, which at mans pleasure is added to Gods institution. And, I praise you, what need is there to patch mens fancies and customes unto the institutions of the apostles? Why doth not the laying on of hands suffice thee, since it sufficed the blessed Apostles, who were far holier than thou, and more skillfull in heavenly matters? There was afterward added oil, there was also added the booke of the Gospels. For after this manner the fourth counsell of Carthage decreeth, When a Bishop is ordained, let two Bishops place & hold over his head & shoulders the booke of the Gospels, and one pouwing upon him the blessing, let all the other Bishops that are present touch his head with their hands. They of later time have added hereunto a pall. But at this day there is no end of ceremonies, nay rather of follies. If any man doe diligentie compare their ceremonies with the attire of Aaron and the Jewish Priestes, he will swear the whole Aronisme is brought againe by them into the Church, yea, that this is more sumptuous and burdensome, yea and that contrary to the doctrine of the Gospel. That at this time I affirm not their consecration to be both infamous, & fully stuffed with excess, pride, and offence, and by that means to be intolerable. There is another thing to be noted, which is, that albe it among the old fathers, consecration increased by the multiplying of ceremonies, yet was it freely bestowed, neither was there any thing either in it, or in the whole Church of Christ, set to sale. But at this day how dere palles are sold, by such Romish Canaanite, and with howe great costs consecrations are made, it is a shame even to speake. Gregoric in the counsell at Rome celebrated in the time of Mauricius, and Theodosius, among other things thus decreeth: Following (faith he) the auncient rule of the fathers, I ordaine, that there be nothing at anie time taken of ordinations neither for the giving of the pall, nor for the delivery of the bils. For seeing that in ordaining of a bishop the high bishop laieth his hand vpon him, and the minister readeth the lesson of the Gospel, and the notarie writeth the epistle of his confirmation: As it becommeth not the bishop to sell the hand he laieth on him, neither the minister nor the notarie ought in the ordination, either the one to sell his voice, or the other his pen. But if any man shall presume to take any gaine thereby, he shall be sure before the judgement seate of Almighty God to undergo the sharp-

The pall was in olden time freely given.
sentence due to so horrible an offence. Yet notwithstanding he addeth, But if he that is ordained, not required, but of his owne free will, onlie for fauours sake, will offer any thing, we grant he may. I have hitherto declared what manner of men, & after what sort bishops or pastors must be ordained in the church of God. And albeit out of those things it may easie be gathered, why at this daie we suffer not our selves to be ordained of those who are called to frame to themselves to be the onely lawful ordinaries, that is to say, such as in the Romish church by continual succession descende from the Apostles, I will yet, if I can declare the cause somewhat more plainly. Of the continual succession of Bishops or pastors, and of the church, I have spoken elsewhere, so that it were superfluous here to repeate and rip by the same againe. I have also pronounced, that our Churches are the true churches of God, though they agree not with the late upstart church of Rome. And it is evident, that true Churches have power to ordaine pastors, whether it be done by the voices of the whole church; or by the lawfull judgement of such as are chosen by the church. Whereupon it consequently followeth, that they are lawfulllly ordained, which our other rather which the churches of Christ doe ordaine. And there are weightie causes, why the holy churches of God doe refuse to have their ministrers ordained of Popish ordenaries. For Saint Pauls faith: Though we, or an angell from heaven should preach anie other Gospell vnto you, than that which we have preached vnto you, let him be accursed. But these men preach an other Gospell beside that which Paule preached; which thing we will have to be understood as touching the sense (wherin there is most danger) and not as touching the wordes. And therefore from heaven these men are stricken with this curse of excommunication. But who can abide to be ordained of them, that be stricken with a curse of excommunication? Moreover, the chese thing in the ordination is the doctrine of the Gospell. Seeing that to this end, especially, ministers of the church are ordained, that they preach the pure Gospell of Christ unvindigely into the people, and without mingling of mens traditions. But this very thing they doe not oneie most ofteinly forbade them that are ordained, but also they compell them to abuisse by a certaine hinde of othe which they offer unto them. For they are bounde by that wicked othe, not unto Christ, but to the Pope against Christ. For among other things thus they which are elected bishops, take their othe: I N.elected bishop of N. from this time foorth, will be faithfull and obedient to blessed Peter, and to the holy Apostolike church of Rome, and to our Lord N. the Pope, and to his successors entering canonically. The counsel which they shall commit vnto me, by themselues or messengers, or by their letters, to their hindrance, I will not willingly disclose to any man. I will be a helper vnto them to retain and defend against all men, the Popedom of Rome, and the royalities of S. Peter. I will doe my indeavour, to keepe, defend, increase, and enlarge the rights, honours, privileges, and authoritie of the Church of Rome, of our Lord the Pope, and of his foresaid successors. Neither shall I be in counsel, practice, or treatie, wherein shall bee imagined against
Of the ministerie of the word of God, &c.

our Lord the Pope himselfe, or the same church of Rome, any minister or preiudical matter to their persons, right, honour, state, or power. And if I shall understand such things to be imagined or procured by any, I will hinder the same as much as lyeth in me, and with as much speede as conveniently I may, I will signifyse the same to our said Lord, or to some other, by whom it may come to his knowledge. The rules of the holy fathers, the decrees, ordinances, sentences, dispositions, referuations, provisions, and commandements Apostolical, I will observe with my whole might, and cause them to be observed of other. Heretiques, Schifmaniques, & rebels against our Lord the Pope, I will persecute, and to my ability fight against. Since these men are sworn thus after this manner, who I pray you that is a faithful lover of Jesus Christ, of his Church, of true faith, yea, and ad serv unto the common wealth, can abide to be ordained by such: There is no tale in their oath of the Gospel, neither of our Lord Jesus Christ himselfe. There is no mention of the holy scriptures: but of the rules and ordinances of the fathers there is most diligent mention. Peter is named, but not that Apostle of Christ, saient, Silver and golde haue I none, but another, I know not who, having kingly dignitie. Indeed the Apostolique church is named, but by and by, by interpretation they add, what manner of church they would have underfoot, and call it the papaltie. This papaltie, not the church of God, I saie the papaltie, and the honor, privileges, and rights of the pope dome against all men, behold, they promise they will defend this against all men. For they acknowledge the pope to be their Pope, against whom they will have nothing to be imagined, yea, if they may know that other doe devise any thing against the pope, and pope dome, they promise discovery thereof, and faithful helpe. But I think not that any man can bind himselfe more straitly to one. Neither is it unknown that those whom they call heretiques, are not enemies to the christian faith, no teachers of opinions contrarie to the scriptures, but rebels to the Pope: they are, I say, they, who as they neglect the decrees and laws of the pope: and preach the scriptures only, so they give all the glory unto Christ, as to the onelie head, and high priest of the Church, and therefore they teach that the Pope is neither the head, nor the head of the Church. But who loving true godliness, can bind himselfe with such an oath? Who will renounce and forsake the friendship of Christ, and humble himselfe to become the bondman, and sot of the Pope of Rome: To be short, who will desire to be ordained a minister of Christ and of his church, at the hands of those that have done after this manner? Here may be added that in the confuscion of Rome, all things as touching holie orders, are most corrupt, in so much, as leaft any small tokens of Christes institution doe appere. I will not rehearse at this present, that there are many newe constitutions of men, tobeded unto them, that in a manner there re-mayneth no voice of the Church in the ordination of parkours, that there is no choice made of such as the church deputeth there abouts. For the right of presentation, collation, and confirmation, being dispersed among manie, with some is become even an heritage, so as both daws and haife
foles may be made ministers, or be thoppes: and neither can I let this thing passe, that with them is lost that true examination, & sharp pastoral discipline. Indeede there remayneth examination, but altogether childish, in the which lightly they that are ordained, are asked that which scholers in common foales are wont to be demanded, whether one can read well, construe well, sing, and be cunning in their numbers? They can not deuide this thing, neither allo this, that preists are ordained more to read, to sing, and lye upon sate, than to govern the church with the word of God. Whereby the more regard is had of the voice, that it be apt for singing, than of skilfulnesse, or experience in the holy scriptures.

But they thinke the matter is cunninglye handled, if some skillfull lawyer be preferred to the office of a Pastour. Fo it seemeth fo the most part to be more profitable to please cunninglie in the Court, for the increase and maintenaunce of ryches, than to preach well in the church, for the winning of soules? What? do not we see men sent from the law, and out of the courts of Kings and Princes to possesse Churches, better for any thing else, than to governe the Churches of God? foz ecclesiasticall offices are begun to be counted as Princes Donations: whereupon they are also called Benefices.

The Bishops of Rome themselfes, have bestowed Priesthodes upon their cookes, ravenous soldiers, barbarians, and mulefours: and this was farre more honestlie, than when they bestowed them upon babbes. A great many of Priestes thrust themselves into the holy ministrerie, by violece and lyeonymy, which office neuerthelesse, hee neither could nor would execute well. And they that are received by an honeste title, are receyved through commendation and fauour.

Herein auaiteth much, either assitunte of kindred, and consanguinitie. In all these, there is a greater regard had of the belly, than of the ministry: they provide better for those which are counted priestes, & are no priestes, than for the church of God, and salvation of soules. But by this means, all things go to wacke in the church, and the flocke of God is oppressed with the weight and ruine of the shepheardes.

Hereunto pertaymeth the pluralitie (as they call it) of benefices. Some one, either soldier, or curtilan oftentimes rakes to himselfe, the Pope offering it to him, halfe a dozen benefices, or more, of which benefices they take no further care, but to receive the gain. Fo he never teacheth, naie, he is verie fondome at his flocke, unlesse it be when he sheareth them. In the meanes time the Lords flocke, is neglected, and perisceth. Fo the bishops which are set over the flocke by them, for the most part are unlearned and hirelings. Hee that is content with least wages, is placed over the flocke, what manner of one ever he bee. And hee seemes to have learning enough if he can read, sing, lye, masse, hear confessions, annoint, and read the Councell out of the booke upon the Sundae. That which remayneth moreover to be done, seimeth to them to bee small matters. I am ashamed and sozie to rehearse, what a censure for reformation of manners remayneth in the Church. The thing it selfe crieth, and experience witnesseth, that unworthy persones are not shut out from this holy ministrerie, Foz without
out difference all are admitted, and as yet whommongers, dzeunksards, dizeplaters, and men deified, pea, overwheled with divers heinous crimes, are suffered in the ministerie. But least they shoule came to doe no-thing herin, the bishop aketh at gi-ving of orders, Who are woorthie of honour? And his Chaunceloy, or the Archbeacon with anfwere the bishop, who before that tyme never saue or heard, what manner of men they are of whome he beareth wit-nesse, They are woorthie. Boreouer, they vse so manie, and such kindes of ceremonies in their conformation, that he that is studious of the truth of the Gospel, cannot receive them with a lase conscience. These causes, and o- ther not unlike, make vs that we can so much leffe abide to be ordained of the ordinaries or bishops of the Ro-mith church.

The last point remaineth, which I purposed to declare in the begin- ning of this treatise, which is the office of the ministers that are ordained in the church. I can shew you in one word, to gouerne the Church of God, oe to save the flocke of Christ. For Paule the Apostle speaking unto the pa-tors of Asia, faith ; Take heed vnto your felues, and to al the flocke over which the holie Ghost hath made you overseers, to rule(ore feed) the church of God, which hee hath purchased with his owne blood. And the pa-tors doe gouerne the church of God with God his word, oe with wholesome doctrine, and with holie example of life. For S.Paule saith againe vnto Timothy, Be thou vn-to them that beleue an example in word, in converation, in loue, in spi-rit, in faith, and in pureenesse. He wri-teth also the same vnto Titus 2.chap.

But so so much as the Papists doe- forge far other things of the office or function of bishops, and doe confirm the same, as they also doe their other tribes, by the authotity or power of the keies, as I laid when I entreated of the power of the Church; I will thereforse first of all speake somewhat (and that as much as I shall think to be sufficient for this matter) as tou- ching the keies.

A key is an instrument very well knownen to all men, wherwith gates, dozes, and cheks, are either shut or opened. It is transferred from bodyly things unto spirituall things, and it is called the key of knowledge, and of the kingdome of heauen. For the Lozde faith in the Gossip of Luke: Woe vnto you interprters of the lawe: for yee haue taken awaie the key of knowledge, yee enter not in your selues, & them that came in ye forbad. The same sentence S.Patt. bringeth faith after this soxe: Woe vnto you Scribes and Pharisies hyp-crites,bicaufe ye shut vp the king-dome of heauen before men: for ye your selues go not in, neither suffer ye them that would enter to com in. Behold that which Luke calleth, so Take awaie they key of knowledge, that Matthew expoundeth, To shut heauen. The key therefore of knowl-edge is the instruction it selfe as con-cerning a blessed life, by what means we are made partakers thereof. We take theraw the key, which instruc-teth not the people of true blessednes, oe else is a hinderance, that other can-not instruct them. Therefore the keies of the kingdome of heauen, are no-thing else, but the ministerie of prea-ching the Gossip, oe word of God, commited by God vnto his ministers, to that ende that everie one may be taught
taught which way leadeth into heaven, and which way carrieth downe into hell. These keepe the Lorde promised to Peter, and in him to all the other Apostles, when he saide, I will give thee the keyes of the kyndome of Heauen. And what souereign thou shalt binde in earth, shall be bounde in heauen, & what souereign thou shalt loofe on earth, shall be looofed in heauen. Let vs inquire thereforse, when the keyes were delivered to Peter and to the rest. And the agreeable content of all men is, that they were given in the day of the resurrection. But it is evident the same daie, the ministrerie or function of preaching the Gospell, was committted to the Apostles: whereby it followeth, that the keyes are nothing else, but the ministrerie of preaching the Gospell among all Nations. For this thing is declared unto the whole, that salvation purchased by Christ, is communicated to them that believe, and that hell is open for the vnbelievers. But note let vs heare the testimonies of the holie Evangelistes. John the Apostle and Evangelist saith, The Lorde came vnto his discipiles, and saide, Peace be vnto you, As my Father hath sent me, so sende I you. And when he had said that, he breathed on them, and saide vnto them, Receive the holie Ghost, Whosoever sins yee remit, they are remitted vnto them, and whosoever sins yee retaine they are retained. These sayings agree with the words, whereby he promised the keyes, for there he saide, Whosoever yee shall binde in earth shall be bound in heauen. Here he saith, Whosoever sinnes yee retaine, they are retained. Here he saide, And whatsoever yee shall loose in earth, shall bee loosed in heauen.

Here he saith, Whosoever sins yee remit, they are remitted vnto them. Wherefore to binde, is to retaine sinnes, to loose, is, to remit sinnes. You will saie, howe doe men remit sinnes, since it is written, that only God forgiueth sinnes: Let other testimonies therefore of the other Evangelistes be adioyned, expelling that the same historie was done in the day of his resurrection. Luke saith, Then the Lord opened their understanding, that they might understand the scriptures, and saide vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third daie. And that repentance and remission of sinnes shoulde be preached in his name among all nations. And Mark saith, Hee appeered vnto them as they sate together, & reprooued them of their unbelief, and hardnesse of heart, and he saide vnto them, Go ye into all the world, and preach the Gospell to euery creature, He that shal beleue and be baptised shall be saued, but hee that will not beleue, shall be damned. Therefore GOD onely forgiueth sinnes, to them that beleue in the name of Christ, that is to saie, through the merites and propitiation of Christ: but that sins are forgiuen, the ministrers doe assuredly declare by the preaching of the Gospell, and by that preaching doe binde and loose, remit and retaine sinnes. The matter will be made plainer by an example or two. Saint Peter speaking unto the Citizens of Jerusalem, Repent yee, saith he, and let every one of you be baptised in the name of Iesus Christ, for the remission of sinnes, and yee shall receyue the gift of the holie Ghost. And so Saint Peter vised the keyes.
committed unto him after this manner: he saith in earth, and remitted sines unto men, that is promising to them that believe allured remission of sines, though Christ. Which message GOD hath confirmed, giving remission of sines unto the faithfull, as they believed. Moreover, the keeper of the prison at Phillipos, being amazed, faith to Silas and Paulus, Sirs, what must I do to be saved? The Apostles answered, Believe on the Lord Jesus, and thou shalt be saved, and thy whole householde. The Apostles loosed him that was bound, and forgave him his sines, by the keyes, that is, by the preaching of the Gospel: which Gospel since he believed in earth, the Lord judged him to be loosed in heauen. These things are taken out of the Acts of the Apostles. In the same Acts we read examples to the contrary in this manner, The Iewes being filled with the indignation, spake against those things, which were spoken of Paulus, and railed. But Paulus and Barnabas waxed bold, and said, It was necessary that the word of God should have been spoken to you: but seeing you put it from you, and thinke yourselves unnecessary of everlasting life, lo, we turn to the Gentiles.

Agayne, when the same Paulus at Corinth had preached Christ to the Iewes, and they resisted and requiled, The Apostle shooke his rayment, and faide, Your bloud bee upon your owne heads: I am cleane: from henceforth I will go unto the Gentiles. And so he did bind the unbelievers, and GOD confirmed the preaching of Paulus: because it proceeded from God himselfe. And because you put the proper and true keye into the locke, you shall never open it.

The true and right keye, is the pure word of God: the counterfeite and faithfull keye, is a doctrine and tradition of man, estranged from the word of God. I think I have sufficiencie proved by euent testmonies of the scripture, that the keyes given to the Apostles and Preachers of the Church, and to the Church it selfe, are nothing else, than the ministerie of teaching the Church. For by the doctrine of the Gospel, as it were with certaine keyes, the gate of the kingdom of heaven is opened, when a sure and readie meana and waie is shewed, to come to attaine unto the participation of Christ, and the joyes of everlasting life by true faith.

To the testimonie of God, mans recorde agreeth. For Saint Iohn Chrysofomone upon Matthew, Chapter 23. The keye (αληθης κλεις) is the word of the knowledge of the scriptures, by which the gate of truth is opened to men. And the keye-bearers are the Priests, to whom is committed the word of teaching and interpreting the scriptures. Other testimonies of old interpreters of the scriptures, differing nothing from these of ours, for that I am desirous to be brief, I do nothing.

Since these things are thus (henceforth) and are delivered unto vs in the express scriptures, we will not therefore greatelie pate, what the prudent babble, touching the power of the keys, and what offices, dignities, preferments, and I knowe not what other thing, and what authority of Priests, they derive from thence. We have learned, not out of the wordes or opinions of men, but out of
of the manifest wordes of GOD, 
that the keyes are the ministerie of 
the preaching of the wordes of God, 
and that the keyes are given to the A-
postles, and to their successors, that 
is to saie, the office of preaching re-
mision of sinnes, repentance, and 
life everlasting is committed to them. 
Whereupon we nowe conclude this, 
that the chief office of a Pastour of 
the church, is, to use those very keyes 
which the Lozde hath delivered to 
his Apostles, and no other: that is, to 
preach the onelie and pure wordes of 
GOD, and not to fetch anie doc-
trine from any other place, than out 
of the verie wordes of GOD. For 
there is a perpetuall and inviolable 
lawe at this date also laide vppon our 
Pastours, which we reade was laide 
upon the most auncient governours 
of the Church, the Lozde him selfe 
witnessing in Palaehie, and saying: 
My covenent was with Leuie of life 
and peace, and I gaue him feare, and 
hee feared me, and was afraid before 
my name. The lawe of truth was 
in his mouth, and there was no in-
quitie founde in his lips, he walked 
with mee in peace, and equitie, and 
turned manie from their inquitie. 
For the Priestes lippes shoulde pre-
ferue knowledge, and they shoulde 
secke the lawe at his mouth: for he 
is the messenger of the Lorde of 
hostes. 

Againe, the Lozde saith to Ezeki-
ell, Thou halst heare the word at my 
mouth, & giue them warning from 
mee. In Jeremie the Lozde saith: 
The Prophet that hath a dreame, 
let him tell a dreame, and he that 
that hath my worde, let him speake 
my worde faithfullie. He expresseth 
puts a difference between heauntic 
thinges and earthly things, between 
those things which are of the worde 
of GOD, and those that are seige-
ned and chosen by man, which he will 
leth to let passe as uncertaine thinges, 
and as dreames. For he immediately 
addeth, Is not my word as fire, saith 
the Lorde, and like a hammer that 
breakest the harde stone?

And againe, Heare not the words 
of the Prophettes that preach vnto 
you and deceiue you: truely they 
teach you vanity, for they speake 
the meaning of their owne heart, 
& not out of the mouth of the Lord. 
Therefore all the true Prophettes of 
GOD, saue this continuallie in 
their mouth, Thus saith the Lorde, 
The mouth of the Lorde hath spoken 
it. And therefore they delivered 
unto the people, nothing contrarie 
unto the wordes of God. The olde peo-
ples had also the scripture, and the pro-
phetes were nothing else but inter-
preters of the lawe, applying the same 
to the place, time, matters, and per-
sions.

And our Lozde Jesus Christ saith 
oftentimes, that his doctrine 
is not his owne, but the Fathers. 
Which thing, if you understand liter-
ally and according to his wordes, 
I knowe not whether anie thing can 
be spoken more absurde. Therefore 
the Lozde meanceth that his doctrine 
is not of man, but of God. DOTH 
not he Lende vs continuallie to the 
woyntinges of the Lawe and the pro-
phetes, and construeth his owne lat-
genges by them? But CHRIST 
is the onely teacher of religion, and 
master of life appointed unto the 
unierfull Church by GOD the Fa-
ther.

To this Church hath himselfe also 
to sendinge teachers, and shewing 
them what they should deliver, faith: 
Teach
Teach them to observe those things which I have commanded you. Also, Go into the whole world and preach the Gospel to all creatures. But the Apostle Paul witnesseth, that the Gospel was promised by the prophets of God in the holy Scriptures. And this doctrine received of Christ, the Apostles delivered to the nations, adding nothing unto it, taking nothing from it: and therewith all also they expounding the ancient writings of the Prophets: yet neither in this matter trusting anything to their own wit, not being ruled by their own judgement. For the Apostle Peter faith: As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold graces of God. If any man speake, let him talk as the words of God. Tertullian also in his boke intituled, De praescript. heretic. (which I have also elsewhere rehearsed) expressly faith: It is not lawful for vs in any thing to rest upon our own fancie or judgement, neither yet to be negligent markers, what another man bringeth forth of his own braine. We haue the Apostles of the Lord for authors: for not they themselves, did choose anie thing which they might establishe after their owne fancie, and the doctrine which they received of Christ, they faithfully delivered to the nations. And therefore if euen an Angell from heauen should preach any otherwise, he shall be accursd at our hands. Thus far be. Wxe have moreover shewed in our sermons of faith & of the church, that faith dependeth upon the onely word of God, and that it wholly stayeth upon the onely word of God: and also that the churches of God are builded and preserved by the word of God, and not by mans doctrine: all which seeme to appertaine to this matter. Neither is it left to the Bishops of the Church of Christ, as the Popish pastors do falsely boast, to ordain new lawes, and to broach new opinions. For the doctrine which was delivered to the Apostles of Christ, is simple to be received of the church, and simple and purely to be delivered of the pastors to the church, which is the congregation of such as believe the word of Christ. And who knoweth not that it is saide by the prophet, All men are liars, God onelie is true? And the church is the pillar and ground of truth, because it faith upon the truth of the Scriptures, even so it publisheth none other doctrine than is delivered in the scriptures, neither receiuch it being published. And who is he that will challenge to himselfe the glorious into God onelie: God is the onelie lawe-giuer to all mankinde, especial- ly in those things which pertaine to religion, and a blessed life. For Elia faith: The Lorde is our judge, the Lorde is our lawe-giuer, the Lorde is our king, and he himselfe shall be our Saviour. And S. James also faith: James.4. There is one lawe-giuer which is able to save, and to destroy.

God challengeth this thing as proper to himselfe, to rule those that are his, with the lawes of his word, over whom he onely hath authotizie of life and death. Moreover, those lawes can not be godlie, which presume to preferbe and preache faith and the service of God after their owne fancie. The doctrine concerning faith, and the worchip of God, unless it bee heavenly, is nothing lesse, than that which it is said to be. God onely teacheth us what is true faith, and what worchip
worship he delighteth in. And therefore in Mattheuе, the sonne of God pronounced out of Ciaie, In vaine do they worship me, teaching for doctrines the commandements of men. Joyne heereunto also, that from the newe consti\n

O-tone of Doctor must teach his doctrine, to witte, from no other place than out of the scripture of the old and new Testament, which is the infallible, & undoubted worde of God, & that therefore this doctrine is certaine and immutable: There remaineth noe other thing but something to be spoken of the manner of teaching, which the teacher or pastor of the Church ought to follow. And here I will only briefly touch the chief summe or effect of matters. Abo\n

other things therefore, it is required of Pastours that continually they account that to bee spoken unto them, which the Apostle commanded to be often told to Archippus. Take heed to the Ministrerie that thou haft received in the Lord, that thou fulfill it.

And moreover, that they never turne away their eyes from that li\n

is picture of a good and euill shepehearde, which Ezechiel that famous Prophet setteth out after this manner. Thus saith the Lorde GOD, woec be vnto the shepeheardes of Israel that sheede themselves: Should not the sheapheards sheede the flocks? ye eate the fat: ye cloath you with the wooll: ye kill them that are fed, but ye feede not the sheep: the weak haue ye not strengthend, the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost: but with crueltie & with rigour haue yee ruled them. And againe, I will sheede my sheepe, faith the Lord God, I will seek that which was lost, & bring againe that which was driuen away, and will binde vp that which was broken, & will streng\n

then the weake, but I will destroy the fat and the strong, and I will sheede them with judgement.

Hereby we gather, that it is the duty of a good Pastor or shepeherde, to sheede, and not to devour the flock, to ministe\n

er, not to exercise dominion, to take the partie of his sheepe, not his private gaine: and also to take out against the lost sheepe, that is to say, to bring againe such as cannot abide the truth and wander in the darkness of errors, home to the Church and unto the light of the truth: and to restore and bring backe againe the sheepe that is driven or chased away, to witte, such as are separated from the fellow\n

ship of Saints or godly, for some private affections sake: to heale or binde vp such as are broken: For he meaneth the wounds of sinnes, which Jeremie also commandeth to heale; Is.5:5-6 to be short, to strenthen the weake and fable sheepe, & not altogether to creade them under foot: & to blinde such sheepe as be strong, that is to say, menflow\n

ishing in vertues, least they be proud, and putten vp with the gifts of God, & so fall away. But let them thinke that these thinges cannot be performed, but through sounde and continuall tea-
Of the Ministerie of the word of God, &c.

The manner of teaching extended it selfe to publicke and private doctrines. By publicke doctrine the Pastor euyther catechizeth, that is to say, instructeth the that be yonglings in religion, or other which are grounded therein. To the younglings or ignorant sorte he openeth the principles of true religion.

For Catechizins, or the forme of Catechizing, comprehending the groundes of principles of faith and Christian doctrine, to witte, the chief points of the covenant, the ten commandements, the Articles of faith of Apostles Creed, the Lawes prayer, and a briefe exposition of the Sacraments.

The auncient Churches had Catechizers appointed properly to this charge. And the luste commended unto vs both in the olde Testament and in the newe with great earnestnesse, the charge of the youth, commanding vs to instruct them, both by times, and also diligently in true religion.

Moreover, bee setteith great rewards, and grauous punishments in that behalfe. Alluredly no profite of fruit is to bee looked for in the Church of those heares that are not perfectly instructed in the principles of religion by Catechizing: for they knowe not of what thing the Pastor in the Church speakeith, when they heare the covenant, the commandement, the lawe, grace, faith, prayer, and the Sacraments to bee named. Therefore if in any thing, then in this ought greatest diligence to bee used.

The doctrine which appertayneth to the perfecter sorte, is shortly occupied in the exposition of holy Scripture.

It may appeare out of the writings of the olde bishops, that it was the custom in that happy and most holy primitive Church, to expound unto the churches, not ceretaine parcels of the canonical books, neither some choien places out of the, but the whole books, as well of the new testament as of the olde. And in so doing, there came no small fruit unto the churches.

As at this day also we se by experience, that churches cannot but better instructed, nor more vehemently stirred up, than with the worde of GOD himselfe, and with the faithfull interpretation of the books of the Gospell, the lawe, the Prophets and Apostles. Where by the way, we give warning, that the interpretation of the Scriptures, is not a libertie to seigne what one lust, and to wrest the Scriptures which way one will, but a carefull comparing of the Scripture, and a speciall gift of the holy Ghost.

For Saint Peter saith, No prophesie in the Scripture is of any private interpretation. Wherefore no man hath power to interpret the Scriptures after his owne fantasie.

Neither is that the best exposition which hath most favourers, as if that were the best interpretation, which hath the content of the greater multitude. For then Ariainisme & Turcisme would by many degrees, excelle Christianisme. That exposition is best, which is not repugnant to faith and love, nether is vexet to defence and spread abroad the glory and courteousnesse of men.

But I have spoken of interpretation.
on of the scriptures in the second Ser-
mon of the first Decade.

But unless the Scripture be aptly 
applied, respect being had of place, 
time, matter and persons of erec-
church, and to this end (which I also 
taught in the third Sermon of this 
Decade) that the church may be edifi-
ced, not that the teacher in the church 
may seem better learned or more elo-
cuent, his exposition of the Canonical 
books of the scripture shall be unfruitful 
to the people. The Lord commen-
deth vnto us the wise Stewarde, and 
faith, Who is a faithful full & wise Ste-
warde, whom the Lorde hath made 
ruler over his house hold to give them 
their portion of meate in due season; 
and as followeth in the twelfth of 

Saint Paul also writing to Ti-
mothie the Dphshoppe, faith; Study 
to shewe thy selue approoved vnto 
GOD, a workman not to bee a-
shamed, rightly diuiding the worde 
of truth. Peace is un profitable, 
unlesse it bee diuided & cut into parts. 
But here the householder knoweth 
what portion he shoule give to e-
uerie one in his famiyle, not hauing 
regarde what delighteth euerie one, 
but what is most profitable for euerie 
one.

The same Apostle teaching that 
all the actions of a preacher in the 
church ought to bee directed to edifi-
cation, faith; Hee that prophesieeth 
speaketh vnto men, to edifying, and 
to exhortation, and to comforte. 
Therefore to the teaching of the per-
fector lyte, preach not onely the 
exposition of the holy Scripture, but 
also a plaine demonstration and ma-
nifest as may bee of the principles and 
groundes of Christianitie, and chief-
ly an evident doctrine of repentance 
and remission of sinnes in the name 
of Christ; and also a sharpe rebu-
k ing to bee vnto in due time, o a 
grate but a wise, reprooving of their 
fautes.

For the Lord speaking to his A-
postles, faith; Ye are the sale of 
the earth: If the sale become vu-
liable, wherewithall shall it bee salted? 
Hereunto also pertained the confuting 
of errors, and repelling of here-
lies, and the defence of sounde do-
ctrine.

Paul faith; That the mouthes 
of vaine talkers, and seducers of 
mindes must bee stopped, and sharpe-
times ly rebuked. Neither is it enough 
simply to teach true religion, unlesse 
the teacher in the church by often tea-
ching, constantly urge, defende, and 
maintaine the same. Hereunto chiefly 
belong these wordes of Paul, I 
charge (by auitude) thee therefore 
before GOD and before the Lord 
Iesus Christ, which shall judge the 
quick and deade, at his appearing 
and in his kingdome, preach the 
worde, be instant in season and out 
of season, improoue, rebuke, ex-
hort, with long sufterring, and do-
ctrine. For the time will come, when 
they will not suffer wholesome doct-
рин, but hauing their cares itching, 
shall after their owne lustes, get 
them an heap of teachers, and shall 
turne thine cares from the truth, 
and shall be giuen vnto fables. But 
watch thou in all things, suffer ad-
versitie, doo the worke of an Evan-
geliste, make thy ministrie fully 
knowne.

Therefore there needs very often 
exhortations, that what the church by 
often a plain demonstration understandeth,
either to be followed or to be avoyded, the same thee may, being stirr'd up and compelled by a seruoyent exhortation, either constantly follow or refuse. And here it shall be needful for a preacher to use long suferance, least too much he call away all hope, if he be not by and by, such happy successe as hee wisheth for: and that some migh- tye and impudent adversaries, obsti- nately strive against him. For Paul faith, The servants of the Lorde must not strive, but be gen- tle vnto all men, apt to teach, suffer- ring euill with meekenesse, instruc- ting them that are contrary minded, if God at any time will give them repentance to the knowledge of the truth, and that they may come vnto themselves againe out of the snare of the euil, which are taken captiue of him at his will. There must be more souerene milde and quicke- ning comfort, For many are troubled, being toyed with diuers temptations, whome unless you faithfully confoce, they are overcome of Satan. These and such other like, doe per- taine to the teaching of the perfecter lot.

Here I may also make mention of the care of the poore. For this especialy pertaineth to a minister, and to their publique preaching, whereby hee may continually provoke the richer lot to mercy, that they may be ready to distribute. The Apostle Paul hath left us notable examples of this matter, almost in all his Epistles, but specialy in the sixteenth chapter to the Romans, and in the first to the Corin- thians, and also in the eighth and ninth chapter of the latter Epistle to the Corinthians.

Saint Peter, James, and John, commended verie diligently to Saint Paul the care of the poore, as Paul him selfe rehearseth in the second chapter to the Galatians. And al- beit Peter in some place refuse the office of distribution, yet bczin he is altogether careful, that godly and faithfull delivers may be appointed for the poore. Therefore the care of the poore pertaineth chiefly to the Paastours, that they be not neglected, but tenderly cherish'd as the members of Christ.

The private kind of teaching differeth nothing in the thing it selfe from that publique kinde, but it is called private in respect of the learners. For some one commeth to the Paastour, after the maner of Nicodemus, and destreth very familiarly to bee instruc- ted of him in things properly concerneth him selfe. Besides that, this shephearde goeth privately, and instructeth choice, whome by evident tokens he hath learned by private conference may be more easily wonne unto Christ, than by publique pre- acheing.

Poore souerene, hee privately admonisheth and taketh hede in time, least they that are more unadvisd bee depeeler plunged in euill. Pether- to pertaineth the visitation both of sicke persons and prisoners, none of whom a faithfull Paastour neglec- teth, but visiteth them so much the more diligently, as hee perceiuetb them more grousely tempted. For a good Paastour is alwaies watchful over the whole flocke of Christ, for whom Satan lapeth snares, raueng- ing about, seeking whom hee may devour.

Him the Paastour resisteth by prayer, admonitions, teaching and exhortations. If so be that credie church had such a Paastour, which would not
not easily to take the stocke, howe
great fruite (I pray you) should we
hope for? Wherefore not without
cause are we commanded, incessantly
and earnestly to prate unto God,
that he would give faithfull, wise,
godlie, and diligent pafoes unto his
church.

Thus have I hitherto spoken of
the doctrine of Bishops in the church
of God. And unlesse a Bishop teach
after this maner, and do those things
which are jointed to teaching, he is
unworthy either of the name of a Bi-
shop, Pafoz, 02 Doctoz, howsoever
he pretend an Apostolike title. For
certaine things are jointed to the doc-
trine of the church, which also are re-
quired of a preacher of the Gospell,
and belong to his office, as are these,
to gather together an holie assemble,
wherin he may preach, conceie prai-
er, and minifie the sacraments. But
of these things shal be spoken in their
place.

Nowe there refleth to be consid-
red, howe Bishops may governe the
church of Christ, with holie example
of their life. The Lord in the Gospell
faith to his Apostiles, Ye are the light
of the world, A cite that is set on an
high hill, cannot be hid, neither doe
dem light a candle and put it vsnder
a bushel, but on a candlesticke, and
it gience light vnto all that are in the
house. Let your light so shine before
men, that they may see your good
works, and glorifie your father which
is in heaven.

Wherefore Pafoes, not onlie in
document, but in holie life, dogie light
unto the church: which beholding
their life agreeable to their doctrine,
is hir selfe also moved to praie in-
ocencie of life. For the example of a
good man much preuaileth to the fur-
thering of the loye of vertues. And
contrarywise the scripture witnesseth
that the corrupt example of the sons
of Helie, the chiefe rulers in religion,
was verye available to corrupt the
people. For the scripture saith, And 1 Sam.3.
the sin of the children of Helie was
too abominable before the face of
the Lorde, so that the people began
to aborre the sacrificies of the Lord.

For men seeing the corrupt life of the
ministers of the church, begin some-
what to doubt of the whole doctrine,
crying, If the Pastor thought those
things true, which he teacheth unto
vs, he himselfe would not live so disso-
lutely. Wherefore such teachers are
laide to overthowe that with their
naughtie life, which they haue build
with wholesome doctrine. Wherefore
Paulr requireth a Bishop 02 pafoe of
the people, which shulde be blamelesse,
that is to say, which cannot rightly
and worthilie be reprehended of the
faithfull. For otherwise, by howe
much enerie Bishop shal be more
surer and upright, by so much more
shall he be subject to scandal and re-
proche of the wicked, the Lord him-
selue foretelling the same in the Gospell.
If they have called (faith he) Mar.10.
the Lorde of the house Beelzebub,
how much more shall they call them
of his souleholde? And, If they have
John15.
persecuted mee, they will also perfe-
cute you.

And againe, Blessed are yee when
men shall reuile you, and persecute
you, and lying, shall faie all maner of
euill laying against you for my sake.
Reioice & be glad, for great is your
reward in heaven. Therefore a pafoe
ought very carefully and as much as
in him is, to take heed, that both at
home and abroad, he live a life war-
the of himselfe and his calling.
Of the ministerie of the word of God,

Let him live chastely, as well being single as married. Let temperance, sobriety, chastity, or godly husbandrie, hospitalitie, and other vertues, which I have before rehearsed out of the Apostle, be observed in a bishop.

Let him governe his own household wisely, and godly instruct them, and to bide them, that they give not occasion of offence to the church, through riotousnesse or other misdeemes. For so also the Apostle Paule hath commanded (who framing againe against the exercises of a bishoppe) faith: Till I come, giue attendance to reading, to exhortation and doctrine. He requireth of Timothie a diligent reading, that is to saie, a continuall studie, whereby he may more perfectly expost and teach. But Paule requireth of him that hath ben brought up in the knowledge of the scriptures from a child, as else where he writeth; a continuall studie of the scriptures. Howe great diligence then doth the Apostle require of them, who as they have not obtained so plentiful gifts of the spirit, as Timothie had, so they are not exercised in the scriptures from their infancy: Let a sothe of them therefore be assumed of their unskilfullnes: let them be ashamed of leisure not bestowed in studie, and of their travellome idlenesse. For as manie read not anie thing at all, but continually live idly, and as it were not away in idlenesse: so a number of innumerable others are busied in these things, which nothing become Bishops. Therefore the Apostle saith: No man which goeth a warfare, entangleth himselfe with the affaires of this life, that hee may preferre him, which hath chosen him to be a soldier. Where were a fit place to speake of expends due unto paisters: but we will deferre it to an other place.

But if Bishops come abroad as among the people at any time for businesse sake, and bee present in assemblies of honest men, with no less care ought they to indenumour, least either by vade or vowe, or by apparell, or companions keeping, or finally in the whole course of their life, they give anie just occasion of offence to the church.

Let there appere in Pastorvs, in all places and at all times holy uprightness, meete ripeness of judgement, honest behaviour, wisdom, modestie, humanitie, humilitie, and authority worthy of Gods ministers. But let the contrarie vices and wicked misdeemes be farre from them.

In these seue words I thinke are contained those things, which other have handled at large, interating of the discipline and behaviour of the Clergie. For all ages understood, that a dissolute and loose life was cuill in all degrees and kindes of men: but in the ministers of the Church woole, and most intollerable.

For what can a minister of the church do in the church, whose authority is altogether lost: Authority therefore is requisite in Pastorvs. Of the want herof manie doe complain, and seeing it unuerse, go about to reare it up againe with I cannot tell what kind of props of titles and ceremonies.

But authority is not gotten with such light and vaine things. It is rather obtained by the grace of God, through the love of truth, and brightness of life: if happily God touch mends heares, so as they understand,
pierceth, that GOD worketh his woxke in the Church, by his ministers, as by his instruments, if they perceive that ministers do the woxke of the LOZDE with seruentefull of spirit, and not coldly, not fearing anie thing in a good cause, no, not the wicked and mightie men of this woxde, but doe resist them: and yet that they doe nothing of hatred or malice, but doe all things of a fatherly affection, with a good courage, constancie, and wildeborne. Whereunto if ther be joined, not an hypocritical, but a holy and upright life in bëde, together with honest, modest, and comelie behauiour, all wise men shall perceive, that there is sufficient authority thereby proved to a godly minister. I wold not yet the Donatists, or Anabaptists should hereby come of anie kind of defence or protection, were it never so small.

They contend that the ministerie of the woxde and Sacraments, executed by a minister whose life is unclean, becommeth thereby of no value. But albeit a holy life be requisite in a minister, yet their ministerie becommeth not of no value through the ministers unhonest life, to his doctrine be sounde and perfect. For the LOZDE in the Gospell commandeth to hear them that teach in Moses chaire, but he forbiddeth to followe their doings, for they teach good things, but doe them not. Of this matter I have spoken in the second Sermon of this Decade.

Nazianzen verie properlie saith, The print of a seale is all one, whether it be graven in iron or in golde. And it is one and the same Gospell, it is one and the selfsame heauenlie treasure sent of the father, whether it be brought by a good messenger or a badde. But in the meanes space, the unhonest life of the ministers of the Church ought not to be winked at, but to be chastenened, and such as are paucare, ought to be put out of the ministerie, lest through their continuall offence they make the holy ministerie infamous.

But manie will say, Why handle you these things in publicke preaching? These things were to be tolde the ministers privately. I answer that the vurtue lawes which properly pertained to the Priestes, were in times past communicated to the magistrates and gouernours of the people, and read before the people themselves.

Moreover, it is manifest, that Christ our Lord handed those things in publike Sermons, which properly pertained to the Doctors and Pastors of the people. Hereunto may be added, that Saint Paul speaking of Elders or Ministers, saith: Them 1.Tim. 5. that sinne, rebuke openly, that the rest also may feare. The holie Scripture with great diligence describing good and faithfull sheapeherds and teachers, with no lesse faithfulnesse and diligence both paint out the false teachers and false sheapeherds, or wolves, to the end all men may knowe them, and take heed of them. These things are every where to be seene in the writings of the Prophets and Apostles. Yet singular places, if any man would knowe, are to be seene, Deut. 13. and 18. Iatle., 56. Jeremia., 23. Eszechiel., 34. Daniel., 11. Mattheu., 7. and 23. The Epistles of Paul in describing and confessing of them are verie plentifull. And Saint Peter in overthrowing of such men, being a great part of his latter Epistle.
The testimonies and examples of the same Prophets and Apostles doe shew, that godly ministers, and faithfull Pastours shall bee vered with all kinds of afflictions and perfections. Yet the verie same nevertheless doe witness evidently, that the ministerie shall never bee utterly oppressed, but that the ministers shall continuallie have the victorie, yea, even when they are slaine. For the Lord alwayes giueth ministers unto his church, who though they be tried as golde is in the fire, yet they overcome through him which hath overcome the world, and the prince of the world. The last times shall be verie wicked, as we reade the times of Noe and Lot were: but as then also in that uttermost corruption those two most excellent men, with a few other singular men in all godliness, and true woorshippers of God are readie to have flourished and done their dutie: even to unto the verie ende of the world, the ministerie of the worde shall also endure, and woorshie doctors and pastours shall flourith, striving against, and persecuting all unhonourable and losenesse of life. Let the enemies of the truth cease to hope for the overthrowe of the ministerie, and ministours of the worde of God. I will, faith the Lord in the Gospel, be with you alwayses even vnto the ende of the world. I can not lie who hath spoken this. He shall consume An.2 Thess.2 richift, faith the Apostle, with the spirite of his mouth, and shall abo- lish him with the brightnesse of his comming vnto judgement. There shall bee therefore ministers in the church and Preachers, yea, in des- spite of the gates of hell, rage they never so horribly, even vnto the ende of the world.

These things hitherto have I comprehended as briefly as I coulde, touching the ministerie of the worde, and the ministers of the churches of Christ. But it is not in our power, to frame or giue such Pastours. By the grace and godnesse of God god Pastours are giuen, and the wicked are taken away.

Let vs all therefore call upon God, praieng him to giue vs faith- full and godlie ministers, whereby his name may bee alwaies sanctifie, and the church of God may be happily governed, to the saluation of all those that be dise.

Of the fourme and manner how to pray to G O D, that is, Of the calling on the name of the Lord, wherein the Lords prayer is expoun- ded, and also singing, thankes- giuing, and the force of praiier is en- treated.

The fift Sermon.
The use of prayer is very large; taken among writers, and in daily use. At this present we see it after the same manner that David the prophet did it, saying: 'Hear my prayer, O God, and let my cry come unto thee.' For prayer is an humble and earnest laying forth of a faithful mind, whereby we either ask God things at God's hand, or else give him thanks, for those things which we have received. And of prayer chiefly there are two parts, invocation or asking, and thanks giving. By petition we lay open unto God the requests and desires of our heart, beseeching him to give us good things, and that he will turn from us evil things, as may be to his glory and God's pleasure, and according to our necessity. In invocation or petition we comprehend obsheation, which is a more vegetable prayer, and also intercession, whereby we commend others men's matters to the Lord. For we offer prayers to the Lord our God, not only for our selves, but also for our brethren, and for their manifold necessities; for them that are distressed with perils, for those that be sick, for them which suffer persecution, or are in a manner oppressed with other calamities and afflictions. Neither doe we exclude beseechings, whereby we earnestly desire evils to be turned away from our selves or from others. There are also complaints, whereby the Saints in their prayers doe holitie expostulate with God.

Thanksgiving comprehendeth both divine praises, and also celebration with a loyfull spirit God his noble power, and the benefits received at his hande. Hereunto is referred a great part of the psalms, whereof part pertaineth to invocation or calling upon God, and some true to teach or instruct, & some to declare or expound, whereof at this present there is no place to speake. Paule the blessed Apostle of Christ acknowledging these parts of prayer, written to the Colossians, saith: 'Continue in prayer, and watch in the same with thanksgiving.' And to the Philippians: Let your requests be shewed unto God, in prayer and supplication with giving of thanks. And againe unto Timothie: I exhort therefore (faith Paule) that first of all prayers, supplications, intercessions, & giving of thanks be made for all men. Kinds of prayers.

The Lord's Decade, the Lord's Sermon.

After the ministrerie of the word of God in the church of Christ handled, I have found a convenient place to entreat of the praiser of the faithfull, whereunto godly ministers never leave to thrice typre the church.

What prayer is.

The definition of prayer, and what be the partes thereof.
to the accustomed order of euerie Church. Howe the Pastours dutie is as Paulie also admonisheth in the 1.Tim.2. and we in the last Sermon before this have rehearsed, to gather together, instruct and preferre the assemblies, in which supplications, or common praiers are made. And they are greatly to be blamed, who are more negligent in this behalfe, than becommeth them, neither are they in deede to be suffered, which seldom or never teach diligently, and are cold in stirring vppe a desire in men to pray. Men by nature are slow and slacke in the studie of religion: and therefore we have neede of a sharpe spurre. And the charge and office of stirring vppe, and prouoking, is committed to the pastours of Churches. The Prophets somewhere cri: Blow out the trumpet in Sion, assemble a congregati. On. For in a holy congregati any things are chiefly used, the teaching of the Gospel, faithful praiers, and religious celebration or administration of the Sacraments. And sometimes there is a collection made, for the relieving of the poore of the Church. The holy Scripture witnesseth that these things are not instituted at the will and pleasure of man, but by the authority of God, yea, and immediately after the first beginning of things, and that they were also used of the most holy worshippers of God. Of these most ancient patriarches both which were first before the flood, and which followed immediately after, ther is no doubt, since the scripture plainly witnesseth of Jacob himselfe the nephew of Abraham, that he erected an altar in Bethel, wherunto he assembled his whole household, though it were exceding great, and there offered sacrifice unto God. In Dostes time by the law,
midst of them. Behold, the Lord him himself is in the midst of the assemblies of saints. And where the Lord is, there is both plenteous and the treasure of all good things. And therefore experience it selve which we have of matters teacheth, that the supplications of the Church are effectual. For the Lord heareth the prayers of the Church, and delivereth from evil, those whose safety the Church commendeth unto him.

We have oftentimes had experience, that they which were in extreme danger have found vertie present helpe, even at the same instant wherein the congregation hath offered their prayers to the Lord.

Therefore the example moneth virie many, otherwise hard harted and barbarous. For they are the devout godlines of the holy congregation, and the serventie of the faithfull in assemblies, and are thereby moved, so that entering into themselves, they acknowledged that they are miserable, & desire to be partakers of this fellowship, according to the saying of S. Paul. If therefore when the whole church is come together in one, and all speake strange roongs, there come in they that are vnlearned or they which believe not, wil they not say that ye are out of your wits? But if al prophegie, & there com in which beleeueth not, or one vnlearned, he is rebuked of all men, & is judged of all. And so are the secrets of his hart made manifest, and so he will fall down on his face, & worship God, and say plainly that God is in you in deede. With what confidence therefore, and howe shamefull dare some set light by holy assemblies, & not only set light by them but also scorne at them, as if they were assembled together without any profit at all? David in his banishment ma-keth complaint of nothing so much, as that he was compelled to wander in the Wildernesse, & was shut out from holy assemblies. For hee promiseth the Lord, he will enter into his holy congregation if ever he be restored againe. Aurilie when the Lord faith in the Gospel, He which is of God, heareth Gods word, it followeth that they which love the congregation wherein the word of God is preached, have the natural marke of the sons of God.

But because manie doe not oneie loathe holy assemblies, but also saie that prayers are altogether superfluous, vain, and unprofitable. Before we proceed any further, we will shew that the godlie must pray, and that the prayers of the faithfull are both effectual, profitable, and necessarie. They say, all things are done by the providence of God, and therefore prayers are unprofitable. For that which God hath face-knole, that verily will he bring to passe after the manner of his face-knowledge, neither can it be hindered by prayers. But these men abuse the providence of God, for that out of it they gather that thing, which the holy scriptures doe not teach them to gather. For in Deut. in expresse words Poles hath left written: The Lord had determined to destroy you therefore I made intercession unto the Lorde, and found fauour. Jonas 3:4, the prophet saith to certaine destruction unto the Ninivites from the Lorde, that he even sozefold the number of vaines. But when the men of Ninive beleued the Lord, and repented, the Lorde became fauourable to them againe, neither did he destroy them when they repented.

Therefore, Esai had spoken to Ezechias out of the mouth of the Lord:

Thou
Of Praie.

Thou shalt die, and not live. But when the king powered forth his prai-
ers, even from the bottom of his hart, into the Loaue, God changed his sene-
tence that he had pronounced. For the Loaue himselfe faith in Jeremie: I will speake suddenly against a na-
tion or a kingdom for to plucke it vp, and to root it out, and to destroy it: But if this nation against whom I have pronounced, turn from their wickednesse, I will repent of the plague that I thought to bring upon them,&c.

Wherefore the praiers of the faith-
full are effectuall, staying the wrath-
full indignations of God, yea, and tak-
ing them clean away. For whereas as they obiect againe, That praiers is a declaration of things, which we require of the Loaue, and that God knoweth at things, therefoe that these things are unprofitable and superflu-
ously declared upon him, which he al-
ready knoweth, and so for that cause that praiers is unprofitable: it is con-
futed of Chriift our Loaue himselfe, who when he had plainly said: Your heavilie father knoweth what things yee have neede of before ye ask of him,yet notwithstanding adding a forme of praiers he teacheth vs to pray. In another place he commandeth vs and strecheth vs to pray often, Watch, and praiie,faith he, least ye enter in to temptation. And Paulas faith: Re-
joice alwaies, praiie continually. In euerie place there are manie precepts of this kinde.

Neither doe we declare our matters to him, as to one that knoweth them not, but we offer them to him that understandeth the desires of our hart, and doe humble our selves at the fette of his maieste. We ask that of him, which we knowe we want, but yet of him certainly to be recei-
ued, who is the authour of al goodnesse.

For we beleue his sure and infall-
ible promises: In the meantime prai-
ers are not superfluous, for that the Loaue would assuredly gue that which we asked.

The Loaue promised the deliverie of his people, whereof the godly doubt-
ed nothing at all, yet with unceas-
sant supplications they prayed unto the Loaue, crying: Deliver vs O Lord our God: neither did they think they labo-
red in vain. To the Anabaptists pre-
tending absolute purenesse, and there-
fore being pure, neither can noe ought to pray, Forgiue vs our debts, since there remaine no debts, the most holy Evangellift and Apostle John answere,

but: If we faie we have no sinne, we deceuie our selues, and the truth is not in vs. If we acknowledge our sinnes, he is faithfull and just to forgie vs our sinnes, and to cleanse vs from all vnrighteousnes. If we say that wee haue not sinned, wee make him a lier, and his word is not in vs.

For as long as we lye in this world, there remaine remnants of sinne, to be washed away euerie moment by the grace of Chriift.

Moreover, whereas they obiect, It is wriiten, Wee knowe that GOD doth not heare sinners. But we are all sinners, therefore God both heare none of vs, and so mens praiers are founde to be unprofitable. We an-
swer, that of sinners some are allto-
gether ungodlie and despisers of GOD, those GOD heareth not. There are againe repentant men, and such as feare God, which notwithstanding are sinners, and rightly so called, because of the remnants of sinne: those God heareth. Which might be shewed by the examples of David, Panassee, Pe-
ter,
ter, the thieve crucified with Christ, and many other which were both sinners, and when they prayed were heard.

Therefore we see that the prayers of the faithful are not only profitable and effectual, but also necessary unto men. For we are men destitute with sense, defective and void of all goodness. Every good giving and mercy perfect gift is from above, and commeth downe from the father of lights, he commandeth us to pray, and offereth to them that pray very large promises. Wherefore our fathers were both very often exercised, and very fervent in prayer, by their example teaching us that prayers are necessary. The Scripture also diligently and at large rehearseth how great things be their prayers in very waigheire affairs and daunders, yea, in matters most necessary, they obtained of our most true and most bountifull Loyde and God. The Apostles pray for the holy Ghost, faith, and the increas of faith, and they receive their requests, not sparingly, but liberally, being made partakers of all manner graces of Christ. In the Gospell the Publican prayeth in the temple, and faith, God be mercifull to me a sinner: and he forthwith found the Loyde mercifull unto him. What and how great things Helias by his prayers obtained of the Loyde, the holy history recordeth. And the blessed Apostle James appytheth his example unto vs also, that we also in faith should call upon God. Which I reheart least any man should chinke that that pertayneth nothing unto vs. Again, how much the faithful prayers of Poles, David, Iosophon, Ezechias, and other valiant men prevaild in warres, in famines, in sicknes, and in other exceeding great dangers, it were long to recite. These examples prove that prayer is both always necessary unto men, and very effectual. For we plainely see that God is moved with the prayers of his faithful. For he is good and mercifull, he moveth vs, hee Cooke fleshe that hee might be touched with feeling of our sinnes, lest wee shoulde bee dismayed at him: he is true and faithfull, performing those things faithfullie which hee promiseth. Wherefore he not freely, liberally, and bountifully calleth all men unto him, offering himself whole, to them that call upon him in faith: But in that they which pray do not always receive that which they ask, it dooth not prove that prayer is altogether unprofitable; for it is often times profitable to him that prayeth, not to receive his requests.

There are more causes, for which God either putteth off the things that are asked, or doth not grant them. There is a kinde of men which pray, of whom we read written: He that stoppeth his ear at the crye of the poore, that crieth himselfe, & Pro.21. not be heard. Again, Though ye make many prayers, yet will I heare nothing at all, seeing your hands are full of bloud. So againe in Solomon Pro.3. Wifdome cryeth, testifying that hee will not heare them that call on her, because they would not first heare her, giving them warning in time. All these things in a manner are gathered from the person of them that pray: for the thing it selfe which they pray for, that which followeth is derived. So James saith; Ye ask and receive not, because ye ask amisse, even to consume it vpon your lustes. For the Loyde also answering two even of his chosen Disciples, which required theu consolation, as it were, in the kindeome of Christ.
Chyld, father: Ye know not what ye ask. Furthermore, holy men when they ask help and necessary things, or at the least not unlawful or null, which nevertheless they receive not of the Lord, they forsooth with think but God is a God of judgment and justice, and therefore that he will not immediately deliver out of afflictions yet desire they deliverance with continual prayers. Whom the Lord loueth he chasteneth, whom he chasteneth, he doth not to this end, to destroy them, but that they should not be condemned with the wicked world. For it is lawfull in such distresses to pray with David, Rebbuke me not in thine anger, O Lord, neither chasten me in thy displeasure. And with Jeremiah, Lord correct me in judgement, not in fury. And with Abaruch, When thou art angry remember thy mercie. The godly doubt nothing of the power & goodness of God to menward. That which God will, and which is profitable for the children of God, God can doe. Innumerable examples of this thing the old & new testament doth afford vs. Therefore when we are not delivered, when we obtain not our desires, it is most sure that God will have it so, & that it is profitable for vs it should to be. By this means he heareth our prayers when he heareth vs. For our prayers tend to this ende only, that it might goe well with vs. God, since he is only wise, knoweth what can profit and what can hurt vs, and doth not give vs what we ask, yet by not giving, he in very deed Granted that which is good for vs. Therefore the lawfull prayer of the faithful is always effectual, and evermore obtaineth his purpose, the Lord granting to his that which he knoweth to be good.

Furthermore, the Lord doth erreeth to performe that which is asked, yea, and at sometime semeth altogether to neglect our prayers: but he doth by prolonging to trie his, that hee may make their faith the more fervent, and his gifts also more acceptable, which are so much the more satisfie receiv'd, by how much they are lookt for by an ardent desire. In this temptation let that saying of the Prophet comfort vs. Can a woman forget her child, and not have compassion on the son of her owne wombe? Though they should forget, yet will not I forget thee. For the Church had said, God hath forsaken me, & my Lord hath forgotten mee. Let vs now consider what manner of prayer this should be, which hee that calleth on God yeth. That question cannot be better resolued, than by weighing the chiefest circumstances. First therefore, let vs consider why must be called upon of them that praiie. None verilie but the one & only God. For these things are required of him which is praied unto. First, that he hear the praiers of all the men in the whole world, that he perce and exactlie know their hearts, yea, that he know most rightlie and better all the desires of men than men themselves can utter them. Secondly, that he bee present everywhere, and have power over all thinges in heaven, in earth, and in hell, which hath in his power all the wayes and all the meanes to helpe. Thirdly, that his will be preceding good and readie prepared, that which he can, he may also bee willing to doe. But these properties are found in God onelie. For God onelie searcheth the reins and the hearts; he onelie seeth and heareth all things: he onelie knoweth more perfectly those things which are within and without man, than man himselfe: he onelie is
present in all places, her onelie is al-niglitie, hee onelie is wis, the will of God onelie imbraceth man with most perfect goodness, and is alwaies rep., & only procures for man: therefore ought God onely to be called upon. But who can attribute these properties, were it to the most chosen soules in heaven, without blasphemie & sacrilege? Therefore the soules in heaven living with God are not to be called upon, especi-ally since the scripture in plain words certifieth, Abraham & Jacob knowe vs not, and communeth vs to call on God, and forbiddeth to communicate those things which are Gods, to crea-tures. And that we say nothing else to whom, I praise you, of all the Saints of Angels in heauen can we say without blushing, O our Father which are in heaven, & that which followeth in the Lords praiere: Let vs therefore call uppon God onele that heauenly Father, whom alone all the Saints of godlie men as many as have ben in y church, have called upon. But since no mor-tal man, how good so ever he be to be, is to worthy to come forth into y sight of the eternall & most holy God; which thing all men with one voice confess, many indude and diverse patrones, in-tercessors, and advocates are chosen & received of them that praiere, by whose intercessiis either they the soules might be brought to GOD, or their praiers presented unto God. Therefore some have chosen to themselfes Angels, other Apostles, other y most holy, and among all other women, that blessed virgin mother of Christ: sheing an advocate vnto Christians, did not appoynte herselfe, did not lyme other some have chosen other, as they before vs Saints in head of Christ, or: they have the confidence in this man of them with Christ; But, saith he, we maie have an advocate with God the Fa-ther, Jesus Christ the righteous. Per-son of their owne heart, and have not ther dooth. Paul heu vs: anse evrie
Of Prayer.

In 1. Tim. 2. cap. and Heb. 7. cap. To the Ephe. 3. By Christ (faith her) wee have boldnesse, and enterance with confidence by faith in him. Christ is sufficient for them that belieue, as in whom alone the Father hath stowed up all good things, comanding us to ask those things in him, and by him thorough prayer. These things are sufficient for minde not vextious of contention. They that will, let them search further in the third Sermon of the fourth Decade.

I have told you who is to be praiued unto, or called upon by the godlie worshippers of GOD, and by whome: to wit, God alone, by the onely sonne of God our Lord Jesus Christ. Let vs now se what shoule stirre up man to call upon GOD: surely the spirite of GOD principalie. For prayer is rightly counted among the graces of grace. For neither could wee earnestly nor heartily call upon our God, unlese wee be stirred up and provoked thereunto by the spirite of God. For albeit the commanndement of God will vs to pray, and present necessitie and danger bene vs, and the example of other allure vs to pray, yet all these things would doe nothing, unlese the spirite influe our minde unto his will, and guide and keepe vs in praier. Therefore though there be many causes concurring, which move men to prayer: yet the chiefe originall of prayer is the holy Ghost, to whose motion & government in the entrance of all praiser, who enuer prae and with ane fruit, do begge with an holie preface.

To this pertaine these words of the holy Apostle: The spirit also (faith he) helpeth our infirmities. For we know not what to prae as we ought: but the spirit it selfe maketh requests for vs with sighes which cannot bee expressed. But he which searcheth the harts knoweth what is the meaning of the spirite, for hee maketh requests for the Saints, according to the will of God.

Indeed the spirite of GOD is lapt to make intercession, nor that hee in vnde praie and groweth, but because hee doth by our minde to praye and to sigh, and bringeth to passe, that according to the pleasure of GOD we should make intercession to praye for the Saints, that is to say, for our selves. But let vs consider what abilities he must bee furnished which commeth of purpose to pray unto GOD.

First it is necessarie that hee lay aside all opinion of his owne worthinesse & righteousness, that hee acknowledge himselfe to be a sinne, and to stand in neede of all good things: and to let him yield himselfe unto the mere mercie of God, desiring of the same to bee filled with all things that are good. For that great Prophet of God Daniel, faie: We do not prefer our praiers before thee in our owne righteousness, but in thy manifold mercies. Also you read as like praiers offered unto God, Psal. 79. For the people of the Lorde: Helpe vs O Lord of our saluatiion, for the glory of thy name, deliver us, and be merciful vnto our sins, for thy names sake. Remember not our names of olde, make haft and let thy mercie deliver us. In the new Testament the pharisee in Luke, trusting in his owne righteousness is putt by, and calleth off fro the Lord: but the Publicane frield confessing his sins, and crating mercie of God, is heard & justified. For unless we acknowledge our nakednes, weaknesses, and pouertie, who (I prae you) will pray unto God? For not they that be strong, but they that be sick, have neede of the Philistion.

And
And the Lord in the Gospel faith, aske and ye shall receive, knocke and it shall be opened vnto you, secke and ye shall find. He therefore that is commanded to ask that hee may receive, hath not as yet that hee asketh: he that knocketh, by knocking signifieth that he standeth without dores: & which knocketh, hath lost that which yet hee seeketh for.

Wee therefore being shut out from the joynes of Paradise, by praire do seek and ask for that which we have lost & have not. Therefore whereas David and Ezechias, and other Saints of God in prayre doe alledge their owne righteounes, for which they seeme worthily to require to be heard, truly they regard not their owne worthinesse, but rather the truth of God. He hath promised that he will heare them that worship him, therefore the godly saie: Beholde we are thy worshippers, therefore it is meete thou shouldest not neglect us, but deliver vs. In the meanewhile in other places they speake in such sorte of their riighteounesse, that we cannot doubt, that in their prayers they made mention of their righteounesse, with a certaine measure and limitation. Enter not into judgement with thy seruant (faith David) for in thy sight shall no man living be justified, &c.

Furthermore, and that which is the chiefe of all, it is needefull that they which pray, must have a true and seruent faith. Let the doctrine of faith therefore in the matter of prayer shewe vs light as the morning starre, and with an assured hope to obtaine of God the thing that is asked, let him that prayeth make his petition. Let him aske in faith, faith Saint James, nothing wavering: for he that wauere is like a wave of the Sea, tost of the winde, & carried with vio-

lence. Neither let that man think, that he shall receive any thing of the Lord.

And Paul also faith, Howe shall they call vpon him, on whom they have not beleued? I haue spoken of faith in the fourth Sermon of the first Decade. But to the aende that faith may increase in just measure, and stedfast and continue stable, we must labour in the promises and examples from every place gathered together.

We wil recite a few. In the booke of Psaumes we rede, Offer vnto God Psal. 145: thanksgiving, & pay thy vowes vnto the most highe. And, Cal vp me in the day of trouble, and I will deliver thee, and thou shalt glorifie me. Again, The Lord is nigh vnto all that call vpon him, vnto all such as call vp on him in truth (or faithfully.) Hee will full all the desire of them that feare him: he will also heare their cry, and will saue them. Again in Ezeiae, the Lord faith, And it shall come to passe that before they call, I wil answer them, & while they are but yet thinking how to speke, I wil heare them. In Puth the Lord faith, Aske and it shall be given you, secke and yee shal find, knock & it shalbe open vnto you. For who soever asketh, receueth: & who soever seeketh, findeth: and to him that knocketh it shalbe open. &c. In the same gospel the Lord faith, And al things whatfoevr ye shal ask in prayer, beleuing ye shal receive it.

In the 11. of Park the same sentence is thus alledged. What soever ye shal defere whe ye pray, beleue that ye shall haue it, and it shalbe done vnto you. Again in the Gospel according to Saint John the Lord faith, What soever ye shal ask in my name, that will I doe. Again, Verily, verily, I say vnto you, Whatsoever ye shall aske

Hhhh, the
the father in my name, he will give it you. Ask and ye shall receive. Da-uid frameth an argument of the exam-ple of the Fathers, and faith, Our Fa-thers hoped in thee, they trusted in thee, and thou diddest deliver them: they called upon thee, and they were helped: they did put their trust in thee, and were not confounded. For- therupon he gathereth that he also shall not be forsaken of the Lord. In the his-torie of the Gospel are very many ex-amples to be seen which exceedingly confirme and establiish the faith of the godly. But since faith is not a vaine imagnation, but an effectual power working by the holy Ghost all kind of good works (though they neither truett unto these, neither think in con-consideration of them to be heard) yet nev-ertheless such sinners as are faithful do not impudently and without repentance truett to their owne wittes, dea-ling only in words with the Lord: but they joyn a holy life with prayers.

For Solomon saith, Hee that turn-neth his care from hearing the Lawe, his prayer shall be abominable. And the Lord saith in 1. Esai, Though ye make many prayers, yet will I heare nothing at all, seeing your hands are full of bloud. Of such im-penitent persons we understand that in the Gospel, God heareth not sin-ners.

But that nope is, the Saints shall obtaine nothing if they continue prai-ers for such. For Jeremie praying ear-nestly for his people, otherwise being obstinately wicked, heareth, Thou shalt not prye for this people, thou shalt neither give thanks nor bidde prayer for them: make thou no inter-cession for them, for in no wise will I heare thee.

Seek thou not what they do in the cities of Juda? The children gather-ickes, the Fathers kindle the fire, the women kneade the dough to make cakes for the Queene of hea-ven. They powre out drink offerings into strange Gods, to provoke mee into wrath. After the same manner, faith the Loard in Ezcaris, If I lende a peisilence into this Lande, and if Ezech. 11.

Noe, Job, and Daniel were therein, (o in the midst of it,) as truly as I live, faith the Lord God, they shall dyliuer neither sonne nor daughter, but saue their owne soules in their righteousness.

Wherefore, it followeth, that the supplications of unrepentant men, and impudently perverting in their times, though they crye without ceaseing, Help vs O GOD our Saviour, Deliever vs O Lord, We be-seech thee to heare vs, are altogether fruiteless.

For they desire to be preserved that they might take their further pleasure, and commit wickedness. And though God giue vs freely those things which we aske, yet it is necessarie that an af-fection; desir to live well doe accom-panie so great benefits received at the hands of God. For here we ought most diligentely to take heed, that we thinke not we shall bee heard for our versus take, but for the more mercie of God in Christ Jesus.

Our minds must be lifted vp to heaven-ly things.
The fifth Decade, the fifth Sermon.

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the minde thinketh upon any thing els at that time, than only that which it prayeth. Let thy brede be shut against the aduersarie, and let it bee open to God onely, neither let it suffer the e-nemie of God to enter into it in the time of prayer. For he ofte times slea- leth vpoun vs & entreteth in, and subtly deceiving vs turneth away our pray- ers from God, that we may have one thing in our heart, & another thing in our mouth: but the sounde of the voice, but the mind & selle ought to praine vnto God with an vnseine affeciton. Thus farre be.

But that the minde of him that prayeth may be lifted upp from earthly thinges vnto heavenly thinges, that is chiefly the worke of the spirite, of true faith, the mediastifne of hope, and the sertuent love of God: if so also we haue in remembrance the dreadful maestie of God, before whose eyes wee stande praying him all the creatures in heaven and in earth do worship and reverence: thousand thousandes of Angels serve him. Let vs thinke with our selves how profitable and necessarie thinges we ask of God: without which wee can not be happy. Let vs more- over remove from vs all those things which eather deteine and kepe vs in this worlde, or pull vs back into earthly thinges, of which hope are chee, slothfulness, covetousness, and surtering, and to bee hope, another sins like unto these. And contrariwise let vs appilie ourselves to watchfulness, soberness, gentleness, and liberalitie. Surely the scripture, almost everie where, joyneth vnto prayer, fasting and mercie. For these vertues make vs more cheerfulfull and ready to praine through faith.

Daniel faith, I turned my face by prayer and supplication, with fasting, sackcloth and ashes. Neither unlike to this do Iona & Joel teach. Pea, in the Gospel and writings of the Apostles wee exerize where haere, Watch, bee fervent in prayer, be so- bere. For the beller being full, either vppon one at all, els fat and unwel- vie prayeres are made. Whereof wee reade that Saint Augustine faide, Wilt thou haue thy prayer the vpp vnto God: make it two winges, Fal- ling and Almes deeds: For in the Actes of the Apostles the Angel of the Looke faith to Copnelius the Col- turion, Thy praines and thine alms deedes are had in remembrance in the sight of God.

And surely God requireth of vs fervent prayer: but it can not chose but bee colde, which is not inflamed with charitie: Therefore they that be cruel, and unwilling to for- giveme their bresthen their trespases, and do still receive hatred towarde their bresthen, cannot praye before God, who

Mark.xi.

Matthew.

Let prayer proceed from love.

Mark.xii.

Matthew.

And in another place hee faith, Therefore if thou bring thy gift unto the Altar, and there remembre that thy brother hath ought against thee, leave there thy gift before the Altar, & goe thy way, first be recon- ciled to thy brother, & then come and offer thy gyfte. For otherwise all thy gyftes shall not bee accepteable unto the Lord God, and sought him unto God.
Let us therefore willingly forgive, and let us love and do good unto our neigh-
boors, so our prayers shall please the
hearts. Agreeable unto this is that we
pray not only with the mouth of voice,
but with the mind and inwarde af-
fection of the heart, and with the spirite
and sentence. There was no voice
heard of Moses, neither of Anna, the
mother of Samuel, when they prayed,
but most earnestly in spirit they cried
unto God, who also heard : and leade
him safely with all the people of Israel
through the redde Sea out of the most
blowde bandes of the Egyptians, and
her which afore was barren bee made
fruitfull. And contrariwise, we reade
that the Lord in the Gospel, out of Es-
say called these woes against the
Pharisaes. This people draweth nigh
unto me with their mouth, and hono-
reth mee with their lippes, howbeit
their heart is far from mee : but
invaine do they worship mee, teaching
doctrines precepts of men. There-
fore apply saide Paul, I will pray
with the spirit, and will pray with the understanding also, where she calleth the lively breath and voice of man, spirite. By these heavenly
 testimonies their prayers are condemn-
 ned, who with a meruepeul rousling
and swifteness of the tongue, in a short
space babble many words, and those
named & curtalled, veying words
without sense.

For their minde in the mean
while is otherwise occupied. No other
desire is there fell of them, but else hap-
pilly this came a desire, in that they
pant and blowe, hating to make an
ende of praying. Among which kind
of men, Donkes & Horses are chiefe,
who pray for money and for their hire,
that is, sell a thing of naught for a
great price unto the madde people: omni-
apotent, and able in deed to do
greater
greater things than either we can ask or understande. Which thing we also reade that Paul hath said. Therefore not without cause is that most honest widow e Judicbe ane, and wife of Ohas the Proctor, because he appointed a set number of daies unto God, which being ended he should deliver, or otherwise they would give by the Cite. For Judicbe faith, What manner of sentence is this, wherein Ohas hath consented to deliver the citty unto the Assyrians, if within five daies there come no succour for vs? And who are ye that keep the Lorde? This is not a sentence like to obtaine mercie, but rather to provoke wrath and kindle displeasure. You have set the mercie of God a time, & have appointed him a day after your owne fantasie. But forasmuch as the Lorde is patient, let vs so much the rather repent & crave pardon at his handes by pouring out of teares. Therefore give not vs that seeke to me, I haue no lust to thee, behold me here am I, let him doe with me, what seemeth good in his eies.

And nowe also long continuance is verie neesioue in prayers. Aske, faith the Lorde in the Gospell, and it shall be giuen you: Seeke & ye shall finde; knock & it shalbe opened vnto you. And by this heaping together of words, he often remembreth vs of continuance in prayer. Aske, faith he, earnestly, & constantly, as they doe which require things whereof they stande in need: Seeke, as they are wont that search for things that are hidden and precious: Knocke, as they are wont, who with earnest desire come to come in to their friended. For all these sayings doe not onely signifie a desire, but also a continuall studie, to obtaine things required. In the Gospell according to Saint Luke the Lorde put forth a parable tending to this ende, that we ought alwaies to pray and never to be wearied. For Paul also faith, Reioice alway, pray continually. The Lorde commandeth to praise alwaies, that is to saie, as often as we conveniently may, at all times, and in all places, to be of an upright heart towards God in all things, which should alwaies waite for good things at Gods hande, and give them thanks for benefices received: which should also continually ask of hym. Such an endeavoure is commended vnto vs in Anna the daughter of Phanuel, of whom Luke maketh mention, That she departed not to the temple, but night & day serued the Lord with fastings and prayers: not that she did nothing else, having no regarde to her bodie, nor did at anie time eate, drinke, or sleepe: but because that was her continuall and chiestest businesse. For at this day, speaking after the same manner, we saie that the husbandman doth labour without ceasing, and the student reade night and daie: when as yet all men understande, that by this kind of speech is signified a continuall, and an exceeding great diligence in worke and reading.

We must continue in prayer.
Of Prayer.

Abac. 1.
Heb. 10.

When we must pray.

quests longer than is meet, let us always remember what the Prophet hath said: Yet a little while, & he shall come, and will not tarry, and the night shall lie by faith, &c.

Here it shall be verie easie to shew the time of prayer, whereof inquirie is made, to witte, when we ought to pray. We ought therefore privatlie to pray alwayes. For continually while we live there is divers and manifold matter offered unto vs to pray. Pray therefore as oft as the spirtu moveth thee, and as often as necessitie or matter, prouoketh thee to pray. Yet let nothing here be of constraint: let all thinges proccede from a willing and free spirtu. But publique prayers are restrayned to time. For there are set and soe appointed hours to pray: set hours are those certaine times receiued of the Church, wherein in the morning or evening the whole congregation assemblie together to heare the worde of God, to pray, and to receive the Sacramentes. That the auncient Churches which were in times past did not meete together in an holic assemblie, all at one time, and the selfe same hours, Socrates in his historie beareth witness. And in this diuersitie there is no daunger.

Let it bee left to the discretion of the Churches to come together unto the service of God when it shall seeme most necessarie, commodie, meete, and profitable unto themselves. Moreover soe appointed hours of prayer, are those which are set forwarne for a certaine time by the Church for present necessities sake.

In dangerous times and in weightie affairs the holic Apostles appointed prayers and fastinges. Which thing also at this day is lawfull without superstition, and with just moderation. And that this is a most auncient ordinance, it appeareth out of these wordes of the Prophet Joel. Blowe the trumpet in Sion, sanctifie a fast, call a solemn assembly, gather the people together, &c. Doth not the Apostle commannde man and woman privatelly to separate themselves for a time, and to abstaine from their lawfull delights, that prayer in necessitie may bee the more fervent? And nowe also it will not bee hard to judge of the place of prayer. For as at all times privatelly, so also in all places, I have said in the beginning of this Sermon, that holic men may pray. For the true prayer of holic men is not tied to any place, neither is it judged better in one place than in another. For the ground of worthinesse of the prayer is not esteemed by the place, but by the mind of him that prayeth. For the Lord in the Goetpel saith, The houre will come, and now is, when the true worshippers shall worship the father in spirit and in truth, &c. But they are in no wise to bee past over in this place, who are perswaded that the godlie may pray in no other place but at home in their chamber. To the confirmation whereof, they wryt these wordes of our Saviour: But thou when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray to thy father which is in secret and thy father which seeth in secret shall reward thee openly. But these wordes have an Ani-thesis, or contrarie sentence to that which goeth afore. For there went before, And when thou prayest thou shalt not be as the hypocrites are, for they loue to stand praying in the Synagogues, and in the corners of the streets, that they may be seen of men.

Against
Against this immediately he opposeth, But thou, when thou prayest, enter into thy chamber. And as in reproving the abuse of prayer, he did not properly condemne the place, but rather spake figuratively after this manner: The Pharisis with their prayers which they make in the streets, doe hunt after praise and commendation of the people. So one the contrary parte making mention of a chamber, hee meaneth not that the place, of it selfe, makes the prayer either better or worse: but hee taught by a figurative kind of speech that we ought to praise with an upright minde, and most free from hunting after the praise of men. For hee that prayseth with a minde not troubled with affections, having regard only unto God, hee prayseth in his chamber, whether hee praise in the Church, or in the streete. For otherwise the Lord praysed with his Disciples in the Temple, in the Citie, in the field, and whereas occasion was offered. Also it followeth: And the father which seeth thee in secret shall reward thee openly, that is to saie, The Father, who alloweth the minde that is not proud, but humble, and free from ambition, will reward thee openly. But publicke prayers are used in the Church or assembly of Saints: which if anie man despise, laying that prayer ought not to be tried to anie place, I cannot think him worthie the name of a Christian, since hee shamefully abuses Christian libertie. Finally, of assemblies I have spoken before: we will peradventure speake more in the last Sermon of this Decade.

Here commeth also to be handled the gesture of those that pray: But let all riot, all pride, all improper trimming of the bodie, bee farre from them that shall come into the church of Christ to praise. He should stye aitly to have sooned the godly Magistrate, whatsoever he were, that in comming to crave pardon for his fault, woulde take aside his mourning weeres, and putting on white apparell, providely appere before the assemble of grace and godly Senators. Such a one might be judged worthie, not only to be denied of his request, but also to be cast into prison. And who will denie that they more shamefully mocke God, who comming into the Church to ask pardon being oppressed with the burden of their sines, and yet in that place to bee so farre off from being humble, that they rather appeare before the presence of God and his Saints having their bodies so apparelled, as they thereby both provoke the wrath of God anew against them, and do grievously offend the most godlie that are in the Church. Wherefore Paul at large teacheth that modestie, comely and humble behaviour is to be used in the Church. The place is to be seen in the 11th cap. of the first Epistle to the Corinthians. That which may seem of this matter the blessed Martyr of Christ, Cyprian, comprehendeth in these wordes: Let the wordes & prayers of such as pray, be orderly governed, keeping modestly & shamefullnesse. Let vs thinke wee stand in the sight of God. God his cies must be delighted both in the gesture of our bodie and manner of our words: for as it is the parte of an impudent perde to vse clamorous shouts in praiing, so contrariwise it becometh a shamefull perde to praise with modest prayers. Some foolishly imagine, that prayers is made either better or worse, by the gesture of our bodies. Therefore let thy hand
Of Prayer.

them heare S. August. Lib. ad Simpli- 
cianum Quest. 4. faying, It skil leth 
not after what force our bodies bee 
placed, so that the minde being pre- 
fent with God, do bring her purpose 
to passe. For wee, both pray standing, 
as it is written, The publicane stood 
a far off; and kneeling, as we reade in 
the actes of the Apostles; and setting, 
as did David and Helias. And unless 
we might pray lying, it shoulde not 
have beene written in the Psalms, 
Euerie night wash I my bed. For 
when any man seeketh to pray, hee 
placeth the members of his body af- 
after such a manner as it shall saine most 
meete to him for the time to stirre by 
his devotion.

But when prayer is not sought, 
but an appetite of desire to praise 
is offered, when any thing commeth 
on the lodeine into our minde, whereby 
wee are deuously moved to praise 
with sighes that cannot bee uttered, 
after what manner soever it findeth 
a man, doubtlesse prayer is not to bee 
defervedd; unlesse wee have sought in 
what place wee may sit, or where wee 
may stande or kneele downe. Ter- 
ullian making mention of the behaviour 
of the Chriftians of his time when 
they prayed, in his Apologie against 
the Gétiles, fayth: We Chriftians are 
al of vs euermore praying for almen, 
looking vpp into heauen, with our 
handes sped abroad, because we are 
harmeless: wee are bareheaded, be- 
cause wee are not ashamed: to bee 
short, wee need none to put vs in 
remembrance, because wee pray from 
the heart.

Where notwithstanding wee must 
chiefly have in our remembrance the 
doctrine of our faviour in the Gofpel, 
saying: Whé thou prays, thou shalt 
not bee as the hypocrits are: for

they love to pray standing in the Syn- 
agogues, and in the corners of the 
streets, that they may bee gene of 
men: verily I say unto you, they have 
their reward. For above all things, 
we must beware that we neither praise 
privately nor publiquely to this ende, 
neither pet fashion the gesture of our 
boide to get the same praise of these 
people, that we may seeme to be re- 
nommed and accounted hole before 
men. It sufficeth that wee praise 
God, and bee allowed by his judg- 
ment.

In the discourse of prayer, no man 
will fay, that it is the smallest thing 
to knowe what you ought to praise, 
what thing you should ask of God, 
or for whom you should pray. Here 
are to be confidered the persons and 
thinges: persons are either publique, 
or private. Publique persons are 
Bishops, Teachers, Pagistrates, 
and all set in authoritie. For these 
men, the writings of the Prophets, 
Evangeliftes, and Apostles give 
commendement to pray. Paul, more 
than once, requirith intercessions to 
be made by the church unto the Lord; 
for him, that hee might be delivered 
from disordered and false men, 
and that hee might freely preach the 
Gofpel as it became him to preach 
it. The same Paul commandeth 
us to praise for all those that be set in 
authoritie, that wee may leave a quiet 
and peaceable life in all Godlines and 
honestie.

Private persons are our parents, 
wife, children, kinfolke, allies, neigh- 
bours, citizens, friends, enemies, fickle 
persons, captives, such as are afflicte, 
and to be sloth, all that are nigh about 
us, whose health and safetie, nature 
and Chriftian charitie willeth by 
prayers to commend unto God, and 
whercot
whereof there are also testimonies and examples in the Scripture. But the things which are publickly prayed for, are those good things that are to be desired, whereas some are beatific, spiritual, eternal; and other earthly, corporall, or temporal. Moreover, some things verily are common, other some againe are private: those things that are common pertayne to the whole Church and common welth, neither belong they to a fewe, as do private things. And spiritual things are chiefly reckoned to be these: faith, hope, charity, perseverance, and that whole company of all manner vertues, the profite and safetie of the Church, justification of sinner, and life everlasting. Among the which, not unseelie are reckoned the gifts of understanding, the liberal Sciences, well orderd Schooles, faithfull teachers, godly Magistrates, and upright lawes. Corporall things are, a peaceable common wealth, strong and valiant armies for warre, health, strength, and comeliness of bodie, abundance of sufficient wealth, the late prosperitie of wife and children, the protection and defence of friends and citizens, peace, a good name, and other things which are of this kind.

But no man is ignorant that we ought to have a greater care of spiritual things than corporall things, and principall to desire beatific things. And in corporall things there is also a choyce to bee used, that the profite of the common wealth be preferred before our owne private gaine. For the common wealth continuing in safetie, the Citizens may also bee safe. And so long as Schooles and Universities, or places of learning bee maintained, there is hope that the vertue, and most familiaritie. And common wealth shall never be destitute of wise and upright governoroues. There are also in temporall goods, some better than other some; those things that are best therefore, the Saints of God desire we chiefly require of the Lord, and nevertheless those which are of lesse value they understand to come from him, and therefore they ask them also of the Lord. They that are but meanly exercised in the Scriptures, assure that it is not lawful in prayer to ask corporall goods of the Lord. But they are confirmd by many examples of the Scripture, for not onely the Patriarches and Prophets, but also the Apostles of Christ asked temporal goods of the Lord, as defence against their enemies, a good reporte, and other things necessarie for the bodie. Which thing we shall learne anon by the fomie of prayer, which the Lord himself hath taught vs, diligentie shewing vs what we should ask.

This also commeth in question, in what tongue prayer must bee made? They that assure that private and publique wee must praye in Latine, some (in my judgement) to be out of their wits, unlesse they speake of such as are skilful in the Latine tongue. For since wee must praye, not onelie with mouth and voice, but also with hart and minde, how, if praye you, shall he praye with heart and minde, who speaketh a language he understandeth not? Inorde he uttereth grosse words, but he knoweth not what bee sayeth. For it commeth all to one reckoning, to pray never a whit of not at all, and to babble out words which are not understood.

It is lawfull to ask corporall goods of the Lord.

In what tongue we must praze.
assemblies to use a strange language: which thing also hath borne the root of the greatest evil in the Church. Whilesouer the Priests that were ordained of God, & the Prophets which were sent from him, spake not rehearsed to the people of oide time in the Church, they did not speake nor recite them in the Chaldean, Indian, or Per- fían tongue, but in the Hebrew tongue, that is, in their vulgar and mother tongue.

They wrote also booke in their vulgar tongue. Christ our Lord together with his Apostles blest the vulgar tongue, he furnished the Ap- postles with the gitle of tongues, that they might speake to every Nation. And so to much as in that age the Greeke tongue of all other was most plentiful and common, the Apostles wroite not in the Hebrew tongue, but in the vulgar Greeke tongue. True- lie it behooveth that those things which are done in the publique Church by the hollie assemblies take should bee understood of all men. For otherwise in vaine should so many men bee assembled together. Wherby it is clearer than the daie light, that they that have brought in strange tongues into the Church of GOD, have troubled all things, have quenched the seruiciue of menues minds, yea, and have banished out of the Church both prayer it selfe, and the use of prayer, and all the fruite and prouitie that should come of things done in the Church. And trulie the Romane and Latine Princes hath brought this Latine abomination into the Church of God. He crieth out that it is wickedlie done, if Germanic, England, Francia, Poland, and Hungarie doe bee both in prayer and all other kind of service in the Church, not the Romane or Latine tongue, but Dutch or German speach, English, French, Polish, or the Hungarian language.

Saint Paul once handling this controversie, saith in plaine worde: If 1 Cor 14, I praiie in a straungue tongue, my spiri- rite or voice praieth, but my under- standing is without fruit. What is it then? I will praiie with the spirite, but I will praiie with the understanding also. I will sing with the spirite, but I will sing with the understanding also. Else when thou blesseth with the spirite, how shal he that occupieth the room of the unlearned, say Amen at the giuing of thanks, seeing he knoweth not what thou saidst? Thou verielie giuest thanks well, but the other is not edified. I thank my God I speake languages more than you al ye had I rather in the Church to speake five worde with mine under- standing, that I might also instruct others; than ten thousand worde in a strange tongue. And trulie this verse place both Justinian the Empe- rour cite in Nouell, Conf., 123., where he straitly commaundeth Bishops and Ministers, not secretlie, but with a loud voice which might bee heard of the people, to recite the holy oblation and praiers used in holy Baptisme, to the intent that thebry the mindes of the hearers might bee stirred up with greater devotion to set forth the praie- ses of God.

Moreover, it is evident that Greg- orie himselfe, who is called the great, spake to the Citizeuns in the Citie of Rome in their Countrie language: which thing hee himselfe wittneseth in the preface of his Commentarie upon Greek, to Marianus the Bishop.

Of the Greeke Bishoppes no man is ignorant, that they had their whole service
service in their Churches, is their own native language, and have left their writings unto us in the same tongue. We may therefore worthily bee judged madde and voice of understand, if we also in the administration of divine service in the Church, use not our own language, since so many and so excellent examples, both of most famous Churches, and of most singular Bishoppes and governours of the Church, have gone before us, that I speake not againe of the most express and manifest doctrine of S. Paul the Apostle.

This place now requireth that I speake somewhat of singing in the Church, and of canonical hours. But let no man thinke that prayers sung with mans voice are more acceptable unto God, than if they were plainelie spoken or uttered. For God is neither allured with the voice of mannes poyse, nevrther is hee offended though a prayer be uttered in a hoarse and base found. Prayer is commended for faith and godlineesse of minde, and not for anie outward sound. Those outwarde things are rather use as meanes to stirre vs vp, albeit euery man also take little effect, unlesse the spirite of God doe inflame our hearts. Nevrther can anie man deme but that the custome of singing is verie auantieute. For the holy Scripture witnesseth that the Levites in the anciente Church long before the comming of Christ did sing, yea, and that they did sing at the commandement of God. And againe, I thinke no man Church, neither yet doe reade in the canonic, that the same cunning kinde of Actes of the Apostles that they themselves being brough into the Church of the first Disciples by Paul did sing in holy assemblies:

The first Decade, the first Sermon.


reade not of our Lord Jesus Christ, who is the true Messiah, and full perfection of the lawe, that hee sang in anie place, either in the temple, or without the temple, or that anie where hee taught his Disciples to sing, as commanded them to do nowe singing in the Churches. For that which is read in Battsewe and Darke,

(καὶ ἐκηκάστατος ἐκείνος ὑμῖν ἐπὶ ταῖς τοῦ τὸν ὦν ἐκκλησίαν, ὃν μὴ ἔκκαστε.)

which may bee Englished, And when they had sung an Hymne or Piae, they went out into the mount of Olives: is such a kinde of singing, as doth not necessarie force us to understande that the Lord sang with his Disciples. For a Hymne, which is the praise due unto God, may bee humbly uttered without quarrelling of the voice. Trulie the olde translation in both places, as well in Battsewe as in Darke, constantlie interpreted it, Et hymno dixit exterreri in montem Olivum, that is to saie, When they had sayde an Hymne, they went out into the mount of Olives. Erasmus in Battsewe hath translated it, Et cum hymnum cecinissent, ὑμεῖς however, taue that they bad sung an Hymne: but translating Darke, he sayeth, Et cum hymnum dixissent, when they had sayd an Hymne: but in either place is read ἐκηκάστατος. And ὡς signifies to praise, or to set forth one's praise, which both by singing, and also without singing hath bene accustomed to be done. And albeit we nevrther reade that the Lord himselfe com-

manded singing to his Apostles, nevrther that they obeyed singing in the Church long before the comning of Christ did sing, yea, and that they did sing at the commandement of God. And againe, I thinke no man Church, neither yet doe reade in the canonic, that the same cunning kinde of Actes of the Apostles that they themselfes brought into the Church of the first Disciples by Paul did sing in holy assemblies: because
because he saw their manner of singing differed much from the old. He therefore suffered singing of Psalms, but in the mean time he preferred before it prophecy or the office of preaching; and he also required of them that do sing, both a measure to be kept, and also it should be done with understanding, without which, doubtless, both prayer and singing is not only unpitifulable, but also hurtful. I will praise with the Spirit (saith the Apostle) and I will praise with the understanding also: I will sing with the Spirit, and will sing with the understanding also. So other doe I knowe that in anie place else, the Apostle maketh mention of singing in holy assemblies, unless we be lest to applie that heereth which Paul hath lefte written in the 3. to the Colossians, though that may seeme to bee a private institution. For that which he hath lefte written in the Epistle to the Ephesians in these words, Be not drunken with wine, wherein is excess; but be fulfilled with the spirit, speaking unto your selues in Psalms, and Hymnes, and Spirituall Songs, singing and making melody to the Lord in your hearts; Giving thanks alwayes for all thinges vnto God even the Father, in the name of our Lord Jesus Christ, what manner of saying it is, it is easylie judged by the occasion and order of the wordes. For hee speaketh nothing of the publique singing accustomed to be used in the Church, but of the private manner of singing. For hee had respect unto riuell mans banquets, where fay the most part were vued to bee song of such as were well tippelde, songs which were not versehonest. Beceyee for therefore singing with wine, saith the Apostle, though ye sing songs that are scarce ho-

The manner of the ancient singing in the Church.

What manner of singing was in old time used.
pronunciation, such as at this date in some places is used in pronouncing of
the Psalms, the Gospels, & the Lord's
prayer. True it is the lieutenant in
Asia, by diligent search and examination
of matters found out, that the Chris-
tians at certain appointed times met
together before date, & song a Psalme
together among themselves unto
Christ their God. The place of Plu-
ic is to be seen in the tenth booke of
his Epistles to Traianus the Empe-
or. Also Rabbanus Maurus, lib.in-
lit.Cler.2.cap.48.sayth, The primiti-
tive Church did so sing, that with
a little altering of the voice, it made him
that sang to be heard the further, so
that the singing was more like loune
reading than song. These things he
borrowed out of the 33.chap.of S.Au-
gulines 10. booke of Confessions, who
in that place plainly confesseth that he
both time when he is more delighted
with the sweetnesse of the voyces than
with the sense of the words, and there-
fore desirous that all the melodious
tunes of sweete songs, where with the
psalter of David is replenished, might
be removed from his ears, & the hear-
ing of the Church.

For it seemed to be more safe, which
he remembered he had often heard con-
cerning Athanatus Bishop of Alex-
andria, who with so little training of
the voyce, made the Reader of the
Psalme to utter it, that he rather se-
emed to read than to sing. The last
of the things I saie I would put you
in minde of, is, that singing, howso-
ever it be an ancient instituution, never-
thelesse was never universall, & of ne-
cessitie thrust upon the churches, but it
was freemeyster was it always used
in all Churches. Whereunto may bee
added that which Sozomenus witnes-
seth, that those Churches which did
sing, did not the verie same kindes of
prayers, or Psalmes, or reading, or
the verie same time. Socrates also in
the 5. booke of his yphtoxxie, chapter. 22
sayth. To bee short, in all Countries
where you shall not finde two
Churches which in all pointes agree
together in prayer. And that it was
long ere the Western Churches re-
ceived melodie or the custome of sing-
ing, it appeareth even by the testimony
of Augustine, who in his 9. booke of
Confess.Chap.7.rehearseth that Am-
brose being oppressed with the sares
and persecutions of lustine the Arian
Empire, observed that hymnes and
psalms should bee song according to
the custome of the East partes: since
which time the custome of singing hath
been retaine and also receeved of other
parts of the world.

Neverthelesse before the We-
sterne Churches receiued the order of
singing, they were esteemed of all
them of the East to be true Churches,
neither came it into any mans bzhain
that therefore they were heretical and
schismaticall Churches, nor not right-
ly governed, because they were desti-
tute of song, or melodie. No man
gathered. The Eastern Churches
sing, the Western do not so: there-
fore they are no Churches. If this
uprightnesse and libertie had remain-
ede and uncertailled, that is to say,
if according to that ancient use of sing-
ing, nothing had beene singe but
canonical Scriptures, if it had beene
still in the libertie of the Churches, to
sing or not to sing, truely at this day
there should bee no controvertie in
the Church, about singing in the
Church.

For those Churches which should use
singing after the ancient maner practiseed
in singing, would sing the word of God,

Agreement in singing in the Church.
and the prayers of God onely, neither would they thinke that in this point they surpassed other churches, neither would they condemne those Churches that sang not at all: whereas also these would nor despite them that used soberly and godly to sing.

For if godly men persevered in the service of godly vsesse, and in daily prayers, though they sing not, yet remaine they nevertheless the names of God. Neither yet both all singing, and in euerie place vsisse; neither are all churches fit to sing. Dofh not Rabanus say, in the same place that I euene now cited: For feshly minded mens sake, and not for such as are guyded by the spirit, the custome of singing is instituted in the Church, that they that are not moved by worde, may be allured with the sweetness of the melodie, &c.

But the singing, about which there is controversie at this day, is not that ancient singing, but that more is, both in matter and time for the most part, it is cleane contrarie to the olde. The common sence call it Gregories singing, doutelesse not of that great Gregorie, who soone not to have beene verie friendly to singing, as it appeareth by his constitution, which is read in the Register, in the fift parte thereof, Chap.44.

Whe shall therefore seeme to judge more truallie, if we refere it to Gregorie the fift, which is saide to have beene enthouzised aboute the preee of our Lord 995. And moreover to have use the helpe of I knowe not who, one Robertus Carnotensis. Yet there are some which ascribe it to Vitalianus, some to Gelafius. It ypped me to rehearse what Durandus hath pateh; together of this matter, in his Rar.Divin. lib.5. For I little weigh it.

There are many thinges in this kind of singing to be discommended.

For first of all, many things, yea, the most are long contrarie to true godly vsesse, neither are all things that are sung taken out of the holy Scriptures, but out of I knowe not what kindes of Legends, and out of the traditions of men. And those thinges which are sung out of the Scriptures, are for the most parte so worsaed and corrupted, that there remaineth no parte of the heauenlie sense or meaning. Creatures and dead men are called upon.

Doeuer, this kind of singing is commanded, and they sing not of their owne accord of good will, but upon constraint: yea, they sing for money, and to the end that they might get an ecclesiasticall benefit, as they terme it. Only Clarke's hired for that purpose doe now a daies sing: not the whole Church of Christ, as in time past hath bene accustomed. Neither is there anie ende or measure in their singing.

They sing daies and night. And to this foolish and ungodlie kind of singing, as to a heauenlie or meritorious worthy, there is more attributed than true faith doth allowe. A man may wel saie, that it is that much babbeling, which the Lord in Psalmes forbidden and condemneth as an heacenish superstition. They sing moreover in a strange tongue, which fewe doe understande, and that without anie proffite at all to the Church.

There is hearde a long sounde, quarnerd and drawned to aud tro, backewarde and foerward, where-
of a man cannot understand one word.

Oftentimes the Singers strive among themselves for the excellency of boyles, whereby it commeth to passe, that the whole Church ringeth with an hoarse kind of pelling, and through the strife that riseth about their boyles, the heares little understand what is sung. I saie nothing at this present of their Musick, which they call figurative, and of their musical instruments, all which are contained in a manner in their Organes, as they teame them.

I saie nothing of theyr Diriges, or prayers for the dead. Of which I haue also intreated in another place.

But these and such other like, so occupied the whole time of divine service in the Church, that verie little or none was left for true prayers, and for the holic and heavenly preaching of the word of God.

Therefore foz most just causes, they that beleue the Gospell, doe neither use such singing, nor other to be in the Church of GOD. And they seeme to deale verie dismisse, and in lyke maner most wilfully, which bellowe the best parte of the time, or even the verie whole time of ecclesiasticall assemblies in seruent and quiet prayers, and in the whole some preaching of the word of GOD, omitting that singing; especially since it is a hard thing, to so limite or restraigne singing, which otherwise is tolerable, least at some time it exceede and goe beyond the appoynted bounds.

Furthermore, that our ancieent precessours had certaine and appointed houres, wherein they prayed both private in their houses, and publikely in assemblies, all the holy Scripture witnesseth in many places.

David more than once in his psalms sayth, that he will goe unto the Lord in the morning & evening, Daniel praise unto the Lord at these severall houres of times of the day. Againe, David faith, Seven times in a day do I praise thee. But by seven times he under standeth many times.

For so else where wee read, "I sate nothing for your sinnes seven times. And againe, The just man sall eth seven times, and riseth vp againe. And also, If thy brother sinne seven times in a day, and turne seven times in a day unto thee," &c.

Seven times therefore in divers places as also in this of David, is put for many times.

And Christ our Lord hath yeved the private prayers of the faithful, (as wee haue tolde you before) nor other to place, nor yet to time: she hath not taken away publique prayers.

For she is the Lord not of confusion, but of order. But his Disciples when they were in the lands of Judea, did themselves also observe the accustomed houres of praying, which that nation kept, at liberty, not of necessitie, and specially for the assemblies sake. For Peter and John goe vp into the temple at the ninth houre of prayer. In the day of pentecost, all the Saints with one accord were gathered together and received the holy Ghost at the third houre of the day. And it is also read that.
that Peter privatelie went by into the upper part of the house, about the sixt hour.

The Temple being destroyed, and the Jewes scattered abroad, the Churches gathered out of the Gentiles, did not observe like hours of gatherings together, or of assemblies, but at their owne libertie, as to exercie Church it seemed most meete and convenient.

Of which diversitie truie, the Ecclesiastical Hypothe also makes mention, yet for the most part there were hours in the morning and evening bid for assemblies. Saint Hierome (in his Epistle upon Paula) expounding not the rite or order of the universal Church, what he should doe in holy assemblies, but what the companies of solitary virgins are wont to doe of their owne accord, saith:

In the morning, at three, sixe, and nine of the clocke, at evening, and at midnight, they did sing the Psalter by order. One lie upon the Sondae they went vnto the church vnto the which they dwelt, &c.

So it pertaineth to private institution, which of the same sorte is read written to Laza, touching the institution of her daughter, and to Demetriades, de custodienda virginitate.

And truie the greater or most famous and solemne Churches (which at this date they call Cathedra) defendant, to wit, of Cathedra, a Chapie, or of the order of Prophets teaching or professing there, as some time the Church of Antioche, Corinth, Alexandria, and such like seemed to have done) at certaine hours, to wit, in the morning, at noone, peac, at evening also assembled to expounde or discusse the holy Canonical Scriptures.

The foundations of that observation seeme to bee laype in the Church of the Corinthians. Of which the Apostile abundantly wittneseth, 1 Corinthians 14 Chapter.

Eusebius in the first booke of his Ecclesiastical Hypothe, and 9. Chapter, making mention of an Ecclesiastical Schoole at Alexandria, saith: From a long time the doctrine and exercise of the holy Scriptures flourished among them: which customs also continued even to our time, which we have heard also to be instituted by men mightie in eloquence, and in the study of the holy Scriptures, to wit, after the example of the Corinthian Church.

Some markes of this most wholsome rite of custome appeared sometime in the Occidentall or west church, as it is to bee gathered out of the writings of Saint Ambrose and Augustine.

But truie in these vvere times, and in the times immediately following, when all nations in a manner were together by the cares with perpetuall warres, and when the Romane Empire in reuengement of the bloue of Christ, of his holy Apostiles and martyrs, according to the prophelise of Daniel, and Saint John the Apostle and Evangelist, was to pine in paces and make a pray for all people: The Goths of Germans rushing upon them on this side, the Huncies and other barbarous Scouldours on the other side assauling Rome sharply, the best Scholes were spoyled, greedy Lymbaries were burned, honest and good Studies perished, where upon were given vnto the Churches docters or teachers most
most unlike unto the ancient doctors and teachers, who were not furnished with that ability, that they could deal in the holy Scriptures with such currency and fruitfulness, as their predecessors. In this disorder and downfall least nothing should remain of the canonical Scriptures untouched, it is evident that there rose up men not altogether negligent of the canonical doctrine, who devised the whole canonical Scripture, after such a sort into partes, and for the whole course of the year, that they might once in a year read over the whole Bible, and the Psalter often, yea, even every seven night. They used the Psalms in stead of Prayers, to which as times increased, many other prayers also were joined. And least the verie reading of the Scriptures should be done to want all exposition, the readings, Lectures, &c. Homilies of the fathers were therunto added at the length: not that the priests should read them secretly to themselves (as at this day in a manner they are wont to do;) or that they should with a post-haste reading mumble them up in stead of Psalms, but that they should thoughtfully handle them in the open church, as an exercise before the people, to the edification of the church. That I maye not nowe rehearse that this rite was not received of all men, so farre off is it from being strictly commanded. Of which thing there remaine some tokens of proofes in distinct 15. Sancta Rom. Furthermore, of reading the canonical Scriptures, whole hours wherein they were read, seemed to be named canonical; as also Cannons are so called of studying and reading the canonical Scriptures. But at that time this was done, and who were the doctors thereof, it is not certainly known. Some do attribute some part heretof to Hierome, others to Damasus, and some to Pelagius, the second of that name, other some also to Gelasius and Gregorie.

And because Homilies and lectures not a fewe were said to be Bedaes and other doctors of later times, finally, so that many other things are read in those haurie Prayers, which savour neuer a whit of antiquitie: truly as it is an institution patched uppe bittere, and at sundrie times, so it farre more new then the Popilles thinke or take it to be. Neither are there some wanting which affirme, that at the request of Carollus Magnus, Paulus Diaconus, monke of Caiscina, and monke Iuarte, ovedpent and deliuered to the churche, selected of chosen lessons, those especially which concern the Saints, and are accustomed to be read in these hours. But howsoever the matter standeth, most certaine it is, that those hours at this dawe commanded, and called canonical, are the invention of man and not of God, and ragged o better relics of shadows of the olde lawe. Thereunto, before, that there are many fables, topes, and follies annotated; it cannot be denied. Trulie at this day there appeareth suche a mingle mangle of horche-porch, that it seemeth vercelie unworthy, either to bee used or suffered any longer in the church of Christ, unlesse wee had rather that care were taken for the bellies of some, then for the good state and well-fare of the whole church: Of which thus make thys farre.

It remaineth in the last place to disculpe howe wee must pray, what words, or what fourse of praver we must use. Trulie there are many fourses of prayer, but none better
...than that which our Lord, the only wise and beloved Sonne of God the Father hath delivered. Neither is there more certaine forme, as comprehending in few wordes all in all. In this summarye hee hath prescribed, what is worthie of him, what is acceptable to him, what is necessary fo vs, and to wee short, what he is willing to grant. Whereupon Saint Cyprian expounding the Lordes prayer, among other things faith: Hee that made vs to live, the same hath taught vs also to pray, even of the same his bountifulnesse, whereby hee hath vouchsafed both to give and to bestow all other thinges whatsoever, that when wee spake with the father in that prayer and supplication whiche the sonne hath taught vs, we may be the more easily or readily heard, and may truly and spiritually worship him. For what prayer can bee more spiritual, then that which is given vnto vs of Christe, from whom also the holye Ghost is sent vnto vs? What prayer before the father more true, the that of the sonne, proceeding out of his mouth, who is truth it selfe? So that to prai otherwise the he hath taught is not onely ignorance, but also offence: since hee himselfe hath sette downe and saide: Ye call aside the commandement of God to stabilishe your owne tradition. Therefore (bearelye beloved breethzen) let vs pray as God our Saviour hath taught vs. It is a friendly and familiar prayer to call vpon God in such manner as he hath taught vs: and when that the prayer of Christ commeth to his eares, lett the Father acknowledge the wordes of his sonne, when wee praye. Hee that dwelleth within the heart; let him also be in the tongue. And since wee haue him our aduocate with the Father for our sinnes, when wee beinge sinners aske pardon for our offences, let vs vter the wordes of our advocate. For since hee sayth, Whatsoever yee shall aske the Father in my Name, he will giue it you, how much more effectuallie doe we obtaine that which wee aske in the name of Christe, if we aske it in his prayer? Thus fare he.

From hence ariseth a question, whether wee bee so eyed to the wordes of the Lordes prayer, that wee mape not pray in other wordes at all? I aunswer, that the Lordes woulde not so vse vs to his wordes, lett downe and conceiue, as though it were not lawfuell to use other wordes, or another forme: but hee let forth vnto vs certaine universall thinges, vnto the which wee might referre all our prayers. For, Augustine also to Proba De orando Deo. Of the praying vnto God theweth that there is nothing in any place in the holye Scriptures prayed for, which is not comprehended in the Lordes prayer. For faith hee, if you run ouer and through all the wordes of all holye prayers, you shall finde nothinge whiche this prayer of the lord doth not comprehende & containe. To which wordes hee addeth immediate: So that it is free to vs suche and such wordes in praiynge, howbeit to say the same things: but to speake other things it is not free. As alsoe that therefore and wise phe doe they, who referre all their prayers unto the Lords prayer, unto the which they attribute the chiefes and principall place, and keeping it continually in their minde, doe meditate thereupon, and exerciseth themselves therein.

There is want also another question, What neede there is to e.
to express fay a certain number of prayers, which
express our they call Rosaries of prayers. For the
desires unto God, since he already Lord addeth: They thinke they shall
knoweth all things: Wee tolde you be heard for their much babbling
after the beginning of this prayer, which fake. Sainct Augustine makes difference be-weene babbling much, and
sermon, that our prayer is an humbling praying much. To babble much faith
of our selves before the Malleys of he is in praying to make many super-
God, whereunto moreover we add fluent words in a necessary matter
this: Wee doo not expresse and open But to praye much, is to call vnto
our desires unto God, as though he him, whome we pray vnto with a
knewe them not, or that we would long and godlye stirring vpp of the
reach him being ignorant, or that wee hart. For this businesse, for the most
would intreate and see Gods fauour part is accomplished more with sight-
with our curious, laboursome, and ings, then with speaking. And anon:
eloquent prayer, but for our own sake: It is not wicked and fruitlesse, when
were we woodes, wherewith to set we haue leaurence, to pray the longer.
upp our selves. And to this ende al-For it is written of our Lorde him-
so to the most holy men of God are read-selze, that he spent the whole night
in the Psalms and holy histories, to in prayer, and prayed a long time.
haue declared their desires largely un-
to the Lord.

Wee are not, (apeth S. Hierome) Wherein what did he else, but give
declarers, but crauers. For it is one vs an example? Thus far he.
thing to declare a thing to him that And if it be a hard matter for any
is ignoraunt, and another thing to man to pray long and continually, he
craue a thing of him that knoweth. may break off his prayer: howbeit he
In that, it is a declaration: in this, a must to it againe, and oftentimes reu-
duty. There wee faithfully declare, the same a fresh. For such short spea-
here we lamentably beseech. And S. king in prayer is praiseworthy. And
Augustine apeth, Wordes are deed-
full for vs, wherewith we may be moved, & diligently consider what we should aske, not wherewith we should beleue, that the Lorde is e-
ther taught or intreated.

Wherefore when the Lord for bad much babbling or vaine (frp) labour in
much babbling or vaine (frp) labour in prayer, he did not simply ye the prayer of the faithfull, vnto a few and short
summe of wordes, but he foibiddech vs after the manner of Ethnikes to
powze out many words without witt, rea/on, meaning, and understanding,
and so finally to thinke that wee shall be heard for our much babbling fake,
and often repeating of prayers: as at this day they doe falsely thinke, which

III. ii. And
And because I have said, which all godly men allso throughout the whole world do conseffe, that a more perfect form of praying is delivered unto vs in the Loydes prayer, by our Loyde Jesus Christ himselfe, it remayneth that we cite word for word that most holy form of praying, orderlie made with most divine words, even by the mouth of the Loyde, as Pashe the Apostle hath left it recorded unto vs, & then to expound the same as briefe and plainely as may bee, to the intent that euery one may the better understand what he prateh, and feele a more effectuall working inwardly. Of that most heauenly prayer, this is the foorne.

OVR Father which art in heauen, hallowed be thy name: Thy kingdome come. Thy will be done as well in earth, as it is in heauen. Give vs this day our daily bread. And forgiue vs our trespasses, as wee forgiue them that trespass against vs. And leade vs not into temptation, but deliuer vs from euill. Amen.

The lords prayer devised.

This most holy prayer of our Loyde Jesus Christ our saviour, our doctour, of teacher & highest Priest, delivered to the catholick church to be a catholike fourme of rule to pray unto God, is wot to be deduced into a little preface and fix petitions, some recken leauen, Some saye that the three former petitions serve chiefly to the spreading a-hyadde of Gods glory, the three latter concern the care of our selves, and alke those thinges that are needfull for vs. But they seeme in manner all to concerne both. The little preface is this, O our father which art in heauen. By this wee call upon GOD and dedicating our selves unto him, wee commit our selves wholely unto his protection and mercie. And euery word hath his high mysteries. For our Loyde would have vs rather praye with understanding than with words. These therefore doe admonish vs, and suffice to bee thought vpon: but the minde being instructed with the holy Ghost, which I told you is needful before all thinges, to them that prate, and being lister by to the beholding of god, and of heauenly things, both devoutly and ardently meditate these thinges.

And cruely the word Father puttest vs in minde of many thinges together. For first it teacheth vs, that all our prayers ought to bee offered to none other, than to him, which is a father, that is to say, that onely God is to be called vpon, and not an other for him, or an other with him. For our God and Father is one, the fulnes and sufficiency of all good thinges, in whom onely the faithfull are acquainted and doe rest, and without whom they seeke nothing that is truly good. And verily this prayer can bee offered to no creature. For to which of the Angels or the Saintes canst thou say without sacrilege, O our father which art in heauen, &c.

Further...
Furthermore this word Father teacheth us, through whom we should call this father, not by the meditation of the mouths of Saints, but by Jesus Christ our Lord: through whom one else we are made the sons of God, who were otherwise by birth, and by nature the children of wrath. Who (I pray you) durst come forth before the presence of the most high and everlasting God, and call him Father, and himselfe Sonne, unless the father, in his beloved and natural sonne, had adopted us to the sonnes of grace: Therfore when we say Father, we speake from the mouth of the son, who hath taught us to to pray, and by whom we are promoted into this dignitie, that it needeth nothing at all to add the name of Christ, and to saie, We pray thee (Our heavenly Father) for Christ's sake, since in the said word Father, we comprehend the whole mystery of the sonne of God, and our redemption. For, inso much as he is our father, we are his sonnes, and that by the mercie of Christ: therfore we call upon the father, and so call him through Christ: that I may not now repeate, that we pray so from the mouth of Christ.

D offering, this sweete and favour able word Father disburdeneth us cleane of all distrust of hart. For wee call him Father, not so much in considera tion of his creating of all things, as by his singular and fatherly good will toward us. Whereupon, though he be Loade God, and indewe a great Loade, and an allmightie God: yet when we pray, we attribute none of these names unto him, but call him father, because indewe he wiseth vs well, loueth vs, taketh care and charge over vs, and having pitie upon vs, is desirous, yea, of his owne accord and God will toward vs, to slope and heape upon vs all god things whatsoever. Hitherto appertaine the testimonies of the Prophets, especially that of David. The Lord is full of compassion and mercie, lowe to anger, and of great kindnesse. He will not alway chide, neither keepe his anger for euere. Hee hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities. For as high as the heauen is above the earth, so great is his mercie toward them that feare him. As far as the East is from the West, so far hath he removed our sinnes from vs. As a father hath compassion on his children, so hath the Lord compassion on them that feare him. For hee knoweth whereof wee be made, he remembret that we are but dust. A verie excellent example of this thing is to be seen in the Gospell after S. Luke, where the loving father is painted out with wonderfull affections recei ving into favour againe that prodigal sonne and wastifer of his wealth. Hereunto is added this woode Our, which putteth vs in minde of two things, F0, first it is a small matter to ac knowledge God to be the God and father of all, 02 to be the God and father of others, unless we also believe that he is our father, unless we dedicate vs and our selues wholly into his faithful and protection, as of our father, who wiseth well unto vs, loueth vs, bath a care over vs, at no time and place neglected vs: 02 unless we doe so believe, neither with faith, 02 with the love of God is our praiser com mended, and therefore not a whit acceptable unto God. But that that best and greatest God is our God, we doe understand as well by his manifold benefits, as also especially by the
mysterie of our redemption through Christ. Of which thing we have spoken elsewhere.

Furthermore, since he had by pray, Our father, is not My father, straightway upon the verie beginning thee requireth love of us. For his will is that we should not onely have care of our owne salvation, but of the salvation of all other men. For we are all the members of one body: whereupon, each severall one praieth not severally for themselves, but every one for the saile of all the members, and also to the whole bodie. Touching that Matter I spake before, when I in-treated of the maner of praying unto God.

There is by and by added, Which are in heauen, not that God is shut by in heauen, as in a prison. Solomon the happiest and wisest king of all, confuting that error long ago, saide: If the heauens of heauens are not able to containe thee, how much lesse this house? By which words I think, that may be anumered which Stephen alledged in the Acts of the Apostles, out of Esai, concerning the same thing. Ye is therefore saide to bee in heauen, because his divine majestie, and power, and gloze, shined mort of all in the heauens. For in the whole course of nature, there is nothing more glorious, nothing more beautiful than the heauens.

Whereover the father exhibited and giveth him selfe unto vs to bee en-foied in the heauens. Heauen is the countrie common to vs all, where we believe that GOD and our father doth dwell, and where we worship God and our father: albeit we believe that he is in euerie place, & alwaies present with al. For as heauen compasseth and covereth all things, and is euery where distant from the earth by euyn spaces: so the presence of his majestie also doth saile vs in no place. We have heauen euery where in our sight: we are euery where in the sight of God. But before this, by mention made of heauen, we are put in minde of our dutie, and our wretchednesse.

It is our dutie to be lifted up in our minde, by praying into heauen, and to forget earthly things, and more to be delighted with that heauenlie father and countrie, than with this earthly prison and exile. It is our wretchednesse, that being banished out of that countrie for our sinesse, and wandering in this earth, we are subject to divers calamities, and therefore being constrained by necessitie we never cease crying unto the father. But first of all saying, Which are in heauen, we make a difference between the father whose we call upon, saying, Our, and our earthlie father, attributing almightinesse unto him. He surely that is called upon, and ought to heare, must knowe all, see all, and heare all, see all, and more to will and able to doe all. Therefore to his god will to vs ware, which in these woordes, Our father, we have expressed, we doe now joine knowledge of all things, and power to doe all things, adding, Which art in heauen. By these woordes the faith of them that praye is styrred vp and confirmed.

Now there doe followe in order prayers petitions. The first is, Hallowed be thy name. We have called God our father, and our sinesse his sones. But it is the part of sones to honour or glorifie their father, and therefore immediately upon the beginning, we desire
The name of the Lord God, of which so many wicked deceits, or practices, ungodliness, Epicurism, an unclean life, and especially corrupt and antichristian doctrine may be taken away, that being inlightened, we might sanctifie or hallowe the name of the Lord.

Wherefore in this petition we desire the holy Ghost the very only author of it selfe of all true sanctification. We pray for true faith in God by Christ throughout the whole worlde. We pray for holic thoughts, and a pure life, where with we might glorifie the name of the Lord: which is done whileuer one doth his owne dutie, while Sathan the author of all uncleanesse is cast out, while corrupt doctrine is taken away, and deceit ceaseth, while the sightfulness of the worlde is banished. This petition the most excellent king and Prophet David setteth forth in these worlde: God be mercifull vnto vs, and blesse vs, shewe vs the light of his countenance, and be mercifull vnto vs, that thy waie may be known vpon earth, thy saving health among all nations. Let the people praise thee, O God, yea let all the people praise thee. And as followeth in the thirde, and seventh Psalm.To this be longeth the whole praiser of our Saviour described by S. John in the 17. chapter of his gospel.

The second petition is, Thy kingdom come. For the name of God and our father cannot be sanctifie or hallowed, unless he reign in us.There is one kingdom of God, another of the diuell. Furthermore, one kingdom of God is saide to be of glozie, and another rightely of grace. The kingdom of glozie is not of this worlde, but of another worlde.
The kingdom of Grace is the kingdom of Christ in this world, wherein Christ reigneth by the holy spirit in his faithful ones, which of their owne accord submit themselves unto him to be governed, lauring and doing those things, which beautifie and became Christians. The devil also reigneth in the children of unbelief, which yield themselves unto him to be governed according to his bugodlinelle and wickednesse, doing those things which are not onelie delightfull to the flesh, but which turn to the repugn of God Piaettie: whom after this life by the inst judgement of God, the devil, the king of the bugodlinie catcheth unto hell, into the kingdom of death and judgement, there continually to burne.

Wherefore, the earthlie kingdom, which princes of this world gouerne, is called either the kingdom of God, or the kingdom of the devil, euern as it shal fallion and frame it selfe to one of the twaine. All these things, we doe know in seuer seades, because we have more plentifullie intreated of them in an other place. Wherefore wee praine in this second petition, that Christ might reign and live in vs, and wee in him, that the kingdom of Christ might be spread abroade and enlarged, and prevaile through the whole world: that Doctors, or teachers, and ecclesiasticall Magistrates, finally, that princes also, yea, & scholes too, and whosoever may further the kingdom of Christ, being annointed and watered with his graces may flourish, overcome, and triumph: furthermore, wee praine, that the kingdom of the devil and Antichrist may be broken and vanquished, lest it hurt and annoy the Saints, that with the kingdom of the devil, all bugodlines may be daunt and troven under foot: to be short, that all the weapons and armes of Antichristianisme may be broken into shivers, and come to naught. Lastly, we pray in this second petition, that after we have falled out of the tempestuous guls of this world, wee might bee received and gathered unto Christ, and all the Saints, into the everlasting kingdom of glory. For as we desire the kingdom of God to come unto vs, and God to reigne in vs, so we pray to come, or to be received into his kingdom, and to live for ever with him most holy.

The third petition is, Thy will be done, as well in earth, as it is in heaven. God reigneth not in vs, unlesse wee be obedient unto him: therfore after his kingdom, we desire the grace of perfect obedience. For we desire not that God doe what he will. For continually Gods will is done, albeit we never pray for it, & though we wrestle and strive against it with all our might. For the Prophet saith, Our God is in heaven, he hath done what so euier pleased him in heaven and in earth. We ask therefore that what he will, the same he may make vs both to will and to doe. For his will is alwaies god: but our will through the corruption of nature is evil. Wherefore we pray him to be present with vs with his grace, that our will may be regenerated and framed to the good will of God, that of it owne accord be yielded to the holy Ghost to be framed: that his grace will that, which he inspires: that he finish in vs that which he hath well begun, give vs moreover strength and patience hereunto: that as well in perilish, as in adversitie, we may acknowledge the will of God, least we will
The fifth Decade, the fifth Sermon.

will any thing of ourselves, and swell and be puffed up in prosperity, in adversity also faint and perish: but that we may apply our selves in all things and through all things, to be governed by his will, to will, after this manner to submit our will to his will. Furthermore, if we ask any thing contrary to his will, that he would not grant it, but rather pardon our folly, and weaken our will, which is not good for us: to instruct and teach us in his good will, to the end we may doubt nothing, that this is always to be followed, that this is always good, and that this worketh all things for our commodity and benefit.

In this point, the faithfull see a very great battell in themselves, Paul witting and saying, The flesh lusteth against the spirit, and the spirit against the flesh. And these two are at mutuell enmity betwixt themselves, that what things ye would, that ye cannot do. Therefore we desire not any kind of framing our will to God's will, but we add, As well in earth, as it is in heaven, that is, Grant God father, that thy will may be done in us earthly men, as it is done in thy Saints, the blessed spirits. These do not strive against thy most holy will in heaven, but being in one mundus, they oncile will that which thou wilt, pea rather, in this one thing they are blessed and happy, that they agree and acquit themselves in thy will. Truely it is not the least part of felicitie or happiness in earth, to will that God willeth, it is the greatest unhappiness not to will that which GOD willeth. And this truly by infinite examples might bee declared. I will allledge one, that common tow. Some one is greatly sick, and seeth paines and tormentes faire tolerable: but he in the meanse time acknowledgeth that he suffereth these things by the commandement and will of God, his most good, bountifull, and just father, who withoth him well, and bath sent this grievous calamity for his salvation, and for his owne glory: both not he in the midst of his tormentes by submitting himselfe to the will of God, seeth refreshing. And that which seemed most sharpe and most bitter to man, by this voluntarie and free submission, he maketh it delightfull and most sweete: Againe, another is sick, vered not with a very great disease, but this man doth not acknowledge this sickness to be laide upon him by the good will of GOD, pea rather thinketh that God knoweth not the disease, that God doth not care for the disease, therefore he referreth it unto divers and sundrie causes, and imagining and sicketh divers means to heal it, and in these things he is wonderfully vexed and afflicted, and yet by striving to agree the will of God, he seeth no refreshing or comfort at all. What therefore both hee elle, nilling that which God willeth, than, (which they are wont to doe) by ill means avoiding euill, double the same. Wherefore the foundation of all happiness, is faithfull obedience, whereby we fully submit our selves, and whatsoever else unto vs belongeth, to the good will of God: and therefore in this greatest petition, we praise unto the father, that hee woulde give us regeneration, or newnesse of hart, true obedience, persevering patience, and a minde alwaies, and in all things agreeing with and obeying God.

The fourth petition is such, Give Bread.

VS
Of Prayer.

For the will of God cannot be done in us, unless we be nourished and strengthened with the bread of God. Bread among the Hebrewians, signifies all kinds of meat, and the preserving or sustenance of the substance of man. Whereupon we read it saith in the Prophet, I will break the staffe of bread. But man consisteth of two substances, the soul and body. The soul is the spirit: the body is made of earth and other elements. Therefore it is preserved with two kinds of bread, spiritual and corporeal. The spiritual meat of the soul, whereby it is preserved in life, is the very word of God, proceeding out of the mouth of God: the Lord out of the law repeating and saith, Man liveth not by bread onely, but by every word that commeth out of the mouth of God. And for because this onely seteth forth unto the faithful the eternal and incarnate words of God, I mean the very son of God, we rightly acknowledge him to be the meat of the soul, yea the meat of the whole faithful man. For he himselfe witnesseth that he is the bread that came down from heaven, of which they that eat shall not die, but have life everlasting. Corporeal bread consisteth of elements, and is earthly, and comprehends meat, drink, raiment, prosperous health of body, maintenance, to be borne, the salutary and god estate of mans life. And this bread truly we call Ours: not that it is not the gift and benefite of God, but because it is appointed for us, & pertaineth to our preservation and is necessary for vs: Yet in the mean time when we call it Daily, our Lord, that is to say, for the morrow, we signify that it is the most excellent of all, which onely can su-

Vs.

Giveth vs this day: For it belongeth onely unto God to give: neither agreeth this petition to any creature. David saith, All things wait up the, that thou maist give them meat in due season. When thou giuest them, they gather it, whereas thou openest thy hand, all things are filled with good. Again, The eyes of al things do look vp to thee. O Lord, and thou giuest them meat in due season, thou openest thy hand, and filleth with thy blessing everie living creature. Now we pray, Give vs, not Give me, which putteth vs in mind againe both of brotherly love and unitie. For we ought not onely to seeke our owne, but also to pray for the lastie and preservation of all other men. The Lord, This day, appointeth vs a measure. For this we say, Sufficeth thou vs, O Lord, daily, & every moment, with as much as is needfull and enough for vs, which thou shalt onely knowest best of all. For we are admonished by the waie, that we shoulde not burne with immoderate desire of transitory things, and that we should not lauch them out riotously when we have them, losing both our gods, and our soules. And therefore that wise man is read to have saide: Two things haue I required of thee, deny me not before I die. Remoue far from me vanitie and lies, give me neither pouerous nor riches, onely feede me with food convenient for me: least peraduenture being full, I should dye, and saie, who is the Lord? or being
being oppressed with pouertie, fat to stealing, & forswaere the name of my God. Therefore in this fourth petition, we paide our fulkes whole in to the care and fruition of God the father, and commit our fulkes to his providence, that he which only is able to saue vs, might saue, defend, and saue vs. For unlesse he poure his blessing upon vs, unlesse he give vs strength, by those things that are means pertaining to our sustentation, and maintainance, all things are of no force. We pray for the happy course of the worde of God, for the Pastors of the Church themselves, for the maintainers of the common weale, for the custeke of the Church and common weale. We craue that the bountifull father would supplie all wantes, and giue whatsoever things are necessarie for the sustentation, both of the bodie and the soule.

Furthermore, least any should thinke himselfe unworthy of the dayly bread, because it is due to children and not to dogs, and therefore should pray the flouter, and with a more tender courage, the Lord preventing this carefulnesse of the godlie, addeth the fift petition, which is this, And forgiue vs our debters. In these words we ask forgiuenesse of our sinnen. And that we may obtaine forgiuenesse of our sinnen, it is needfull that we confesse our fulkes to be sinners. For unlesse we doe this, how shall we pray that our sinnen should be forgiuen vs? Truely, all the Saints vs this oeder of praying. Therefore all of them acknowledge themselues to be sinners. For there remaine reliques, yea euen in the regenerate, and most holy men, which dayly burst out into euill thoughts, euill sayings, and doings, yea and oftentimes into heinous offences. But whatsoever faults & finnes ours be, first truely we confesse them humbly to God the father, and afterward pray him to forgiue them. We call our sins debts, God himselfe so teaching because we are indebted for the punishment (as the price) of them unto God. And he forgiueth our debts, when he taketh not desered punishment of vs, to indging of vs, as if we were nothing indebted unto him.

For the allusion is made to corporall debts : which if the creditor forgiueth the debtor, he hath no further power to cast into prifon, or to punish him which was his debtor. Therefore not only the fault is forgiuen unto vs, but the punishment also. Neither doe we make any woydes of our merites unto the father, but we say, Remit or forgiue vs our debts. By the word remission, is meant a free forgiuenesse of sinnen.

For he forgiueth vs, because we are not able to paie. Whereupon we reade in the Gospell, When the debters were not able to pay, he forgaue them both their debts. The like are let downe in the 18. chapter of Path. Therefore by no merits of ours, by no satisfaction of ours, but by the bountifullnesse of God through Christ, we praye that all our sinnen may be forgiuen vs. Neither doe the Saintes here doubt of the certainty of forgiuenesse. For the Lord faith in the Gospell, Whatsoever ye aske in my name, believing, yee shall receive it: they therefore that pray in faith, doubt not that their sinnen are forgiueth them for Christes sake. For so also we confess in our Creede, I beleue the forgiuenesse of sinnen.

We adde forthwith hereunto, As we forgiue our debters, so as we forgiue our debters: not that we should
Should think through our forgiveness, that we deserve or obtain forgiveness of our sins; for otherwise the reason of remission were not certain. For he that either brings, or both in one thing, for which things take sinne is taken away, or he that satisfieth for sinne, to him nothing is forgiven, but rather recompened as a desert. Therefore for other causes these things came to be added. First, so far as we be careful for forgiveness, of which many doubt, the Lords will is to comfort our infirmities, by adding this as it were a signe, whereby we might understand, that so surely our sins are forgiven vs of God, as we are sure we have remitted and forgiven other their offences, wherewith they have offended vs. Furthermore, his will was to dye out of vs all old grudge, hatred, and malice, and to dye into vs the studie and desire of love and charitie, and to admonish vs of our dutie, that if as yet there was sticke in our minds anie part of old enmities, we may knowe that it ought altogether to be laide aside, and cast out of our soule, and that even now we must call upon the Lord to move our harts, that we may be able to doe it. Surely we doe hardly lay downe old injuries and offences. But it is meete that we forgive our brethren lesser faults, which have obtained pardon of verie great finnes of our most gracious father: unlesse happily we list to take trial of his fortune, who in the parable of the Gospell had himself proved of the great bountifullene and liberalitie of the Lord in forgiving him, he in the meanes while being fierce and cruel towards his brother, in craving of him a verie small and trifling debt. The parable is very well knownen in the 18. chapter of S. Pat. thew.

The first and last petition is, And lead vs not into temptation, but deliever vs from euill. For finne is never so forgiven, that there remaineth not culpitude in the flesh, which temptations strike vs, and lead into divers kinds of finnes. And these are of divers sorts. For first God tempteth vs, when he biddeth vs doe any thing whereby to prove vs, as when he bad Abagahn to offer by his sonne: or else when he sendeth adversitie upon vs, that with the fire of temptation he may both finde our faith, and cleanse away the dross of our misdeeds. These temptations of God tend to the salvation of the faithfull.

Wherefore we do not simply pray not to be tempted. For the temptation of God is profitable. For that man is laide to be blessed, which suffereth temptation: For when he is tried, he shall receive the crown of life. We pray also, that we be not led into temptation. For the diuell likewise tempteth, we are tempted of the world, and of our flesh. There are temptations on our right hand and on our left, tending to this end to overthrow vs, to drown vs in the bottomlesse pit of our finnes, and thereby to destroy vs: When that is done, we are not only tempted, but we are led into and also intrapped in temptation. Such a petition therefore doe we make, If it please thee, O heauenlie father, to exercise vs with the wholesome temptations, we beseech thee grant that we may be founde tried: and suffer vs not to be led by a diuellish and wicked temptation, that leading thee, and being made bondflanes to our enimie, and drowned in the gulf of wickednesse, we be caught & kept of him in euill.
But deliver vs from euill (for thine is the kingdom, and the power & the glory for euer) Amen.

But Erasmus Roterod. in his annotations upon the newe Testament, witnesseth, that those wordes are not found in any old Latine copie: but are found added in all Greeke copies, how be it not expounded of any of the interpreters, but of Christsome onely and his followwer Theophilact. And that therefore they seemed unto him to bee added into the Lordes prayer, as some have added these unto the Psalmes, Glorie be to the father, the sonne, &c. The same Erasmus immediallydly abyonlyth, Wherefore there is no cause, why Laurentius Valla should stomack the matter, that a good part of the Lordes prayer was curtayled: Their rashnesse was rather to be reprooued, who feared not to doe anuenion a prayer to patch their owne copes. For I may call them copes, in comparison of that which GOD hath taught, whatsoever hath proceeded from men, especially, if that which men have added and put to, bee compared with Christ the authour of prayer. Neither did Erasmus onely doubt of this addition. For the Spanish copie, which they cal Codex copulicious, hath, That it semeth more credible, that these wordes are not a part of the Lords prayer, as a member of the whole, but put in through the faute of some certaine Writers, or Scriveners. In the same booke is by and by added, And albeit Saint Chrisostome in his commentaries vpon Math.hom.20. doe expounde these words, as if they were of the text, yet it is coiected to be more true, that euen in his time the first originals in his treatise were corruptized: whereupon none of the Latines, no not of the
the auncient interpreters or intrea-
ters, therof is read to haue made any
mention of these words. And sure-
ly this is truly said, F03 the most vi-
digent interpreters, which haue taken
in hand each of them word fo word to
expounde the Lords praver, as were
Saint IesuUian, Hierone, and Augu-
stin, of this addition haue not spoken so
much as one word. Thus much have
I spoken hitherof of the Lords praver,
and of calling upon Gods name, of
which Salomon the wissest that euer
was, most truly pronounceth, The
name of the Lord is a strong, tower,
the righteous runneth into, & is
exalted, that is, he standeth and is pre-
served in a cave, or in a high place, our
of the reach of any weapon. We will
lay somewhat ( as we haue done of
this) of thankel-giving another kinde
of praver. And though the same also
be comprehended in the Lords prayer,
(f03 it comprehended all things be-
longing to true praver, therefore it
containeth thankel-giving also;) yet af-
ther the exposyfing of that I also would
intreate of this by it selfe, leaue by
mingling of things there rife a confu-
sion or disorder in our minds. And
cruely the Lord requiring thankel-
giving of vs: of which things there are
extant in the holy Scripturees argu-
ments not a fewe. For howe many
tales, rejoynings & thankel-giving
are read in the Psalme, written and
left both of Dauid, and of other pro-
phets; And in the lawe also the Lord
instituted a peculiar kinde of oblation
and sacrifice, which wee haue lade is
called the Eucharist, or the sacrifice of
thankel-giving. What thing else was
the supper of the Passeour, but a
thankel-giving, for the delivrance out
of the Aegyptian captivity.
Surelye, our Lord Jesus Christe,
both instituting a remembrance of
all his benefices, and specially of the
redemption purchase of his peath:
and knything by all sacrifices in brea-
unity, delivered the Eucharist or Sac-
rament of thankel-giving to his
Church. As wee will declare in place
convenient, and haue partly shewen
in our former Sermons. So then be
in prosperity is all vsyon lustinelle,
and tosticke, and seldome times thin-
keth with himselfe from whence pro-
sperity commeth: so he doth not let by
those spiritual mysteries and benefices
so much as otherwise hee ought. But
they seeme to be swyne and not men,
which doe not onely not let by the be-
nefices of God as they ought, but do
moreover contenue them, and treave
them under feete. The beaute
judgement of God doth carry for them.
Furthermore the sacrific of paise &
thankel-giving is due to God onely,
F03 he is the onely gier and authour
of all good things, though in the mean
while hee thinke the meanes and minist-
ery of men and other creatures. Some
Prince sendeth vnto theee a most royall
gife, and that by a courtier nor of the
lowest degree, but a most chosen man:
Yet to him neuer thelesse though he be
a noble man, thou giuest nor thankel,
but to the Prince from whom the gift
came: howbeit in the meanes while
that doth honyly confesseth that the
Courtier herein bestowed his labour
for thy sake. But he had not bestowed
it vntile his Prince haue so commanded,
and so the whole benefice at the
length redoundeth vnto the prince him
selfe, even unto him alone. And as all
our invocation, calling upon God
is acceptable vnto GOD the father,
through Jesus Christ our Lord: so
no thankel-giving of ours, is accepta-
ble vnto GOD, vntile it be offered
through
through Jesus Christ. For hereunto pertained the minister of the altar of incense, whereof mention is made in the true faith, cannot chuse but be rapt into the praysle setting forth of Gods goodnesse, and into a wondering at a thing doubles to be maruelled at, that the gracious mighty God hath suche a special care of men, than whom this earth hath nothing either moze wret-ched or miserable.

Here the Saynetes of GOD are destitute or wordes, neither haue they wordes meece enough for this so great a matter. David cried, O Lorde our God, howe woornderfull is thy name in all the worlde, for that thou halfe set thy glory above the heanes, and as it followeth in the eighth Palf. And agayne the same, Who am I O Lord God? and what is the house of my Father, that thou haft brought mee hitherto (oz so aduanced me?) And what can David say further unto thee? for thou Lorde God knowest thy seruant, &c so forth as followeth in the 2 book of Samuel, chap.7. The same David hath sett downe a moose notable forme of blessing oz praying, oz giving thanks vnto God, in the 103 Palfame, which beginneth thus, Blesse the lorde, O my soule, and all that is within mee blesse his holy Name. Blesse the lorde, O my soule, and forget nor all his benefites, who forgiveth all thy wickednes. And so forth. But what neede anye more wordes? The Lorde's prayer maye bee a moose perfecte forme of prayinge God, and giving thanks to God for all his benefites, and true in strede of manye. For as the preface and all the petitions do call vnto our remembrance, and abso- lutely set forth vnto vs Gods greatest benefites, most liberally bestowed vpon vs, and also vpon all other: so if wee consider that it is our custome to give thanks
thanke to God for every one of these, and by and by beginne, even at the beginning of the Lordes prayer, to weigh this chiefly with our selves, that God the father, of his unspakeable mercie to us-warne, hath adopted vs miserable sinners into the number of sonnes, by whose he will be sanctified and in whom he will reign, and at the last also translate vs into his everlasting kingdom: that I may speak nothing of other petitions, what plentiful matter, of praising God, and giving thanke to him shalve ministered: But these thinges are better and more righteule understood by good, godly, and devout exercise, then by precepts though never so diligent.

And the Lord doth so much esrme this thanke-giving offered vnto him with true humilitie of minde and also faith, that he receiuereth it, and counteth it for a most acceptable sacrifice. Of this thing there is verie often mention in the olde Testament, as when it is said, Whosoever offereth me thanke and praise, hee honoureth me, I will not reprooue thee, because of thy sacrifices, I will take no bullocks out of thy house, nor goats out of thy fouldes. Offer vnto God the sacrifice of prays, and pate thy vowes vnto the most highe. And call vpon me in the day of trouble, I will heare thee (and diluere thee) and thou shalt glorifie mee. Againe, I will offer vnto thee the sacrifice of thankesgiving, and I will call vppon the name of the Lorde. And Oeas also faith: Take these woordes with you, and turne ye to the Lord, and say vnto him. O forgive vs all our sinnes & receive vs gracioulsie (Nim recht fur gut) and then will wee offer the calues of our lippes vnto thee; After which manner, Pachcie also hath left written, I have no pleasure in you, faith the Lorde of hoalles, neither will I receiue an offering at your hande. For from the rising of the Sunne vnto the going downe of the same, my name is great among the Gentiles: and in euery place incense and a pure offering shall bee offered to my name, for my name is great among the Gentiles, faith the Lorde of hoalles.

Furthermore, this pure offering all the olde interpreters with great conuence, Irancus chiefly, and Tertulian, do interpret Eucharistia, that is to say, praises and thankesgivings, and prayer proceeding from a pure heart, and a good conscience, and an unsaied faith. Trulie for no other cause have the ancients father called the Eucharistia a mystical supper of Christ, a sacrifice, than for that in it praise and thanksgiving is offered vnto God. For the Apostile Paul sheweth that Christ was once offered, and that hee cannot be offered often or any more.

For great is the worthinelle, power, and vertue, not onely of praise or thanksgiving, but also of prayer who, I meane of innocuon also it selfe. Whereof although I have already spoken somewhat, where I declared that our prayers are effectuall, yet doe I adue these fewe words. The Saines crucie had a most ardent desire of praying, because of the wonderfull foce of prayer.

For that I maye save nothing of those moost ancients Fathers before and anoone after the flode, did not Abraham pray when he receiued the promises: and as often as hee changed his dwelling, did not hee call vpon God? At his prayer king Ahumielch is delivered from death, & barrennesse, which the Lorde being displeased layd vpon
upon his house is cured. Jacob powred
foot most ardent prapers vnto God,
and received of him inestimable ben-
efites. In Exodus Poles prayed not
once, but often, and cakely awaye the
plagues from the Egyptians, which the
Loeye by his iudgement had
brought upon them. At the praper of
Poles the Amalechites turne their
backes: and when he ceazd or lest of
the Israelites fled away. Agame when
the fire of the Loeye devoured the ve-
cermost partes of the cens of Israel,
they cryed vnto Poles, and Poles cri-
ed vnto the Loeye, and sodainely the fire
that devoured them was consumed. Aga-
ime, the people murmured against the
Loeye, and vengeaunce is prepared,
but Poles by milde and continuall
prayer quenched the wrath of God, for
it is fast vnto him, I have let them
goe according to thy worde. Anone
after when the people began a freche to
murmure against Poles and Aaron,
and that the vengeaunce of God had al-
readye confirmed fourtene thousand,
and seuen hundred men, Aaron at the
commandement of Poles, burneth
incence, and standing betweene the
death and those that were living, how-
beit, neere and appointed to death, he
pleadeth for, and obtained pardon by
prayers. Innumerable other of this
kinde are read of Poles. Josue Poles
successour, by prapers made the courfe
of the Sun and Moon so long to stakne,
untill hee had avenged himselfse upon
his enemies.

Anna without anye boype heard,
by praper putteh from her the reproch
of barennesse, and sowthith is made
a fruitfulle mother of verie many chil-
dren. Samuell the most godlye fonne
of godlye Anna, by prayer vanquith-
eth the Philistines, and sodainlye in
the time of Haruest rapted by a night-
tie tempeste of thunders and rape.
Wee do also read things not unlike
of Pelias.

Jonas in like maner prayed in the
Whales bellie, and was caste on the
foze lase. Jephathe & Hebrews, most
religious kings, by prayers powred
forth vnto God by faith, do triumph o-
ver their most puissant enemies. Hebrews
asked nothing of his king before
hee had first prayed to the Lord of heav-
ren, therefore hee obtained all things.
The most valiant and man-like No-
mack Judith, by praper overthrew and
new Hoplehernes, the most puoye en-
nemie of Gods people, and the terror
of all nations. And as Daniel brought
all his affaires to passe by prapers vnto
God: so Hester tooke a deede in hande
that was necessarie for Gods people,
and with three dayes fastinge, and day-
ly prapers, bringeth it to an happy end.
In the moste blessed, and most undes-
birth of our Lord Iesus, companies of
Angels are hearde singing praiser to-
gether vnto God. What, and did not
our Loeye when his life was in ex-
treme danger, betake him-selfe to
prayer, and by and by hearde the boype
of an Angell comfortinge him:

The Apostles together vpych the
rest of the church pray with one accord
about the third houre of the day, and as-
on they received the holy Ghost. And
when the Apostles were in daunger,
the Church crieth suppliantly for gods
help, and prentently without delay fend-
deth succour. They receive muche ly-
erty to speake and worke very great
signes and miracles among the peo-
ple. Peter by an Angell of God, is
brought out of a verry strong and fen-
ced prison. What should I speake of
Paul and Silas prayinge and pray-
ing the Lord in prison? Is it not read
that the foundations of the prison were

Bkks. all
Of Sacraments.

All shaken with an earthquake, and by that occasion the keeper of the pyxton was turned vnto God; Examples of which foare, truly I could bring innumerable, but that I am persuaded that to the godly these are sufficient.

And faithfull men doe not attribute these forces,effects,or virtues to prayer as to a work of ours, but as proceeding from faith, and to God himself,which promises these things, and performeth them to the faithfull.

For the judgement of Paul concerning these is knowne, in the 11, to the Hebrews, and that all glory is due to one God. Who vouchsafe to illuminate at our minds, that our prayer may alwaies please him: Amen.

Of signes, and the manner of signes, of Sacramentall signes, what a Sacrament is, of whom, for what causes, and howe manye Sacraments were instituted of Christ for the Christian Church. Of what things they do consist, how these are consecrated, how the signe and the thing signified in the Sacraments, are either joined together or distinguished, and of the kind of speeches used in the Sacramentes.

The first Sermon.

He treateth upon the Sacraments remaining, which we do call by the word of God and prayer. But in speeking of Sacramentes delivered by Christ to our King and high priest, and received and lawfully used of his holie and Catholique Church, I will by Gods grace and assistance observe this order, first to entreat of them generally, and then particularly, or generally: And here before hande I will determine upon the certain signification of a signe or Sacrament, wherein if I shall be somewhat tedious, I crave pardon, but I hope it shall not be altogether fruitlesse, Signum, a signe the Latine writers call a token, felues make somthing else to be known a representing, a marke, and the word of men, as is smoke signifying fire. For smoke
smoke hath not any will in it selfe to
signifie, Signes giue are those, which
al luing creatures do giue one to an
other, to declare as well as they can
the affections of their minde, or any
thing which they conceiue, meane,
or vnderstand. And signes giue he di-
uideth againe by the lenses. For some
belong to the eyes, as the ensignes
or banners of Captaines, mouing of
the hands, & al the members. Some
again belong to the ears, as the tru-
pet & other instruments of Musick.
yea and words themselfes which ar
chiefe & principal among men, whè
they intend to make their meaning
knowne. Vnto smelling he referrith
that sweete sauor of ointment men-
tioned in the gospel, whereby it plea-
seth the Lord to signifie somewhat.
To the taste he referrith the Supper
of the lord. For (faith he) by the ta-
sing of the Sacrament of his body &
bloud, he gaine or made a sign of his
wil, he addeth also an exemple of tou-
ching, and when the woman by tou-
ching the hemme of his vesture is
made whol, that is not a sign of no-
thing, but signifieth somewhat. In
this manner had Augustine entreated
of the kindes and differences of signes
Other also whose opinion dooth not
much differ from his, distinguish signs
according to the order of times. For
signes (say they) some ar of things pre-
sente, some of things past, and some of
things to come. They thinke them
signes of things presente, which signifi-
those things to be presente which are
signified: as the luy garland hanging
for a signe doth gene us to understand
that there is wine to be sold, where it
is hanged up. The signes which our
Maister Chrift wrought, did signifie
that the Messias and the kingscime of
God promised by the Prophetes was
come. Under signes past they comprise
all tumbes, monumentes of the deade
and those stones pitched of Josue in y
midst of Jordane, signifing to them
which came after what was done in		
times before. The fierce did giue to
Gedeon, a signe of things to come;
that is to saue a signe of the victo-
ry which he should have over his enemies
But these things being well con-
dered & not neglected, may more am-
ply and plainely be divided into other
signes whereas of some are giuen of men
and some ordeined of GOD himself.
Signes or tokens are giuen of men,
whereby theye shew and signifie some
thing, and by which also theye keep
some thinge in memory among men,
so do as it were seale by that whiche
they would have certaine and sure. Af-
ter this manner is every description of
picture demonstrative called a signe.
For in Ezechiel, cap. 4. Hierusalem
which was portrayed in a pyle, is cal-
led a signe. They also in ancienyme
terne the images of the dead, signes
because by those image they would
reume a fresh the memoye of them
whole signes they were called, & keep
them in remembrance, as if they were
alue. Pea and the holy scripture cal-
letth idolets signes, as it appeareth in E-
chap. cap. 45. and the 2 Paral. 33. So
stones being set or laide to make out
any thing, as land-marke, and all
tumbe and monumentes are signes.
Rahab of Hiero said to the Israelites
Giv me a signe by outh that you wil
shew mercy to me, and they gaucherc
a rope to hang out of her winowse.
Beholde the rape was a signe of their
faith and truth, where with they did
(as we would say) feele them selves
surelye and without all dissimulation,
to take diligenc feare that Rahabhbold
not be destroyed.
Of Sacraments.

We Zwiers term such signs given ouer receiv'd in confirmation of faith and truth, worizeichen, because they are added to the words, and doe as it were seal there, and warizeichen also because by them we do as it were give witness that in good faith, and without all fraud we guite we will perform that in deed, which wee promised in word.

Now these kinds of signs are of diverse sorte. For some are mute ouer dumbe, and perceiue to the sence of the eyes, of which sorte are the standards used in warre, crosles, banners, flaming fires, whereof mention is made Numb. 2. Plat. 73. &c. Neither is a man able to reconn by all of this sorte: for euerm and anon now come in as pleasant men. Judas gave a signe unto his company, Whomsoever (sayeth he) I shall kiss, that same is hee, take him. The openinge of righte handes, which pertaneith to the sence of feeling, is a signe of faithfulnesse, helpe and fellowship, yea it is the dumbe signe, which signe Paul calleth the Right hand of fellowship. Which belongeth diuers movings and gestures. Some of them are pertainynge to the voice, which are conceiued by hearing, and are utterd by mans voice, ouer by the sound of thinges which have no life. By mans voice are utterd wordes, whistling, and whatsoever other thinges are of this kinde, whereunto watch-wordes utterd by the voice, may be added, as Schiboleth in the 12. chap. of the Judges.

Hoysouere, voices without life are they which are made by trumpettes, flutes, horns, gumes, drumes, by ringing of bells and sounding instrument, which also extend very farre and largely. Now signes are giuen of God to this end, to teach and admonish vs of thinges to come, ouer of thinges past, either that they may after a sorte lay before the eyes of the beholders, & represent in a certaine likenesse the thinges themselves whereof they are signes: ouer else that they may (as it were) seal the promisses and wordes of God with some visible ceremony celebratd of men by Gods institution: to be shoste, that they might exercise our faith, and gather together those which are scattered into one assemblye of companye. And these are not all of one sorte, but doe much differ between themselves. For some have their beginning of natural causes, and yet nevertheless are giuen as signes of God to put us in minde of thinges, ouer to renew his promisses, and to teach men thinges that have bene done, of which kinde is the rainebow, mentioned by Moses, Gen. 9.

For when the floode ceased, that God made a newe league with Noah, and obained the rainebow for a signe of his couenant, hee made it not a new, but being made long afoore, and appereing by natural causes, by a new institution he consecrated it, to the intent it might cause vs to call to our remembrance the floode, and as it were to renew the promisse of God, that is to say, that it should never come to passe againe, that the earth should bee drowned with water. Now this signe hath not any ceremony ordained, where by it might be celebratd among men neither doth it gather vs together into the societie of any body of fellowship. But this signe is referred chieffly to God, saying: I will set my rainebowe in the cloudes, that when I see it I may remember the euerlastinge couenante made betwene mee and you. Not much Unlike to this are signes & wonders, signes I lay in the Sunne, the
null
Sacramental signs are sacrified from other signs, with which they have many things common.

Actions of signs have not the institution and commandment of God, charging us to reneue this very action, by solemnely celebrating the same. Nevertheless sacramental signs have some affinity with these, namely baptism and the Lord's supper. For they are given unto us from above, and are taken from natural things, without anie miracle, yea, they are instituted under the surname of natural and sensible things, and in such things as are verce, common, Water, Bread, and Wine. This they have common with other signs given of God, in that they renew things past, and shadow our things to come, and by a sign do represent things signified. They differ peculiarly from other signs, in that they have ceremonies joined with the commandment of God, which Ceremonies, he hath commanded his Church to solemnize. And this also is peculiar to them, that being seals of God's promises, they couple us visibly to God, and to all the Saints, and they are dedicated to the most holy mysteries of God in Christ. Of these I will treat more largely and diligently hereafter.

The sacramental signs of Christ and of Christ his Church, namely which Christ our Lord hath delivered to his Church, and which his Church hath received of him, and to lawfully use, the same are called of Latine writers by the name of Sacraments. But the word is not found in the whole Scripture, failing that it is read to be used by Interpreters: howbeit, the word Signe is of in the scriptures, and that which helpeth for our purpose, is most significantly set down in Gen. 17. and Rom. 4. In the mean while we do not receive the Latine word Sacramentum a Sacrament, as lightly regarding it, neyther yet rejecting it, but we forge it desuise a new. I like well enough of the word Sacrament, so it be used lawfully. S. August. in his Epist. to Marcellus, faith, It were too long to dispute of the diversity of signs, which when they pertaine to holy things, are termed Sacramentes. From whence doubtless sprang that common distinction of Discription, A sacrament is a signe of an holy thing, which as it can not be reected, so there is none but feeth, that in it the nature of the thing is not fully comprehended or expressed, neither is it seperated from those things which also are holy signs. There is another distinction therefore brought forth is used, which is indee more perfect then the other, A Sacrament is a visible signe of an invisible grace. But because this also doth not in all points express the nature of the thing: this division following seemeth unto many more allowable, which is after this manner: Sacraments are ceremonies wherewith God exerciseth his people, first to stirre vp, increase, and maintaine their faith, then to the end to testifie before men his religion. This is a true and right definition. But what if you define a sacrament somewhat more fully and largely in this manner: Sacraments are holy actions consisting of words or promises of the Gospel, or of pre-riptires or ceremonies, given for this end to the Church of God from heauen, to be witnesses and seales of the preaching of the gospell, to exercise and try faith, and by earthlie and visible things to represent and set before our eyes the deep misteries of God, to be short, to gather together a visible Church or congregation, and to admonish them of their dutie. This definition truely is farre
Sacrament is, for an oath, a five large, and manly fold, a definition, a lay, gathered of many parts, but we meant to go to it simply and plainly, & to lay forth the whole matter before your eyes to be seen, then will we make manifest every part thereof, and confine the same with testimonies of scripture. Now why I may fully intreat of the names of these are given to this thing, I find that Latin writers call Sacrament an oath of religious bond, because it was not done (as I think) thoroughly and to the proof, without cerme ceremonies, M. Varro in his second booke De lingua Latina, declaring what it is to contend with an oath faith, the plaintiff & the defendant, each of them in some things gaged down at the place appointed for that purpose, sue hundred pieces of silver, and also in other things a set number of ounces, so that he which recupered in judgement should have his gage againe, but he which was call shoulde forbaye it to the treasurie. Since therefore by intermedling of holy things through partaking of the sacraments, we are bound to God and to all the Saints, as it were by obligation, and that God himself also by the testimony of the sacraments, hath as it were by an oath bound himselfe to us, it appeared that the name of sacrament is very aptly and properly applied to our signes. Wee read also in Latin writers of an oath that souldiers bled to take. For it was not lawfull for them to fight unless they were put to their oaths and sworn. They took a solemn oath, having one to recite the fourme of the oath to them woode by word, (as Vegetius faith in his booke De re militari) that they would stately & readily do what soever their captain commanded them, & that they would never forlay the field in the defence of the common weale of Rome. They had a donation given unto each of them as it were a pledge of earnest, they gave by their name to be inrolled, and were marked that they might be knowne from other soldiers. Now because we by our sacrament, especially by baptism, are received and inrolled to be Christ's soldiers, and by receiving the sacraments we professe and witness their fidelas to be under Christ our captaunes banner, therefore not amisse, nor without reason: are the signes of Christ & his church called sacrament, In the mean while I will not doutie stand in contention that the word sacrament was for that cause chiefly attributed of them in ancient time to the'fe signes, For Eраз. Rota. a man very well seems in the tongues, and thoroughly tried in old & ancient writers non better. In Cathe. tua Sym. s. faith They which speake most exquisitely call sacramentum, an oath or bond, confirmed by the authority of God and reverence of religion. But our elders vied this word to express that which the Grecions call a misterye, which a man may call a religious secret, because the common people were excluded from meddling with them. Thus far he. Therefore the old writers did call those signes sacraments in deed of misteries. For if these same signes are calle of the Grecians mysticae mysteries, which Latine writers fo many part interpret holy and religious secrets, holy secrets, & lap, from the celebration of which secrets the prophane common people were excluded & debarred. For Calculis in Lectio antiqui, suppose that they are called misteries, by dei mysteriæ they in cælo because it be haunced them which hid them, or which ministered them to keep them close, and to shew them to no common person.

What a mystery this was, thus.

Rkkk iii.  Where-
Whereupon mysteries may be called seerect and holy secrees, known to them only which were obtained for that purpose, and to be celebrated only of Sainctes of holy men. Yet it may seem that 

\[\mu\nu\rho\gamma\nu\iot\nu\iota\nu\ \nu\iota\nu\iota\]\n
and 

\[\nu\iota\nu\iota\ \alpha\tau\omicron\nu\iota\nu\iota\nu\iota\ \nu\iota\nu\iota\\]

that the Crymon thereof with the Greekes may be of no more force then Testamentum among the Latines, which is a witness bearing of the mind. Although I am not ignorant what some also doe reason in this case. Sacramentes therefore are called misteries, because in a darke speache they hide other things, which are more holie. And Paule willingly vseth this word in his Epistles. And why this word was attributed to the holy signes of the christians church, there is a plain reason. For these things are onely known to the faithfull, and are hid from those that are profane, and vnholpe. And surely the preaching of the Gospell it selfe, is called The misterie of the kingdome of God, to teach us, that the uncleane being shut out, it is revealed onely to the children of God. For our chiefe interpretor of mysteries, faith: Call not your pearles before swine, neither give that which is holy vnto dogs. And Paule, If our Gospell lye hid as yet (faie the) it is hid in them which are lost, in whom the God of this world hath blinded the minds of them that believe not.

2. Cor. 4. Furthermore manye of the Greek Doctours of the Church, haue called our sacraments 

\[\sigma\upsilon\mu\beta\omicron\alpha\lambda\omicron\]

Symbola,which word is also received and used verpe often of the Latines. It is derived of 

\[\sigma\upsilon\mu\beta\omicron\alpha\lambda\omicron\nu\iota\nu\iota\nu\iota\](that is to saie) Confero, to conferre or compare togeth. For by comparing one thing with another, symbols are made apparaunt and rightely perceived. Symbolum therefore signifies a signe, which hath relation to some other thing, as we receve of the standard. &c. And erly in amonge the Grecians in olde time the use of symboles of signes was divers, for in theyr Sacrifices they had theyr symboles, signes (I say) Allegorically meaning some thing, as in the sacrificies of Bacchus, a Slie was their symbol of signe, and the same they caried about when they were well tippled: therby signifying that such as he dronken are blabbes, and can keep nothing in secret. What if I can proue that opinions of men containing somewhat of deepe understanding by an allegory of darke speche are called symbols? For Pythagoras hys symbols are well enough known. So mysticall divinity began to be called simbolical because it was unwrapped in more hide and secret misteries. So that is mysticall which is darkely utterd, in manner of a riddle, hauing in it a far more contrarie meaning then by words it seemeth to offer. Againe the ypte and token of faith and truth which by mutual conference paileth between the bynde and the ydiegrame, whereby it is not lawfulfull for them to ynterke 02 goe backe from their word, promise, 02 covenant is called a Symbole. Furthermore to souliers also seruing under one and the same banner, symbols 02 badges were given. Unto certaine confederate Cities in like manner, and yoined togethether in league of friendship, to the end that they might go safelie to the bordering of Cities, and to those which toke parts with them, symbols 02 mutual signes were given, that is to saie, tokens which being shewed and seene they gave each other gentile and curtous intercainiment, as to their league-fellowe, companions, and singular friends. The aumcet prayers
cers therefore hereupon have applied this word symbolical to our sacraments, because they represent and shew unto vs the execrable great and deep misteries of God: they are Allegorical and Anigmatical, hard & darke to understand because the Lord himselfe by the institution of his Sacramentes, hath bound him selfe unto vs, and wee againe by the partaking of them, doe bind our selves to him and to all the Saintes, testifying and openly professing to sight flouily and valiantly under the Lordes banner. Moreover these holy symbols and signes, do admonish and put vs in minde of brotherly love and concord, and that we remember to love them mosst intirelie and with all our heart, as Gods children and our brethren, which are communicants or partakers with vs of the same table, & are washed cleane by the same Baptisme. Thus much concerning Sacramentes, what they are, by what names they are called, & why they are so called, let it be sufficient that we have briefly noted.

Seeing aside all other things, it seemeth necessarie firste of all to declare and shew who was the author of the Sacramentes and for what causes they were instituted. All men in a manner confesse that God alone is the author of Sacramentes, and not men, nor yet the Church it selfe. And one man there is among the schoolemen, which teacheth the Church this lesson, to wit, that there should remember he is no Lawe of mistrelle over the Sacrament, but a servaunt of mynifter, and that the lawe no more power or au thoritie to institute anie fOME of a Sacrament, than hee hath to abrogate anie lawe of God. Aquinas alfo part. quæst.46. articulo.2. faith, Hee instituteth or is the Author of a thing, which giveth it force and vertue: but the vertue and power of the Sacramentes commeth from God alone, therefore God alone is of power to institute and make Sacramentes. And in Deede God alone is of power to institute the true service and worshippe: but Sacramentes belong to his service and worshippe, therefore God alone both institute Sacramentes. If any one in the old Test. Eziis.66, flament hadd offered sacristice which GOD commanded not, 02 offered it not after that maner, that God willed it to bee offered, it was not onely nothing anableable unto him, but also his offence in so doing was rewarded with most terrible and fearfull punishment.

Who knoweth not that the sones of Aaron, for offering strange fire, were horribly burne and shochte up with fire which fell downe from Heaven? suche sacrifices therefore displeas God, as prophane 02 unholy, neither deserue they to bee called lawesfull Sacramentes, which have not God himselfe for their Author. Pereaunto is added, that sacramentes are testimonies, and as it were scales of GODS good will and favour towarde vs. And who I pray you can better, more or rightely, or more assuredly beare witnesse of Gods good will to vs, warne, than God hym selfe? In no wise describeth that to bee called 02 counted the scale of God, where to hee neither set his hande, nor printed it with his owne marke, yea, it is a counterfeite scale, because it commeth not from God, and yet in the mean time beareth a shew outwardly of the name of God. In thises behalfe is read that sayinge of Saint Augustine, which is in every mans mouth, The worde is added to the element, and there is made a Sacrament.
crament. Whereby wee gather, that in the institution of Sacraments, the word of God obtayneth principall place, and hath most a doe. The word I saie of God, not the word of men, nor yet of the Churcbe: Whereupon it followeth, that theigne ought to have its proceeding even from God himselfe, and not from ane manner of men, be they never so many, be they never so clearke-like or learned, be they never so harmfulle and hole of lyfe: of that now there can be no other author of Sacraments then God himselfe alone.

As wee doe receive the word of salvation and grace: so it is needesfull also that wee receive the signes of grace. Although the word of God be preached unto vs by men, yet we receive it not as the word of man, but as the word of GOD, according to the saying of the Apostle, When yee hadde receiued the word of GOD which ye heard of vs, yee receiued it not as the word of men (but as it is in deed) the worde of GOD. It is behouesfull for us to have respect to the first author thereof, who when hee sent aboue his Disciples, saide, Go into the whole worlde, and preach the Gospel to all creatures, teaching them to observe whatsoever I haue commanded you, and baptizing them in the name of the Father, and of the Sonne, and of the holic Ghost. Hee that heareth you, heareth mee, and he which disipeth you, disipeth mee. And therefore albe it by the haundes of men the Sacraments are ministred, yet are they not receuved of the godlype and religiuous, as proceeding from men, but as it were from the haund of GOD himselfe, the first and principall authour of the same.

To this belongeth the question, which Christ our Lord aliked in the Gospel, saying: The baptisme of John, was it from heaven or of men? Truete John, who did baptize, was a man: but in that hee baptized, hee baptized according to God's institution and ordinaunce, and therefore the baptisme of John was from Heaven, though the water (wherewith hee baptized) flowed out of the bottom-less deapth into the River Jordan, and John hym selfe convertaunt on the earth. To this also notably agreeth that which Pauiecth, That whiche I deluyed vnto you, I receiued of the LORDE. Therefoye although Sainte Pauel were a man, yea, and a sinner too, yet that which hee delivered to the Churcbe, hee dyd not deluere it as from hynselfe, or as anye inuention of man, but as Christ hath delivered the same, so that it is not his, or mannes, but Chyphes tradition, a beuine and heauenly tradition. Besides this our hyge Prielee and euerlasting By-hoppe woorke, euen at this day, in his Churcbe, whole ministeres they execute, that is, at whose commandement they baptize, and according to whose institution, they which are the stewardes of dispensers of the mysteries of GOD, minister the holy Sacraments of the Lordes supper.

The institution therefoye of the sacraments must be acknowledged of us to be the verie worke of God. And thus farre touching the authour of Sacraments.

Peter Lombard in his sentences reckoneth hye three caues why Sacraments were instituted: that is to saie, why spirituall and heauenlie things were deluere and commit-

why Sacraments were instituted vs to vs in visib things.
ere vnto vs under visible signes, fowmes, and Ceremonies: the fett of which is so cold and weake, that I am loath to moore it to remem"b"re. He placeth merit in that by Gods governement and direction (as he affirmeth) man seeketh salvation in things hauer and infirme to hyn"selfe, Unto the which hee abedeth this afterward, Although not in them, yet in God through them hee seeketh salvation:which also un"advisedly enough he hath vt rected, and not sufficiently considere. The other two causes, to wit, that Sacramentes were inuened and ordain"ed under visible signes for our instruction and exercis, seeme not altogether abjure or disagreeing from reason.

The truest and mo"st proper cau"se why Sacramentes bee instituted under visible signes seemingly partly to be Gods goodnesse, and partly also man's weakenes. For verie hardlie doe we re"ach unto the knowledge of heauenly things, if without visible signe,as they be in their owne nature pure and excellent, they be laide before our eyes: but they are better and more easilie understoo"d, if they bee represented vnto vs under the figure of earthie things, that is to sa"pe, under signes familiar"ie kno"vnto vs. As therefore our bountifull and gratious Lord doth couerc me and darket me, nap rather cu"dentlie and notab"le, see before vs to view the kingdom of GOD in par"ables or barke speeches; even so by signes it pleased him to lay before our eyes after a loze the verie same thing, and to pro"nouew the same vnto vs as it were painted in a Table, to re"nue it a a freshe, and by iu"espe representa"tion to mainayne the remem"b"rance of the same among vs. This cau"se doeth John Ch"istolome allow as a chie"f and proper cau"se, who in his eightie and three Holie uppon Matthew layeth: The Lorde hath deliuered vnto vs nothing that is vn"sensible. The things indeede are sensible, howbeit they have altogeth"er a spir"ituall understand"ing or meaning. So baptisme is minit"red vnder a sensible element, namely wa"ter, but that which is wrought there"by, that is to say, regeneration and the newe birth doth spir"ituallie en"ter into the minde. For if thou wert a bodilies creature, hee would have deliuered vnto thee all these gifts: bare,naked and bodilies,according to thy nature: but since thou haft a refonable soule coupled & joine"d to thy body, therefore hath he deliuered vnto thee, in sensible signes and sub"stances, those things which are per"ceived with a spir"ituall understand"ing. Which I doe not al"leage this end, as if I would take the testimon"pe of man for my paxe, but because I see Saint John Ch"istolome hy"s speech ac"cording to the manner obserued & v"sled in the Scripture. Fo"r who knoweth not that the Scripture is f"ull of Para"bles,similitudes, allegories, and fig"rative speeches, which the holy Ghost v"l"eh, not for his owne, but for our lakers. The tale which Ch"ist had in the gos"pel with Nicodemus, touching hea"nen regeneration, is very well knowe"n, where hee by hidden and couerc kindes of speeches, of aire,wind,water, &c. reasoneth, saying: If I haue to"ld you of earthie things, and yee beleue not, how will yee beleue if I shall tell you of heauenly things? Hee call"eth Earthlye things, that hy"s doctrine of hea"nenlye regeneration, or newe birth, figure"d to vs under earthly signes of water and the hyg"rite, of aire and the winde. And
And by heavenly things, he meaneth that selfe same doctrine of heavenly regeneration nakedly delivered to Nichodemus, without any imagination, without similitude, or sensible signes. The Lord therefore signifieth hereby, that men do more easily conceive and understand the doctrine of heavenly things, when it is shadowed out under some vaine and couert signe of earthly things, then when it is nakedly, and spiritually indeed delivered: that by comparing together of thynges not much unlike, it may appeare, that the sacraments were of none other cause founde out of instituted, than for demonstration sake, to wit, that the heavenly things might become more familiar and plaine vnto vs. In which thing we have to marke the Analogie, which is a certaine aptnesse, proposition, or (as Cicero termeth it) a conuenienc e of fit agreement of things, I say known by their signes, that if they be slightely passed over without this Analogie, the reason of a sacrament cannot be fully and perfectly understood: but this Analogie being diligently discussed, and observed to the full offereth to the beholder without any labour at all the verpe ana\'gym, that is to say, the hidden and secret meaning of a sacrament. We will when we come to treat of these things, doe what we can to make them manifest by examples.

Whoever therefore shall thoroughly weigh the institution of sacraments he can not choose but enroll with praises the exceeding great goodness of the Lord, who dooth not onely open vnto us miserable men the mysteries of his kingdom, but hath a singular care of mans infirmities, whereby he framing him selfe to our capacitie, dooth after a soxe butt andammer with vs, whilst he hauing respect to our dullene and the weakenes of our wittes, dooth as it were cloath and couer heavenly mysteries with earthly symbols or signes, thereby most plainlye and poyntly opening them vnto vs, and laying them before our eies evidently to bee behelde.

In the same institution of the sacraments wee have cause to enroll and praple the wisdome of God: if so bee we take in hand to compare great and small things together, for this custom is receiued as a lawe throughout the world, that all the wickeste men, when they had occasion to speake of high mysteries of wife doome, they did not by woordes onely, but by signes and woords together commend them to their hearers, to the ende that the two most notable sentences in man, to wit, Hearing, and Seeing might be both at once be sometimel mooued, and forcieable proouked to the consideracion of the same.

The volumes of Heathenish Philosophers are full of examples. That say you to the Jewes, Gods olde and ancient people, did not God himself shew among them very manie such kindes of examples; Again, as in making leagues, or in confirming promises in earnest and weightie matters, men use signes or tokens of truth to winne credite to their woordes and promises: even so the Lord doing after the manner of men, hath added signes of his faithfullnesse and truth in his everlasting covenant and promises of lyfe, the sacraments I meane, where with he feareth his promises, and the very doctrin of his Gospel. Neither is this rare or strange vnto him.

And sweare even by the Lord himselfe, when they would make other beleuue ceretainely, in no case to mistrust the trueth of their promises: yea, it is
read in the holy Scriptures, that the Lord himself cooke an oath and swere by his owne felfe, when hee meant Moyle abundantly to shewe to the heires of the promisses (as the Apostle faith) the stableness of his coun-
cell.

Moreover, it was the accustomed manner among them of olde, as they were making their league or cou-
nant, to take a beast and to diuide him in pieces, and each of them to passe through and betwene the pieces so di-
vided, testifying by that ceremonie, that they would peele themselves so to be diuided and cut in pieces, if they
did not steadfastly stand to that which they promised in their league or cou-
nant. After the same manner the Lord making, or renewing a league
with Abraham, which Moses descri-
beth at large in the 15. of Genesis, he
commanded him to take an Heifer, a
she Goate, and a Ramme, each of them
three years old, and to diuide them in
the middes, and to lay every piece one
over against another, which when A-
brahim had done, the Lord him selfe
in the likenesse of a smakking furnace
of firebrand, went betwene the lape
peces, that thereby Abraham might
knowe, that the land of Canaan should
of a certainty be giuen to him, and to
his scene to possesse, and that all things
which he had promised in that league
should be brought to passe.

Since therefore the good and true
Lord is alwaies like unto himselfe, and
frameth himselfe after the same
manner, now to this Church, as wee
saide he did then: what wonder o2
strange thing is it (1 pray you) that
he hath left vs also at this day un-
der visible things, signs and seales of
his grace, and mysteries of the king-
don of God: And hitherto have wee
entreated of the chiefe causes of sacra-
ments for which they were institu-
ted. Touching the kinde and number
of Sacraments, which hath the next
place to that which went before, there
are divers opinions among the wis-
ters, speciallie of latter time. For a-
mong the old and ancients this questi-
on as an undoubted and well knowne
perfece principle, yeue quickrip to
an ende. But he which shall diligent-
ly search the Scriptures, shall finde
that they of the olde testament had
Sacraments after one kinde, and they
of the newe Testament Sacraments
after another kinde. The Sacra-
mentes of the people under the olde
Testament, were circumcision and the
Pashall lambe, to which were added
sacristes, whereof I have abundan-
tly spoken in the third Decade and the
sixt sermon.

In like manner the sacramentes
of the people under the newe Testa-
ment, that is to say, of Christians, by
the writings of the Apostles, are two
in number Baptisme, and The Supper
of the Lord. But Peter Lombard
reckoneth feuen, Baptisme, Penance
the Supper of the Lord, Confirmation
Extreme vuncion, Dyvers, and Marri-
mony, Him followed the whole ra-
blement of interpreters, and course of
schoolmen. But all the ancients
docours of the Church for the moste
part doe reckon by two principal Sac-
raments, among whome Tertullian
in his 1. and 4. booke, Contra Mar-
cionem: and in his booke De corona
militis, very plainely makes menti-
on but of two onelye, that is to saye,
Baptisme and the Eucharist, of supper
of the Lord. And Augustine also lib.
3. de doctr. Christiana. cap.9. saith
The Lorde hath not overburthe-
ned vs with signes, but the Lorde him-
himselfe and the doctrine of the
Apostles have left vnto vs certaine
fewe things in seede of many, and
those most easie to be done, most re-
uerend to bee vnderstood, most pure
to be observed, as is baptism, and
the celebration of the bodye and
bloud of the lord.

And againe, to Januarius Epistola
cxviii, he faith: Hee hath knit and
tyed together the fellowshippe of a
newe people, with Sacramentes in
number very fewe, observing very
easie, in signification very excellent,
as is baptism consecrated in the
name of the trinitie, and the per-
taking of Christs body and bloud, and
whatsoever thinge else is commen-
ded vnto vs in the canonicall scrip-
tures, except those things wherwith
the fruittude of the olde people was
burdened, according to the agree-
bleness of their harts, and the time
of the Prophetes. Which are reade
in the five booke of Apostles. Thereby
the way, is to be marked that he faith
not, And whatsoever thinge else are
commended vnto vs in the canonici-
call scriptures: but, And whatsoever
thing else, &c. which plainlye prooueth
that he speakeoth not of Sacramentes,
but of certaine observationes both vnd
and receueth of the Churchye, as the
woyes of Augustine which follow do
declare.

Howbeit I confesse without dissi-
mulation, that the same Augustine
elsewhere makes no mention of the
Sacrament of Oyders: where ne-
verthelesse this seemeth vnto me to
be also considered, that the same
author giuen the name of Sacra-
mentes to Anointing, and to Pro-
phete, and to prayer, and to certeine
other of this sort, as well ashee voeth
to orders: and now and then among
them bee reckoneth vppon the sacra-
mentes of the scripture, so that wee
maye easilie see that in his wooykes
the woode Sacrament is nowe vnd
one waye, and sometimes another.
For he calleth these Sacramentes, be-
cause being holy, they came from the
holy Gost, and because they be holy
institutions of GOD,obseruen of all
that be holy: but yet to, that these dif-
fer from these Sacramentes which are
holy actions consisting of wooyes and
ceremonies, and which gather toge-
ther into one fellowship the pertakers
thereof.

But Rabbanus Maurus also Ep-
shoppe of Mentze a diligent reader of
Augustines wooyes, libro de instituti-
tione clericorum capite xxiii, faith
Baptisme and vnction, and the body
and bloud are Sacramentes, whiche
for this reason are called Sacraments
because vnder a courte of corpo-
 rall things, the power of GOD
worketh more secretly our fulfation
signified by these Sacramentes:
whereupon also for their lec率e
and holy vertues, they are called Sa-
craments.

This Rabanus Maurus was fa-
amous about the pere of our Lord eight
hundred and thrittie, so that even by
this we may gather that the ancient
Apostolike church had no more then
two Sacraments.

I make no mention here of An-
brose, although he in his bookes of sa-
craments numbryth not so many as
the companye of schoolmen doe, be-
cause some of those wooyes setteth
foorth in his name, are not receaue
of all learned men, as of his owne
doing: so I little foorth the authority of
the wooyes of Dionysius, whiche of
what price, and estimation they bee
among learned and good men, it is
not
not needfull to declare. But howe-
soever the case standeth, the holy
scripture the onelye and infallible rule
of faith, and of all thinges which are
to be done in the Church, commendeth
Baptisme and the Lords Supper unto vs,
as solemn institutions and sacra-
crances of Christ.

Those two are therefore sufficient
for vs, so that we need not be mo-
ved whatsoever at any time the subtle
invention of men's bulse bypay bynge
against, or before these euaine. For
why? GOD never gane power to anie to institute sacramentes. In the
meane while wee doe not contenue
the wholesome rites, and healthfull
institutions of GOD, nor yet the re-
ligious observations of the Church of
Christ.

We have declareth elsewhere tou-
ching Penance and Ecclesiasticall
order. Of the resitue, which the lat-
ter writers doe authorize for Sacra-
mients, we will speake in their com-
venient place.

So have we also elsewhere, to far-
forth as we thought requisite, entrea-
ted of the likenesetle and difference of sa-
cramentes of the people of the old and
new testament.

Nowe let vs see in what thinges
Sacraments consist. By the testimo-
nie of the scripture, and of all the god-
liemen, they consist in two thinges,
to witte, in the signe, and the thing sig-
nified, in the worde and the rite, in the
promise of the Gospell and in the Te-
remonie, in the outward thing and the
inward, in the earthly thing (I say) and
the heavenly.

And as (Irenæus the Paryt of Christ
witnesseth) in the visible thing and the
inivisible, in the sensible thing and the
intelligible.

For heretunto belongeth that

whyche Saputte John Chrysolome
uppon Dæthwe sayeth: ἐνδεικνύει σάρκα καὶ ἐν ψυχῇ, ἀλλ' ἐν ὁλεθρίᾳ καὶ ἐν ὅλῃ τῇ ἐννοίᾳ ΧΡΙΣΤΟΣ δειλερεῖθηνο-
thing unto vs that is sensible, but
nder visible thinges, the outward
thinges are sensible, but yet all spi-
rituall. But he calleth those thinges
εἰς ἐννοίαν, sensible which are perceived
by the outward senses, as by seeing,
hearing, tasting and touching, but
those thinges he calleth ἐν ψυχῇ inteli-
gible or mental, which are perceived
by the minde, the understanding, con-
sideration, discourse or reasoning of
the minde, not of flesh but of faith.

By the Testimone of the scrip-
tures, this thing shall bee made
manyfett. The Lowe layeth to his dis-
ciples in the Gospell, Goe into the
whole worlde and preache the Gos-
pell to all creatures, and he which
shall beleue and bee baptized, shall
be saued, Ye shall baptize in the name
of the father, and of the sonne, and
of the holy Ghost,

The same faith of John Baptif,
John baptized in the wildernes, pre-
ching the baptism of repentance
for the remission of sinnes.

So also saith Luke witnesseth, that
S. Peter saide to the Israelites: Re-
penty and bee baptized every one of
you in the name of IESVS Christe
for the remission of sinnes, and yee
shall receive the givate of the holy
Ghost.

Therefore in baptism, water, or
sprinkling of water in the name of the
Father, and of the sonne, and of the ho-
ly Ghost, and all that which is done
of the Church is a signe, rite, ceremony &
outward thing, earthly and sensible, ly-
ing open and made plain to the fencet
but remission of sins, partaking of everlasting life, fellowship with Christ and his members, and gifts of the holy Ghost, which are given unto vs by the grace of God through faith in Christ Jesus, is the thing signified, the inward and heavenly thing, & that intelligible thing, which is not perceived but by a saithfull minde. After the same manner the Scripture bearing witness also of the Supper of the Lord, which is the other Sacrament of the Church saith: The Lord Jesus when he had taken bread, he gave thankes and brake it, and gaue it to his disciples, and sayinge, take ye, this is my body which is giuen for you. Likewise he tooke the cuppe, and gaue it to them, sayinge, drinke yee all of this, for this is my blood of the newe testament which is shed for many for the remission of sins, do this in remembrance of me.

Nowe therefore all that action which is done of the Church after the example of Christ our high Priest, I mean, breaking of bread, the distribution thereof, pease, and the banquet receiving of bread and wine, is the signe, ceremony, and the outward earthly thing, and also that selfe-same sensible thing which feth open before the senses: but the intelligible thing, & thing signified, the inward and heavenly thing is the very body of Christ given for vs, this his blood shed for the remission of sins, and our redemption and fellowship which we have with Christ and all his Saints, pease, which he chiefly hath with vs.

By these things it shall be calle to determine certainly of the names or terms now given to the sacraments. For they are called external or outward signes, because they are corporeal or bodily entering outwardly into those senses, whereby they be perceived. Contrariwise we call the things signified, inward things, not that the things be hid included in the signes, but because they are perceived by the inward faculties or motions of the minde, wrought in men by the spirit of God. So also those signes are termed both earthly & visible, because they consist of things taken from the earth, that is to wit, of water, bread and wine: and because they are manifestly seen in these like-nesses.

To be short, the things signified are called heavenly and invisible, because the fruit of them is heavenly, and because they are discerneD with the eyes of the mind, of faith, of the body, for otherwise the same body and blood of our Lord Jesus Christ which in the supper are represented to the faithfull by the forme of bread and wine, are not of their owne proper nature heavenly, or invisible.

For the body of our Lord touching his substance and nature, is consubstantial, of the same substance that our bodies are of. Now the same is called heavenly, for his deliverance from corruption and sinfull, or else because it is clarified, not by reason of the bringing to naught, or laying aside of his owne nature. The same body of his owne nature is visible, not invisible, resident in heaven: however it is seen of the goode celebrating the Supper, nor with the eyes of the body, but with the eyes of the minde of soule, therefore in respect of vs it is called invisible, which of it self is not invisible.

Now the word in the sacraments is called, and is in deed, a witnessing of God's will and a remembrance and renewing of the benefices and promises of
of God, ye, and it is the institution & commandement of God, which he weth the author of the sacrament, with the manner and end of the same.

For the word in baptism, is the very same that even now we have recited, Go ye into all the world, &c.

In the supper of the Lord this is the word of God, Jesus took bread, &c.

And the rice, custom and manner how to celebrate the supper, is to be sought out of the example of the Lord, going before in the holy action, wherein we comprehend both papers and those things which are recited out of the word of Christ. For as he brake bread and divided it, and in like manner the cup, so likewise with holy imitation, of sacramentall rice, we follow the same in this holy action.

As he gave thankes, so also we doe give thankes: wee by certaine prayers in baptism doe request the assistance & grace of the Lord: wee recite certaine places out of the gospell, which wee know to be requisite in the administration of baptism, and we are wont to do the same also in the celebration of the Lord's supper. But it is not my intent at this present, to speak largely and exactly of the rites of the sacrament, which notwithstanding: we hold to be best, that are taken out of the holy scripture, and doe not exceede, of which it shall bee spoken in their place.

Some in stead of the word, do put promise, and in stead of rice, comedy. And truly in the word and ceremony, I see no danger at all, if by ceremony bee understood the outward forme and rice, which the Lord himselfe hath commended to us by his example, and left to be used in the celebration.

And in verpe beede sacramentall signs, are not simple or bare signs, but ceremonies or religious actions to also there seemeth to bee no danger in the word promise: so that by promise, we understand the preaching of the gospell and the commemoration of remembrance of God's promises which were often use in the preaching of the gospell and celebration of the sacraments, that is to saye, that God dooth receive vs into his fellowship, for Christ his sake, through faith dooth wash away our sins, endeweth vs with ducers graces, that Christ was given for our sines,shed his blood to take away the sines of all faithfull. For in celebrating of Baptisme, we use these words of the Lord, Suffer little children to come unto me, for unto such belongesthe kingdom of heaven. &c. In the celebration of the banquet of God's holy children, we use these holy words of our Lord: And after supper Jesus took bread, and after he had given thankes he brake it, and gave it to them saying, Take ye, eat ye; this is my body which is given for you.

This is my blood which is shed for you for the remission of sines, this do in the remembrance of me, &c.

For those remembrances and hearthalls, are promises of the Gospell, promising forgivennesse of sines to the beleueers, shewing that the Lord's body is given for them, and his blood shed for them, which faith verily is the onely and undoubted meanes to obtaine life and salvation, Christ is the strength and substance of the sacraments, by whom one by one they are effectual, and without whom they are of no power, vertue or effect. But if any man by promise doo understand covenaunt, whereby
the Lord doth singularly bind us, as you would lay ye hand to the signes, in which us, with which he would bee present bodily, essentially and really, therein in faith more than he can shew us by the Scriptures.

For in no place hath Christ promised to be present corpiously, that is, with his true body, in the signes, or with the signes; otherwise I am not ignorant how God appeared sometimes to our fathers under a bodily figure, that is, in some visible signe of shape, as when he shewed himselfe to Jacob, which was named Israel leaning on a ladder, and to Moses in the hole of a rocke as it were in a glasse. But these do not properly pertaine to this purpose where wee entreate of the corporeal presence of Christ, and of the sacramentall signes. But because many wist these woordes of the Lord, this is my body, this is my blood, to shew a corporeal presence of the Lord's body in the Supper, I am sure that these woordes of the Lord are not roughly to be expounded according to the letter, as though bread and wine were the body and blood of Christ substantially and corpiously, but mystically and sacramentally, so that the body and blood of Christ, doe abide in their substance and nature, and in their place. I mean in some certaine place of heaven, but the bread and wine are a signe of sacrament, a witness of sealing, and a lively memory of his body given, and his blood shed for us, but of this thing in place convenient, we will in our text more at large.

By these things which we have spoken of, it appeareth sufficiently, how sacraments consist of two things, the signe is the thing signified, of the word of God and the rite or holy ceremony.

There are some notwithstanding, which think there is such signe grafted of God into the words, that if they be pronounced our the signes, they sacrifice, change, and in a manner, being with them or make present the things signified, and place or include them within the signes, or at the least soyne them with the signes.

For hereupon are these kinds of speeches heard, That the water of baptism by the vertye of the woordes doth regenerate, and that by the efficacie of the woordes, the bread it self, and the Wine in the Supper are made the natural slehe and blood of the Lord.

But the Sacraments of Christ and his Church do consist of the word and the signe. But it seemeth that we must diligently search out what wee bee understood by The wordes.

I laide even now that The wordes in the sacramentes was a witness bearing of Gods will and the commandement of God it selfe, or institution of God, which declareth unto vs the authour, manner, and end of a Sacrament.

By this wordes (I say) and commandement of God, by this will and institution of God, the sacramentes are sanctified, not that the words are so pronounced of the ministers, as they are read afoye to be recited of the Lord his selfe, or delivered by his Apostles: But because God woulde, so did, and commanded his Apostles to do.

For what soever God doth or commandeth to doe, is sanctified by the very commandement of and power of God.

For all things which he hath done are exceeding good, therefore these things which
Parke, or, the pomegranate. Why not, by pronouncing or speaking of words? The Lorp indeed saith, I will, be thou clean: but if any man at this time should have recited the same words a hundred times over any Lorp, he should have profaned nothing. Whereby it is manifest, that to words there is no force given of working health, if they be pronounced.

The Sallies indeed saith to the sick, feeble, and lame, In the name of the Lord Jesus Christ the feeble are healed.  

For Peter which saith in the name of Jesus Christ of Nazareth, Arise and walk; and they rose vppe and were healed, but they were not healed by the benefit of the words, but by the name, by the power (I mean) and the virtue of Christ.

Here thou dost hear the word, the will, (I say) and commandement of God, but thou dost not hear that any words were rehearsed either over Jordan or over Naaman, or that any words were prescribed of the Prophet to Naaman that he should rehearse, whereby (so looth) thou be any force of purifying or cleansing giuen to the water. Naaman by faith obeyed the commandement of God, and is cleansed from his Leperdie, not by his owne merit, o; by the beneite of the water of Jordan, but by the power of G O D and faithfull obedience. 

Lepers also in the Gospell, and that not a fewe, are cleansed by the power and will of Christ, and through faith,
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their inchaunementes, which the Apostle vüed (for in the name of the Lord Jesus they professed to call out the soule spirit.) But sith they were not able to so doe, who can not see and perceive that the wordes pronounced doe prævail nothing at all. Neither is that any let of hinderance at all, that those Crocifistes were without faith. For this is a thing very well knowne and receiv'd of all men, that sacramentes are no lese effectuall when they are ministr'd by wicked Ministers, then when they are ministr'd by the beste Ministers.

But here is objected against vs this lapine of the Apostle, Christ gave him selfe for the Church to sanctifie it cleansing it in the fountaine of water by the worde, or in the worde. Beholde (tape they) men are cleansed by the water of Baptisme, which by the worde hath the force of sanctifying put into it: therefore it must needs be, that worde have force to sanctifie. But I will confute them by an evident demonstration, that the Apostle did not so meane as they suppose.

The Apostle prescribeth unto married Christians their dutie: to the more playne and pitieier setting forth whereof, hee vseth the example of Christ and his Church, commending that exceeding love whiche Christ beareth towards his Church wherein being inflamed he gave hym selfe for it, to this ende to make it to hym selfe a pure and glorious spouse, where, by the way, hee seteth downe the manner of purging.

For the Lord Jesus him selfe saith, hee hath cleansed it. For it is onely Christes office to purge and to cleanse. Now the manner of purging followeth: In the fountayne of water by the worde: which because it is brieflie spoken, hath in it some obscurite.

He maketh mention of two things which the Lord vseth to cleanse those that be his, first, the Fountayne of water, and the worde. The fountayne of water, is Baptisme, which is the outward action and witness-bearing of the inward purifying of cleansing, wrought by the grace and prosperity of God, as the Apostle saitheth: According to his mercy hee saue vs by the fountaine of regeneration, and renewing of the holly Ghoste, which hee shedde vpon vs richly through Jesus Christ our Saviour.

For hee adueth in waye of interpretation, And renewing of the holly Ghost, whereof the fountaine of water is a signe.

Wherefore, the worde is the very preaching of the Gospell, testifying that by the grace and mercy of God: the Father, his only Sonne was giuen vnto vs, who being giuen for our sinnes, maketh them that believe in him heires of eternall life: so that nowe these wordes of Paul, to the Ephesians the fifth Chapter, doe verie well agree with this commandement of the Lord mentioned in Sainte Barke, Goe into all the whole worlde and preache the Gospell to all creatures, hee which shall believe and bee baptized shall bee saue,

For by these worde also the Lord shadoweth out vnto vs the manner and means of our saluation, that it is hee onely which purgeth vs by saithie: yet in the meane while he willeth the believers to bee sign'd with Baptisme, and that it shoule bee preached openly in the worde, that
that is he which pardeth sinnes, peace, and which freeth giueth everlastinge life. But, what do they purpose, who will have the world be cleane, and so be in the word to sancctifie baptism? Those words of the Apostle spoken to his Apostles, doe yet make our matter more manifest. Now are yee cleane, faith he, through the word which I haue spoken vnto you. Shall we say here that through the words which Christ rehearsed, the disciples of Christ were made cleane? What then needeth he next day to have beene crucifed, and so have died? What, to the ende that he might purchase power vnto the words? Therefore all boaste in the senses of words shall be cleane taken away.

Doth not faith and godlinesse tell vs, by the word of the Lord, wee should rather understand this, which is declared by the preaching of the Lord, that is, the death and redemption of Christ, whereby, because they beleued it they are sancctified, fo in another place he faith, purifying their hearts by faith. Wherefore they are in that, because they do not rightlie judge of the word of speech. For the Loynke speaketh of the worde preached and beleued, and they understande him of the worde pronounced, as though being pronounced, it had force from the Lyonke to sancctifie. Sainct Augustine also macker fo, who in his 80. treatise upon John, faith, From whence cometh so great vertue & power vnto the water, that it shoulde touch the bodie, & wash the hart, but through the working of the worde, not because it is spoken or pronounced, but because it is beleued? For in the word it self, the sound passing away is one thing, & the vertue which remaineth is another thing. This is the word of faith which we preach, faith the Apostle, because if thou shalt confess with thy mouth, that Jesus is the Lord, & beleue with thy heart that God hath raised him from the dead, thou shalt be saue. For with the heart man believeueth vnto righteousness, & with the mouth confession is made vnto salvation. Whereupon we read in the Acts of the Apostles, purifying (or cleansing) their harts by faith.

And S. Peter in his Epistle faith: So also Baptisme saueth vs, not the putting away of the filth of the flesh, but in that a good conscience maketh request to God. This is the word of faith which we preach, wherewith undoubtedly Baptisme is also consecrated, that it may haue power to cleanse. For Christ which is the vine, with his father the husbandman hath loved the church, and gave himselfe for it. Read the Apostle, and mark what he addeth, saying: That he might sanctifie it, cleansing it by the fountaine of water in the world. In vaine therefore should cleansing be attributed to a fraile & vading element, vnlesse this were added, in the word. And so ofthis fo thus saue I haue recitied S. Augustines words: not that I say my selfe upon mens testimonies, that I would have any man to vige of lame, or that I am content to be ruled by the witness of man, but because in these words he hath gathered together some testimonies out of the scripture, bearing witness of the worde. Whereby we may understand, that the word of faith preached, is not the word spoken or pronounced ought to be received.

This word I say doth truly cleane, that is to say, the grace of Christ only doeth purifie, to the which both the word
The words spoken do not form & make sacraments effectual.

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Word and faith are directed, & so that cause he laid expressly. Not because it is spoken, but because it is believed. Anon after he faith, the word of faith which we preach. Furthermore he faith, by the word of faith baptism is consecrated that it might have power to cleanse. Which, what is it else, then if he had said, the very substance of faith makes baptism effectual, for it followeth. For cleansing in vaine should be attributed to the vading and corruptible element, vales were added, in the word. Now if a man do consider the myeries of the saints of holy men in all time, he hath not in the celebration of circumcision, the seal of the passover and sacrifices, any words to have bene spoken or pronounced, whereby they were form'd, as it were were created sacraments, and were made effectual. To which belongeth this, that John Baptist did not only baptize the common people without respect of persons, but the Lord Jesus himself also in the water of Jordan: no words in the means while being pronounced, whereby he called, & drew down the heavenly grace over upon the water of baptism. Again, whiles Christ our high bishop, did institute his supper in the gospel, he commanded nothing to be spoken pronounced, by the vesture of which speech or pronunciation, the elements might either be changed, or the things signified being drawn downe fee heaven should be present with, or joined to the signs: but what Lord hath simply done, and what his will was we should do, after what manner, & to what end he instituted his supper, the Evangelists have declared. We read in no place the Lord saith, as often as ye speak ye pronounce the flesh my words, this is my body, this is my blood, that come to passe by the vesture of my words, that the substance of the signe shall be made void, so that in the same place of time wherein the words are spoken, it shall begin to be the true body and the true blood of the Lord, under the forms of like manner, by the bread & wine, or that the forms of like manner & the truth of the signe remaining, it shall begin at once with the bread & wine to be the verie body and blood of Christ. Wherefore in the pronouncing or speaking of the words of the Lord in the supper, there is no power or vertue, either to call downe such things signified, or to change the things present. These imaginatious do rather seeme more to maintain superstition than religion. As though the words pronounced according to the forms received, had power to call downe out of heaven, to bring from one place to another, to restore death, to draw to, to put feco, or to transforme oz change. Aug. rhelently by among superstitions vanities, chose things which for remedies of diseases are tied of fastned about the body, which also phisick maketh no account of, whether it be in charming or in certain signs called characters, or in hanging certaine things about some part of the body. The place is to be scene, ca. 20. l. de Deo. Christ. 2. Christ, being very angry with the that hang the written Gospell about their neck, hath these words ydo Pat. 23. e. Wherin cosifles the force or power of the gospel? In the forme & figure of the letters, or in the vnderstading of the meaning & sense of the same? If in the forme of letters, thou dost well to hang it about thy neck: but if in the vnderstanding of the meaning, it is better they were laid vp in thin hart. Thus saith he. But there is the same reason of the figures, or the pronunciation of letters or words of the gospel. For as the figure of the letters is
The first Decade, the first Sermon.

is of power to do nothing: even so is there no force or virtue either in y pro-
nunciation or sound of words. Pliny an
heathenish writer additely many hea-
thenish examples, wherein he declareth
that words are effectual: but yet among
other things which he bringeth hee
hath this. It is a quellio (saith he) whe-
ther words or incantations are of any force: but every one that is
wife is so far from believing it, that
even man by man they utterly deny
it. The place is to be seen Acts 28.ca.2.
But most worthy is the true word of
God it selfe preferred before all these,
y which up Moses Deu.18. with great
sermon. He sawideth & condemneth all
kind of superstitions & enchantments,
I know what the aducratries wil here
object unto me, namely that it is a
blessing of consecration, and not a su-
perstition which they see. Besides this
they bring many examples out of the
scripture, let downe in their Canonical
verees, whereby very foolish and most
unaptly doutelss they go about to prove
that by blessing or consecration (as they
lay) the natures of the things are chan-
ged, whereupon they also gather y the
bread by the words of blessing or con-
secrating, is turned into flesh. Their
examples are these & of this soxe. The
water flowing out of the rocke, after it
was smitted with Aaron's rod, the river
Nilus turned into blood, the water at
the marriage in Cana of Galilee turned
into wine, the bitterwaters of Marath
changed into sweet water, and Moses
his rod turned into a serpentine. But (I
beseech you) what make these to the
Lords supper, wherewith they have no
manner of similitude or likenes, so that
this must needs be an unapt comparison
a pottrich which they make. The ri-
er Nilus was turned into blood, ther-
fore the bread is turned into flesh: the
water at y marriage in Cana was chan-
ged into wine, therefore the wine in the
lovs supper is changed into the blood
of Christ. For while that the water pu-
shed out of y rock when it was smitted,
while the river Nilus was turned into
blood, while the water of the marriage
was changed into wine, while y bitter
waters of Marath became sweet, while
Moses rod was turned into a serpentine:
y water truly, y blood, the wine, y sweet
water & the serpent so turned and chan-
ged, were not under the same or like-
ness of those things which they were
before, neither were they at once that
which they were before, & that which
they were them, made but y water of Ni-
lus was very blood, not water & blood
together, neither was there invisible
blood under y visible some of water.
And so stands the case also in the other
cases, therefore they do nothing agree
with the sacramental signes: but are so
far from being like the that they are al-
together unlike the. Moses, who ca
well tel by what pronunciatio of words
Moses made water bust out of y harp
rock turned y river Nilus into blood;
changed the bitter waters into sweet;
Who knoweth what some also of
words the lovs said when he changed
water into wine: Therefore very slyly
do they apply these examples to their
blessing or consecration, chang the na-
tures of things, since it cannot be shewed
what manner blessings the saints or ho-
ly men used. Likewise we read not y
Moses & John pronounced any words
of blessing whereby they divided y chan-
el of the Erithian sea, & the river Jor-
dan. Elisius is read to have vexteared no
words of blessing when he made the ax
swim. and reached it out of the water by
the helve. In all these things y pow-
er of God did work. But we must not
imagine what we list to proceed fit it.
Of the Sacraments.

For it is weakenesse and not power, which is repugnant to justice, and taketh things in hand which are contrary to God's truth. But the mightie works of God are of such sort, that any man may understandly manifestly see, that they are such as they are laid to be. The Lord said, Let there be light, & there was light. Such a kind of light I mean, which was both called light and according to the nature of light, gave light: It was not called, or made light, which was light in deed, and yet gave not light: as the bread is called the body of Christ, which yet hath not so much as one iota of the body of Christ.

Furthermore, this word blessing in no place in the Scripture is so used, as they would make us believe. To bless in the Scriptures is to thank, to praise, to salute, to bid farewel, to speake well of any, to wish well, to rejoice, highly to esteem, to give thanks for a good turne, to encrease, to enrich, to multiply, or to make fruitful. If we could find examples in the Scripture of praising each of them. But a man shall no where read that to bless, is as much as to turne the nature of things by the words of God; or otherwise by good words and prayers, after a certaine pronounciation. Wee rede (sape they) in the Gospel, that the Lord took the bread and blessed. Pea and Paul also calleth the breade and cuppe by that name, to wit, The breade and cup of blessing; the breade and cup undoubtedly of consecration, by which consecration the substance of the signs is miraculously changed. I answer, That the words both of the Gospel, and of the Apostle, are wondrously wistred to that sense, which never came into the minde of the Lord of his Apostles.

For to declare the meaning of that place in the Gospel: to bless, is not with the gesture of the hand to make the signe of the cross, or to laye ones mouth to the bread and cup, and in a lowe voice to whisper out the set sillables of the words of consecration: but to sing praises to God, or to give thanks for his benefits bestowed on vs.

That which I have said I will construe by the autopiety of the Evangelists and Apostles. For the Apostles and Evangelists vs the word of blessing, thanksgiving, indifferentlie, vs where Parke hath \( \alpha \nu \gamma \nu \iota \theta \alpha \) (that is to say) Blessing, Matthew, Luke, and Paul have \( \delta \nu \chi \rho \xi \gamma \zeta \iota \sigma \sigma \varsigma \), (that is to say) Giving thanks, which word Parke also using a little after, writeth, And when he had tooke the cup, \( \delta \nu \chi \rho \xi \gamma \zeta \iota \sigma \sigma \varsigma \), that is, When hee had givem thanks, he gave to them. To bless therefore, is as the Apostles themselves do interpret it, to give thanks, since that they put the one for the other. The diligent reader may see them also in that place of Paul, which is 1. Cor. 10. cap. which place we will fullie and wholesome increase of in that which followeth. Our adversaries therefore have not as yet produce out of the Scriptures, that to bless is as much as to change the things, or that by words, pronunciation, reciting of words, the things themselves signified are brought to, or made present. The auncient writers truly made mention of a mystical blessing, but in a farre other sense then these consecrаторes. Of true consecration we will speake anon, and will confute also in another place whatsoever things they have brought concerning blessing of consecrating of Baptisme: nowe wee will make an ende of that which we began.

Of the word blessing.
Woodes of themselves were instituted of God to this end, to signifie, and by signifying to beare witness, and to admonish; neither have they beside anye hidden force to change the natures of things, or to cause the things themselves to be corporeal by present, neither do we read that holy men ever used them after this manner: therefore they signifie and difcease men whiche otherwise wee them then they were instituted.

Aurel. August. acknowledgeth the very same thinke, who in his Encherideon, Ad Laurent. Capit. 22, saith, and verily words to this purpose are instituted, nor that men should deceive one another by them, but by the which one might make another to know his meaning: therefore to vice wordes vnto deceiuit and not to that end, whereunto they were, ordained is sinne. The same Aurelius Augustinus gathering a summne of his whole booke intituled De Magistro, asketh this question: but now I would have thee tell me what thy opinion is of all this that I have spoken vnto thee, which by and by he answereth: I have learned beeing astonnished by the wordes, that a man is taught no other thing by wordes, than to learn, and that it is a verie small matter, that by speeche or talke we know partly what he thinkethey that speaketh: but whether the wordes which he spake were true, that teacheth he onelie who astonnished that he dwelle in the heart when the other spake with the tongue. Thus much he, in the last Chapter of his booke De magistro.

To this purpose vertyne the wordes of Solomon the wise, in the booke of the Prophet, saying: The wordes of the wise are like pricks and nails that go through of the authors of gatherings which are givien of one shepheard.

Where wee willingly acknowledge, that there is a great force in eloquence and orators of the iust, as the Grecians signifieth by that Hercules of Gal- lia, also Cicero verpe plentifully hath declared the same Lib. 1, De Oratore. But that which they do forge and imagine of Pytho, or Suada, or Suadela the Ladye and mistress of eloquence, that verely do vve attribute to the holy Ghost, which doth both grue grace to the speaker, and prepareth and directeth by the minde of the hearers. By these things it is manifeht unto almen I thinke, that it is a new sorgerie of man, and not a doctrine of Mazaile, to say, that in the celebration of the Sacraments, there is such force graven in the wordes recited, that they turn and change the things, or make the things signifieth to be present, and either put on, or to sone them with the signes.

But we will shew hereafter that the signes are not changed oy mingled with the things signifieth, but that both of them doe remaine still in their owne nature and property. It shall be sufficient if wee attribute that to the wordes which the scripture doth attribute, to wit, the office of signifying and astonnishing, of moving and stirring up, which they haue from GOD. For they do desile and blimes the wordes of God which deck them with strange and falsified titles.

We acknowledge indeed that the power of almighty GOD is attributable to the word of GOD: but who feeleth not that is spoken and meant of the euerlastinge sonne of GOD; wherein the scripture is called the wordes of GOD: Who is such a booshead, that can not rightly distinguish between the euerlastinge word of GOD, which is the Son of GOD the second person in the reigne.

Lillv,
Of Sacraments.

rend trinici: and the word rehearsed spoken or pronounced by man? The everlasttng word of God remaineth in his owne substance and nature a creature, and not a creature: it is not mingled: it is not grafted or incorporated in to mans voyage. The word which proceeded from man, is a creature, not a creature, and remaineth still a creature.

For it is a sound which palleth away. Nevertheless it is a veract which (still) remaineth, if it be sincere and not adulterate, and received by faith. For so it presupposed, yet not of his own proper, but of his own power, of power, because it is pronounced by man: but though his power is veract which revealed the word, who is true, and therefore presupposed those things which by his word he promised to preserve, so that now indeed God himself doth presume who saith that by his word he would preserve those that believe. The word therefore which God hath revealed unto us by his seruantes the prophets, and by his chosen Apostles, is not, neither is called the word of God, as if the sound of syllables, words, and voices are of their own nature the word of God, that veract name I mean, which of his own substance is the fountain of God, but because the revelation of the word was made from God in the holy Chaste through the word of wildome of God. Wherefore although the original use of God, and not of man, yet the words which the prophets and Apostles vered are mans wordes neither can they doe any thing else but give signification, with the which notwithstanding I would not have the due soze of the external worde of God to be lisseth by a bone that which is meet and comely of those things impuited to the literall worde, which is proper to God. I acknowledge all those things which with a sound understanding of judgement are attributed to the word of God. But of this thing I have else where discoursed more at large. But now since we shall, if by reciting the wordes of God, Sacraments are not sanctified or consecrated, from whence then have they this, that they bee, and are called sacramentes or holy signes? Is the consecration vaine and of no force? Surely vain is no force is that consecration which the Papistes have suspended. But of consecration of true sanctification I have spoken in the beginning of this Chapter which now I will set forth a little plainer and more abundantly. The holy scriptures when they make mention of holy things, they use verie often this Hebrew word * * which the Greekke interpreters commonly have translated by * * * the Latines by * * * * and * * * * The vs of this word reacheth verie farre. For it signifieth to sanctifie to offer unto God, to purifie or cleanse and to justifie, also to scatter or put apart and to separte, to separate (I mean) from profane vs to dedicate them to holy things, to call a thing by some name, to apply and to appoynt. Therefore wee say that to consecrate in this place, is no other thing but to sanctifie, to dedicate to God, and after a fashion to separte, of a thing profane to make an holy thing. But who doth this? or hee whiche doth it, by what means do instrumen (I pray you) doth he it: who I beseech you consecrate, or believeth is it God? or is it man's I beseech God and not man. For God instituting any thing, and making and declaring by his word, what be hach institut and to what end, of his owne holy inst and good will, by his own only institution (I say) without any other meanes, hee consecrateth the thing
thing which he himself hath already instituted. For as he is holy, just, and
and good; so whatsoever he commandeth is holy just and good, and man understanding by the word of God, that God hath
instituted any thing to be holy just and
and good, hence he becometh the
God that he becometh this institution of God.
Therefore man doth not by uttering
certain things consecrate and make holy the institution. And because he
beleeveth that all the institutions of
God are holy and good, therefore he al-
so celebrates this institution of God,
even as God hath ordained, and giveth
God thanks. Depending altogether up-
on God & the rule of the word. Of this
manner of sanctification the Apostle
speaking in another certain place, saith,
Now the spirit speaketh evidently
that in the latter times ther shall ar-
ise false dissemblers forbidding to mary &
commanding to abstain from meats
which God hath created to be recei-
ued with thanksgiving of them
which beleeveth and knoweth the truth.
For every creature of God is good,
and nothing to be refused, if it be rec-
ceived with thanksgiving, For it is
sanctified by the word of God and prayer, Lo he faith meat is sanctified
by the word of God and prayer. But
the word of God is in this place (as
Paulus the Apostle expounded it) a tes-
timony of the Scripture and will of
God, whereby we are taught that all
things which God hath made are ex-
ceeding good, and that they are clean
and not unclean which God hath cre-
aed for to be eaten, and for our use. In
the Act. St Peter here eth, Arise Peter,
slea and eat, for he saw in a vision be-
fore him all living creatures of the
earth (i.e. the air) Peter answered, Not
so Lord, For I have never eaten any
thing that is common or unclean. Thes
fo he heard again, What God hath
cleaved, that call thou not common.

But where I pray you did he make
them clean? When he made and gave
them for the use of man.

To the word is annexed prayer, not
a charing of an enchantment, but a
faithful thanksgiving. For the apostle
more then once or twise makes mention of thanksgiving, that by the gene-
rall worde, y is to say, prayer, no other
thing might be understood than the
speciall worde, I meaneth thanksgiv-
ing.

For prayer is (as a man would lay)
to innocency and giving of thanks as
the roote to the branckes. Therefore
faith he, the meat is holy, because God
who is good hath made and appointed
the same for the use of man, & also be-
cause it is received of man with faith
and thanksgiving.

For meat is not holy and good to ma-
ny men, not through any fault in the
meat which is always the good crea-
ture of God, but in them is the fault
which acknowledge not by faith the
benefices of God, or which abuse them,
and guile themselves contrary to the
word of the Lord. Even to standeth the
case with the matter of sanctification,
which we must also apply to the sacra-
ments. God of his own good will, and
for the commoditie of men ordained
sacraments. He chose unto himselfe
out of his good creatures, water, bread,
wine, & appointing them to some cer-
taine end, he laid a platforme and com-
manded vs to use and celebrate them;
now therefore by the commandement and
choice of God, the water, bread,
and wine are consecrated, and he sig-
neth them with his word, & declareth
that he will have them counted for sa-
craments, and sheweth the manner how
he will have them celebrated.
So that the consecration of sacraments is made through the will, institution, choice, or commandment of God, and sealed of his word.

Wherefore, water, bread, and wine, used after a common manner, or not so as they are chosen and instituted of God, the word of God is as it were snaured, and they are altogether common and profane: but being once used according to the choice or commandment of God holie, and the word of signe being added thereto be sacraments which they were not afore.

The same substance remaineth in them still which they had before. But they are instituted to another end and use, for they are sealed with the word and commandment of God, and therefore are hallowed, whereunto may also be added thereto holy use, by a true faith, setting forth the benefit of our redemption, and giving of thanks by faithful prayers to our bountifull redeemer.

To this purpose we may see the examples of civil government, wherein some things for certaine new causis are appointed, having their substance remaining still, are now made that which before they were not. For silver not gold being not yet copned with the Dagistrate mark is nothing else but silver and gold.

But if by the commandment of the Dagistrate a new somde be added by a pintce, it is made money, which it was not before, although it bee the same same substance which it was before. Ware, before it be sealed, is common and usuall ware: but when by the Kings commandement that which is ingraven in the Kings scale, is printed in the ware, and is set to evidences and letters patents, by and by it is so esteemed, that who so shall deface the said evidences is attached as guilty of treason.

Whereby I trust you see plainly, that the true sanctification of consecration of sacraments doth consist in the will and institution of God, in a certaine end and holy use of the same which are declared unto vs, in the word. Of the which peradventure I have spoken more at large then some may thincke not nece
gently and at large.

Nowe that I have defended the lawfull use of the word, and declared the vertue of it, and opened unto you as occasion serued, the true sanctificati on of consecration of sacramentes, I will returne to that where I left: and because I taught that sacramentes consiste of two partes, the signe and the thing signified, it remaineth to shewe that those two partes recapype their natures distinguished, not communicating properties, by declarati on whereof, both to those things which goe before, and to those which follow, yea, and to the whole substance of the sacrament, a wonderful light without doubt shall appear. But of communica
ting of the names or tearnes I will speake in their convenient place. That each part receiteth their natures distinguisched, without communicating one mingling of properties, it is to be seen hereby, that manie be perakers of the signe, and ye are barred from the thing signified. But if the natures of the partes were united of natural ly knit together, it must needs be then that those which bee perakers of the signes, must bee perakers also of the thing signified. Examples of Scrip
ture
tue as they are readie, so are they e-
upuent. For Simon Magus in the
Acts of the Apostles received the signe
and was baptized: but of the things
signified he had not, neither received so
much as one in: e. And Judas Isca-
riot a cruel and faithlesse traitour of
his Daisher, did lykewisen Eat the
breade of the Lorde, but he did not
eate breade the Lorde. Otherwise
he had lived hoppy, just, and blessed for
ever. For see which eateh me (faith
the Lorde him selfe) shall never dye:
But Judas dyed everlastingely, there-
foe he did not eat that foode of life.

To these eviident Testimonies of
scripture, I will noe wise also cer-
taine of Saint Auguines pertaining
to that purpose, who in his treatise
upon John. 26. sayth. Wee receive
this day visible meate: but the sacra-
ment is one thing, and the vertue of
the sacrament is another. Howe ma-
nie do receive of the thynge upon the
altar, and when they have receued
it doe dye. Whereupon the Apostle
faith. He eateh and drinkeh his own
damnation. Was not the mostell
poplon which the Lorde gane unto
Judas: and yet he receaved it, and after
hee had receued it, the enimie entred
into him: not because that was euell
which he receaved, but because hee be-
ing euell, did receave that good thynge
unworthely. And immediately after he
faith. The Sacrament of the thynge,
that is, of the knitting together of the
bodye and bloude of Christ, is recep-
ted at the Lorde's table, of some unto
life, of other some to destruction: but
the thynge itselfe whereof it is a sa-
crament, is received of all men unto
life, of none to destruction, whosoeuer
shalbe partakers thereof. And againe
see faith, see which dwelleth not in
Christe, nor Christ in him, without
doubt he neither eateh his flesh, nor
drinketh his bloude spirituallie, al-
though carnallye and visibly he shawe
with his teeth the sacrament of the
bodie and bloude of Christ, but hee doth
rather eate and drinke the Sacrament
of to greate a thing to his owne dam-
nation. And soothely. See hath the
like wophers in his booke de Cnuit. Dei.
21. cap. 25. And in his booke de Doct.
Chri$t. 3. cap. 9. he saitheth that In the
Coniunction of natures there had
neede to bee a distinction, least we
should sticke to much upon the out-
warde signe.

Now we come to the prooves of the
scripture. The Apostle witnesseth
in the 1. Cop. 10. cap. that all our fa-
thers were baptized, and did all eare
of one spirituall meate, and did all
drincke of one manner of spirituall
drynke, but the Lorde in many of
them had no delight. Theresas if they
had eaten that spirituall meate, & drinke
that spirituall drynke spirituallie by
faith, undouedly the Lorde had deligh-
ted in them. For without faith, as he
himselfe faith, it is impossible to please
God: therefore with them that have
faith, God is well pleased.

Wherefoe our fathers truely were
partakers of visible sacramentes, but
they were desitute of invisible grace,
wherby it followeth that the signe and
the thynge signified doe retcyne their
natures not confounded or mingled,
but distinguisched and seperated. Be-
side this, the wfaces of the Colpells
have some affinitie, or at the lasse
some lykenesse with sacramentall
signes. Otherwise the wfaces are
preferred farre before the signes, the
Apostle sayinge: that hee was sentto
preache & not to baptize, But many
beare with their outward ears the
wfaces of the Lorde, who for all that,
because
because they are voice of faith, are also without the inward fruit of the word, Paul layeth yet agayn. For to vs was the Gospell preached, as well as vnto them, but the word which they heard did not profit them, because it was not coupled with faith. For it commeth to passe that many receive the visible sacraments, and yet are not parakers of the invisibles grace, which by faith onely is receyued. Whereupon yet agayn it followeth that the sign is not confounded with the thing signified: but both of them to receyue their subsance and nature distinguisshed. What and doth not the scripture expressly and pitcibly make a difference between the outwarde ministrie of man, and God the inward worke and gier of spirituall gifts? For John Baptif faith, I baptize you with water, but he (Christ) shall baptize you with the holye Ghost. Wherein agreeth that saying of Peter, Baptif saue them, not the putting away of the filth of the flesh, but in that a good conscience make thys requeth to God. To this now pertaineth that evident testimonie of saint Augustine which is reade. 3. Quest. ibid Lewit. Quest. 83. In these worde, we must diligently consider as often as hee faith, I the Lord which sanctifie him, that he spaketh of the priest: when he also spake this to Moses, and thou shalt sanctifie him. Howe therefore doth both Moses and God also sanctifie? For Moses doth not sanctifie for the Lord, but Moses doth sanctifie in the visible sacramentes by hys ministrie: and the Lord by invisibles grace by his holic spirit, where the whole fruit of visible sacramentes also is. For without this sanctification of invisibles grace, what profiteth we by visible sacramentes? Thus farre August. As John Baptif made distinction between his own ministrie in Baptisme, and the power of Christ: even to make thys distinction between the ministrie of preaching, and the drawing of the spirituall Teacher. I am (faith he) the voice of a cryer in the wilderness, make straight the way of the Lord. And againe, He that commeth from an high is aboue all, he that is of the earth is earthly and speaketh of the earth, hee that commeth from heauen is aboue all, and what hee hath seene and heard and heard that he testifieth, &c. Saint Paul also agreeing the unto faith. Who is Paul? What is Appollos? but ministers by whom ye believed, even as the Lord gaue to every man. I haue planted, Appollos watered, but God gave the increase. So that neither is hee that planteth any thing, neither hee that watereth, but God that giveth the increase. Albeit the comparison of ministers with the signes agree not altogether and in every part (which I told you before), because ministers are fellow labourers with Christ, according to their office, but the signes which are without life are not so, unless, xex-oxer, wee translate unto them that which is the Ministers, yet by other proeses I suppose it to be made plaine that the signe thing signified do receiv in their natures distinguisshed in the Sacraments. These things doe specially disprove and convince those who are persuaded of that papistall transubstantiation of breade and wine into the substance of the bodie and blood of Christ. For these men verrsely decrie that the breade and wine being consecrated in the ministres, doe remaine in their owne substances. For they contende that the substances (of breade and wine) are annihilated, but...
ned into the very body and bloude of the Lord, so that after the consecration the accidents of bread and wine do remaine, and none part of the substance thereof at all.

For they say that the Lord in express words pronounced over the bread and wine, This is my body, This is my bloude, and that the Loorde can easilie being to passe, by his own omnipotency, that, that which he said, may bee as he said. For poore whereof, they alledge these & such like places, that the Lord forsooch fashioned man out of the clay of the earth, and by and by of the rib of man made woman, and also turned Lots wife into a pillar of salt, and therefore that he, by the selfe same his power can make of bread his body and of wine his bloude: And these truly are their bulwarks. But wee in another place have plentifully disputed of the meaning of the Lords words, This is my bodie, So that it is superfluous to make long repetition of them. I have also told you that of the omnipotency of God, we must not gather and determine whatsoever commeth into our braines: and also that gods power dooth nothing against truth,nor neither against it selfe, and that no godly man ought to take that in hand under pretence of the power of God, which is repugnant to the plaine Scripture, and the articles of the Catholyque faith.

Now it is evi dent and plaine, that after consecration there remaineth in the sacrament, the substance of bread and wine: and herein we need no other witnesses than our very senses, which perceive, see, taste, and seele, no other thing than Breads and Wine: but while clay was turned into a mans body, the rib into a woman, and Lots wife into a pillar of Salt, they were not, as the sacrament of the supper, that which they were before, neither did there appeare unto the senses any iorce of the clay, of the rib, of Lots wife. Very foolishly therefore and unaptly are these examples applied to the mysterie of the Lords supper, therewith they nothing agree: which thing also wee touched before.

The gospel very diligently describing the whole holy institution of the Lords supper, and the manner thereof, maketh no mention of miraculous transubstantiation: but calleth the bread and wine which the Lord tooke and distributed to his disciples, and which they also received, by the names of bread and wine, as well after the words of consecration (as they term it) were spoken, as also before consecration.

Doth not the Lord in the twenty and four chapter of Sathewe, call the wine being consecrated not wine onely, but the fruit of the vine, after a more vehement and significative kind of speche, least any should bee ignorant that the wine was wine in deve, and so remained?

In Sarke we read this of the Cup, And he tooke the Cuppe, and when he had giuen thanks he gau to thee, and they dranke of it, and he saide vnto them, This is my bloud of the new testament, &c. Lee they dranke all (faith he) of the cuppe, before the words of consecration (as they term it) were spoken: Therefore they dranke wine. Now if so bee they answer that this place of the Evangelist is to bee expounded by the figure Hysteron proteron that is Whose anything is declared out of order preposterously, then admit they tropes and figures in the celebration of the Supper, which notwithstanding they have conten-
Bede ought simply to be understand without the help of tropes or figures.

But Paul also the Apostle in the 1. Cor. cap. 10. calleth the bread of the Lord being now in the very holy use, and (that I may so say) consecrated by the name of bread. And in the 1. Cor. cap. the third time he calleth it bread. To this appertaineth that the Acts of the Apostles do tell us, how that the churches of the Apostles not only call the whole mysticall action the breaking of bread, not the breaking of his body or distribution of his blood. It is manifest therefore that the substance of bread and wine in the sacrament of the Lord's Supper too remaine in their owne nature, and that transubstantiation is a Sophisticall imagination.

This also is a sophisticall and a notable papistical sorgery, in that they say that the bread and wine consecrated in the supper is therefore called of the Apostles' bread and wine, because they were bread and wine before. For that is now done which is read in Exodus, to have been done in times past where Aaron's rod is said to devour the Inchanters' rods, which nevertheless then were not rods, but Serpents; but now they are named rods, because they were rods before they were so changed which now are Serpents and not rods.

But againe, who doth not see this example hath no similitude: likenesst with the bread and wine of the Lord? For the rod truly was called a rodde. But in the meane while it was, and seemed plainly to be not now a rodde but a Serpent: but the bread is called bread, neither both it appeare to be any thing else but bread: here is no figure of fable scene, as was scene there the fowme of a Serpent.

Beside this the rod is said to be turned into a Serpent, and is shewd for a wonder of miracle: but see that read in no place that the bread was turned in so feth, by any miracle: but a sacrament is instituted, which indeede looth the name and nature of a sacrament when the substance of the signe being annihlated and made void, nothing remaneth there, but the thing signified: for that which criuallyl take of accidents miraculously subsisting without their subject, and remaining in bread of a signe, is to no purpose. If we should go about to boaste of our dreams or miracles, there will be nothing to absurde, and foolish which we had not colour with our fancies and lyes. What if this worde transubstantiation doth manifestly prove that this whole crystaling cope, is not fetched from the simple and plain doctrine of the Apostles, but from the subtile schoole of quarrelling sophisters.

But the Apostle Paul in his charge to beware both of Philosophie and strangenes of words, though at this present we do not only intreat of new words, but also of newe matter and new doctrine contrary in all points to the Apostles:

For this doctrine of transubstantiation is cleane contrary both to the doctrine of the Apostles and Evangelists touching the true incarnation of our Lord, and the true nature and property of his humane bodie, and also the true raising upp againe of our bodis. For they are constrained to forge many things altogether miraculous, as of the immible bodie of Christ, and of the substible body of Christ pearcing by his subtility through the gate, & the stone, I meaneth that which couered his sepulchre, or the Lorde's very body being altogether and at
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one tyme in many places, and filling all chynges, and other innumerable which are of this same abstract and wicked.

Now also Iohn. Scotus, a subtile Doctor in his wrothe, Sentent. Dist. x. I. Lib. 4. quest. 3. faith, That the article of transubstantiation is neither expressed in the Creede of the Apostles, norley in those creedes of the aunciente Fathers: but that it was brought in and inuented of the church (so faith bee, meaninge the Romische Church) under Innocentius the third in the counsell of Lateran.

Whereby we gather that the doctrine of Transubstantiation is of latelye time, and newelye stare up, the historie whereof, we haue elsewhere more largely compiled. But by this that I haue saide, I think it plainlye and effectually enough declared, that the signes are not mingled with the things signified changed into them, but that each of them remaine in their seuerall natures.

But albeit either of the partes without mixture doe receyve their owne nature, yet those two agree in one sacrament, and beinge joined together and not devided, doe make one perfect and lawfull sacrament.

For water alone both privylye and openlye sprinkled is no sacrament, unlesse it be applied and bed according to the institution of Christ. Purifyinge also washing awaye of signes, and the ingraftinge of receiuing into the league and fellowship of God and all Saints, of it self is no sacra- ment, unlesse there bee also a sprinklinge of water in the name of the blessed Trinitie.

In like manner it is no Sacrament, if bee eate hyde in a common assembly and drinke wine of the selfe tyme cuppe after the common manner: neither is it a Sacrament if through a faythfull remembrance thou confesse that the Luydes body was veruac, for the, and his blood shed for thee, for the which also thou giuest thankes: but so farre forth as they are all misteries of God and our saluation, they are generally terme sacraments, that is, secret and spirituall misteries of GOD and our saluation.

For in a perfect and lawfull Sacrament, there must needs go together both the holy action corporeal and sensible, and the spirituall celebration therof, for the whiche this sacramentall action was inuented and put in practyle.

But heere some moue many and divers questions touching the Sacramental union, whether it be personal, real, or rational. I, because I see nothing of this matter doubtfully delivered of the apostles, and that the thing beinge plaine of it selfe by such manner of sophishcations is made barke, doubtful, difficult, and obscure: simplicie and plenelye safe, that the signe and the things signified are joined together in the Sacraments by Gods institutions by faithfull contemplation and vse: to bee first in significication and likenes of the things: but I betere denye that those two are naturallye unyded together, so that the signe in the sacrament beginseth to bee that, which the thing signified is in his owne substance and nature. I denye that the thinge signified is unyded corporeal with the signe, so that the signe remaineth still in his owne substance and nature, and yet neutrallye in the mean tyme hath the thinge signified corporeal unyded unto it, that thereby who receuer is partaker of the signe, finde bee also by the signe of Pinnem with
with the signe partaker of the thyng it selfe.

The reason why I do so constantly denie that, appeareth I thinke sufficiently by those examples which I have yther to declared, and which herafter shall be declared.

Furthermore, I lay that the signe and the thing signified, are coupled together by God's institution, because he which instituted the sacrament of baptism and the supper, instituted it not to this ende, that with water we might wash away the sinne of the boodie, as the custome is to do by daily use of bathes, neither that wee should take our sill of the bread and wine, but that under visible signes hee might commende unto vs the mysteries of our redemption and his grace, and to be those of our validation by representing them to us, and by sealing them to consine them.

By laving me is, that they are coupled together in a faithfull contemplation, because they which partake the sacraments religiouslie do not fasten their eyes on sensible things only, but rather on things insensible, signified, and heavenly, to that faithfull hand in themselves both twaine coupled together, which otherwise in the signe or with the signe are knitt together with no bonde. For corporeal and sensible they receive the signes, but spiritually they possess, comprehend, renew, and exercise the things signified.

In signification and likenesse of the thynges, I lay, they are coupled together, because the sign is a token of the thing signified: And unless signes have likenesse with those things whereof they be signes, then could they be no signes. They have therefore most apte and bire neare affinitie betwene themselves.

For as water washeth away the sin of the boodie: as bread and wine satisfie and make the harte of man: even so by the grace of God, the people of God are purified: even to the boodie and blood of the Lord which was given for vs, being apprehended by faith, both both satisfie and make merie the whole man, that he may peell himself wholly unto thanksgiving, and obedient to God's word.

I woulde speake here more largely of the Analogie of the signe and thing signified, but that I see I may do the same hereafter in place more convenient. But I thinke I shall not need any more places out of the scripture to prove these things more evidently, since they followe of their owne accord upon that which we have hitherto by testimonies of Scriptures confirme, and will hereafter more at large confirm.

Moreover, in respecte of the likeness of the signe and the thing signified, the name of the one is gynen to the other, as I will prove by most evident testimonies of Scripture. In Genesis 17, the Lord saith thus to Abrahaam, Thou shalt keepe my covenant therefore, both thou and thy seede after thee in their generations. This is my covenant which yee shall keepe betwene mee and you.

Euerie man-child among you shall be circumcised. Ye shall circumcise the flesh of your foreskinne, and it shall be a token of the covenant betwenee mee and you. The mouth of the Lord hath spoken this. Who will gaine-laye the worde of GOD? The worde GOD calleth Circumcision a covenante, therefore the name of the chinge signified, is given to...
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to the signe. For in verpe receive Circumcision is not the covenant it selfe. For the covenant is the bargaine and agreement betweene GOD and men, which hath certaine conditions and articles. Wherefore afterware by interpretation, the same Circumcision is called A token of the covenante. And who will finde faulte with this interpretation of GOD: The signes therefore, yea, GOD beeing the interpreter,take the names of the things signified.

So you may reade in the twelth Chapter of Exodus: Yee shall eate the Lambe in hali, for it is the Lords Passeouer, Agayne, And the bloode shall be vnto you a signe in the houses wherein you are, &c., And agayne, This daye shall be vnto you a remembrance, &c. What can bee spoken more plainly, then that the Lambe is called the Passeouer? But what is the proper meaning of the Passeouer? Let vs giue eare to the Lords, here againe expounding him selfe, and saying: I wil passe through the land of Aegypt this same night, and will smite all the first borne of Aegypt, from man to beast, and when I shall see the blood (of the Lambe) I will passe ouer you, and the plague shall not bee vpon you to destroye you. Beholde, the Passeouer, GOD himselfe to interpreting it, is that passing ouer, whereby the Angel of GOD passing ouer the houses of the Israelites which were marked with the blood of the Lambe, spared the first borne, and slew the first borne of the Egyptians. If thou art ignorant what and what manner of Lambe it was, listen againe to the Lords instructing thee, and saying: In the tenth day of this month euer-
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Heifers, goats, Bulles, and Lambs, are called sanctifications, cleansings, of sinnes, the signes take the names of the things signified. For these were certaine types and figures of the preist which was to come, and of Christe upon whom all our sinnes are layde, for Hee truely is the Lambe of God which taketh away the sinnes of the world.

Now we are come also to the sacramentes of the newe Testament, whose signes also beare the names of the thinges signified. For Peter faith in the second of the Acts: Let every one of you be baptised in the name of Iesus Christ for the remission of sinnes.

And Paule also in the Acts of the Apostles heareth, Arise and bee baptizd, and wash away thy sinnes by calling on the name of the Lorde. Therefore true baptisme is called a cleansing, or washing away of sinnes.

And Peter also elsewhere layeth, Baptisme saueh you, not that thereby the filth of the flesh is put away, but in that a good conscience may be taken vpnto God. And Paule also faith, Re ye are washed, ye are anointed, ye are justified, in the name of the Lorde Iesus, and by the spirit of our God.

Therefore in due and right comparing of the places betweene them selves doth manifestly prove, that to the signe of Baptisme, which is water, is given the name of the thing signified.

After the same manner is it to bee seen in the institution of the Lopes Supper, where the bread is called the bodye of Christ, and the wine the bloude of Christ. But since the right faith beleueth, that the true bodye of Christe attendeth out of this world, liueth, and is now in heaven, and that the Lorde returneth no more into this worlde vntill hee come in the clouds of heaven to judge the quicke and the dead, every man understandeth, that to the signe, to wit, bread and wine, the names of the thinges themselfes, to wit, the bodye and bloude of Christe are given through the communicating of names.

Many other speeches used in the Scripture, and in our daylie talke are not much unlike to the speeches used in the Sacrament. Wee readeth that Christ is, and is called a Lyon, a Lambe, a Shepheard, a Vine, a Doe, a Map, a Ladder, the Day, the Light, the Sunne, the Water, the Bread, a Sping, and a Rocke, which if at this day any should roughly verge contending that Christ is a Lambe indee, a doe in substance, a natural vine or such like: Who, I praye you, coulde abide him so reasoning? Wee woulde hilde and dye out from among us such a one as a madde man, and a peruerse of GODS oracles.

Wee readeth in deed, And that rocke was Christ: In the meane time it is to bee considered, what should follow. For if that rocke really and in very deede had bene Christ, none of them that drank of that rocke had bene repobates.

For they are accepable vnto GOD who are partakers of Christ. But in many of them that drank of the rocke, the LORD had no delight. For they were slaine in the wildefenesse: therefore they which dyd drinke of the Rocke which was Christ, were not made partakers of Christ.
Therefore the rocke was not Christ realie and in very deed, We also see the Standardes of Kings , Princes, and Cities, wee call the signes by the names of the Kings, Princes, and Cities: for wee say: This is the king of France, This is the Prince of Germanie, This is Tygure, This is Berne. So if we see the marriage ring, or the Image of any Prince, we call it the saph and troth of wedlocke, or man and wife, yea, we say by the Image, This is the Prince. For ma- trons, shewing their wedding ring, say, this is my husband: when we show to any man the picture or image of the Duke of Saroue, we say, this is the Duke of Saronie. If any should go obstinately to affirm, that the signe in very deed is the thing signified, because it bereth the name thereof, would not all men cries out that suche a one were without wit or reason: and that he were to be abhorred by all men as an obstinate brailer. Those therefore that are skillfull in the things, understand that is and hath bene Catholicque, received of all men, and also founde, which were chewed even nowe at large, co wit, that the signes doe borrowe the names of the things, and not turne into the things (which they signifie.)

And therefore the auncient fathers moued to contentions about the sacraments, as are at this day among vs. For as they did beautifie the signes with the names of the things (signified,) so did they acknowledge the kinde of speache: neither did they roughly urge the words, as though the very signes were really and corporally that selfe-same things which they signified.

Therefore this Canon o2 rule is so often repeated and beaten upon by Aurelius Augusti, That the signes do take or Borrowe the names of things signified. By the same Canon o2 rule, he maketh plaine certaine darke places: of which thing wee will nowe set downe some testimonies. In his Epist. 23. ad Bonifacium de paruolum baptismate, his faith: If sacra- ments haue not some likenes with those things whereof they are sacramentes, no doubt they were no sacramentes, fo of this likenes for the most partes they take the names of the things themselves. As also the Apostle speaking of baptism, faith, We are buried with Christ by Baptisme into his deat. He doth not saye, We signifie the buriall, but he doth flatly saye, We are buried. Therefore he calleth the Sacrament of so create a thinge, no otherwise but by the name of the selfe-same thinge. And in Tract. super Iohan. 63. When the unclean person is gone, all which remayne are cleane.

Such a like thing shall there be who the world being overcome of Christ shall passe away, and there shall no unclean person remayne amonge the people of God, who the cares being separated from the weache, the inke shall shine like the sunne in the kingdom of their father. The Lord foreseeing this would come to passe, and now witnessing that it was signified when Judas fell away, as cares separated, the holy Apostles remaining as wheat, he saith, Nowe is the sonne of man glorified, as if hee had said, Behold, what shall be, when I am glorified, where there shall be no wicked person, where no good man shall perish. For he saith not thus, Now is the glorying of the sonne of man signified; but he saith, Nowe is the sonne of man glorified: As it is not saye, The rocke signified Chrifte.
but the rocke was Chrift: neither is it sayer, the good feede signifyeth the children of the kingdome: but he saith, the good feede these are the children of the kingdome: and the cares, the children of the wicked. As the Scripture is therefore wont to speake, calling the thinges which signifye, as the thinges that are signifyed: even so spake the Lord, saying: Now is the Sonne of man glorified, after that the wicked (Judas) was separted, and has halfe Apostles remaining with him, his glorification was signifyed, when the wicked being desnued, he that remaine eternally with the saints. The same Aurelius Augustine, in his Epistle to Euodius, 112. layeth, The found of the voice, and the bodily shape of a dowe, & clouen tonges like vnto fire, whiche came vppon euery one of them, as those thinges in mount Sinai, which were done after a most searefulm matter: and as that piller of the cloude by day, and that piller of fire by night, were ordained and set for some operation, which they signifyed, Herein we must specially take heed of this, that none be perlawed or beleueth, that the nature and subsance of the father, of the Sonne, of the holy Chri{t} is changeable, or may bee changed. Neither let any man bee mused, for that sometime the thing which signifyeth taketh the name of that thing which it signifyeth. The holy ghost is laype to defend and remaine vppon him in the bodily shape of a dowe. For so also is the rocke Chri{t}, because it signifyeth Chri{t}.

By these examples alreadie out of the Scripture, it is plaine, that the signes doe borrow the names of the thinges, and not their natures and substauces. Whereby: pon it is undoubtedely true that they err as farre as heaven is wide, which are perlawed that the sacramental speeches are not to bee expounded as figurative, and borrowed, but most properlye and literallie, so that by that means, the water, bread, and ypne, are noe newe signes and tokens onely of regeneration, and of the body of Chri{t}e giuen, and of his blood giuen, but regeneration it selue, and the verie substantiel body and blood of our Lord Jesus.

For being of this opinion they are of tenne unto the common matter, both of speaking and interpreting vset in all ages: they are also repute to true faith, &c. and to common sense. Thereby it commonly passeth, that by their consounding of the signe with the thing signifyed, they bring in a seruile weaknesses, and (that I may be) Saugg. Lukev 8. A carnall bondage.

For he Li. 3. do. Chr.ca.9. intreating of the Sacramentes of Chri{t}e says, The Lord himselfe and the Apostles in their doctrine have left vs fewe thinges in stead of many, and those most easie to be done, most reuerend in understanding, and moste pure in obseruing, as is Baptisme, & the celebration of the body and blood of the Lord. Whiche Sacramentes euerie man when he receiueth, being instruc{t}, acknowledgeth, whereunto they are referred, that wee shoulde not worshippe them with carnall seruitude or bondage, but rather with spirituall freedom or libertie. And as to follow the letter and to take the signes in stead of the things which are signifyed by them, is a pooynt offeruile weaknesses.

Carnall bondage and seruile weaknesses.
First of all you must beware least you take a figurative speech according to the letter. For to this agreement that which the Apostle faith: The letter killeth, but the spirit giveth life. For when that which is figuratively spoken, is taken as though it were spoken properly, it is carnally understood. Neither is there any thing that may more agreeably be termed the death of the soul, the which wherein we excel beasts, which is understanding or knowledge, is made subject to the flesh by following the letter. For he that followeth the letter, understandeth words translated or borrowed, as proper or natural, neither doth he referre that which is signified by a proper word to another signification: but if (for an example) he that heare mention of the sabbath, he understandeth it no otherwise but as one day of the sabbath which by continuall course come & goe. And when he heareth mention made of sacrifice, it will not out of his head, but that this is mete of that which was woont to be done about offering of beasts and fruits of the earth. To be short, this is the miserable bondage of the soul, to take the signes for the things themselves, & not to be able to lift vp the eyes of the mind above the bodily creature, for the obtaining of everlasting light. Thus saith August. By these words of Augustine we doe gather, that they reverence the sacraments by spiritual liberty, which neither stick to the letter, neither worship and reverence the visible things and elements, as water, bread and wine, in stead of the things signified: but being rather admonished and assured by by the signes, they are lifted up in their minds to behold the things signified. This saith Augustine in the same book chapter 15, teaching where and after what manner a trope or figure is to be received acknowledged:

How a figurative speech is to be received & acknowledged.

For if it be not repugnant to charity, think not that it is a figurative speech. And yet more plainly hee avoweth in the 16. Chapter following. If it bee an imperative speech, either forbidding any horrid offence or wicked deed, or commanding any profitable or good deed, it is no figurative speech. But if it command any wicked deed, or forbid any deed of charity, then it is figurative. Except ye eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you. Hee feemeth to command some horrid offence or wicked deed: therefore it is a figurative speech, commanding vs to communicate with the passion of Christ, and comfortably and profitably to lay vp in our remembrance that his flesh was crucified and wounded for vs. The Scripture faith. If thine enemy hunger, feed him. Heere no man doubteth but hee commandeth well doing, but that which followeth: For in so doing, thou shalt heape coales of fire upon his head: A man would think that a wicked and euill deed were commanded: the wherefore doubt not but that is figuratively spoken. And so forth. All these things doe convince their error, which interprete sacramental speeches, as proper, and receive all figures and tropes, especially in the institution of the supper. Nevertheless I am not ignorant.
what they set against this last testimony of Saint Augustine, that the words of our Saviour in the 6 of John do make nothing to the interpretation of the ministration of the sacrament, and therefore that the place of Saint Augustine doth nothing agree to our purpose. But it is manifest that in the same book Saint Augustine disputeth of signs and of the Sacramentall speeches, and that is manifest also by many other places out of Saint Augustine, that bee often alledge these words of our Saviour out of the 6 of John, to expound the celebration of the supper. But why do they nothing pertaine to the celebration of the supper? Doth bee speake of one body in the supper, and of another in the 6 chapter of John that we believe that the Lord had and hath two bodies. Our Lord Jesus hath but one body, the which as it profiteth nothing being eaten copiously, according to Saint John 6 chapter: even so that body being copiously eaten, doth nothing pertain, according to Saint Matthew 26 chapter. But this matter we have elsewhere handled. And of as little force is this injurious objection of theirs, which is, that the consequence is false when we argue thus: Circumcision is the couenaunce: the lamb is the passouer: sacrifices are signs, and sanctifications of cleenings are sacramentall speeches, mystical and figurative: therefore this also, This is my body, is a mystical and figurative speech. For since in Sacramentes there is the like reason, why may we not frame arguments from one to the other? And that Sacramentes have the like reason, it is received of all them which acknowledge the truth aright, and it shall be proved hereafter to the full.

But if it be not lawful to reason from the Sacraments of the old testament, and by them after a certaine comparison to interpreate ours, and by ours to make them plaine: truly then the Apostle did not well, who by a false consequent by comparison we read to have argued from their Sacramentes unto ours. In the 1 Coz. 10, and to the Collos. 2 chap. But now we returne to our purpose. That wee may yet at length make an ende of this place, they are sacramentall and figurative speeches, when wee reade and heare that the body is the body of Christ, and the wine the bloud of Christ, and that they doe eat and drinke the body and bloud of Christ, which eat and drinke the sacrament of the body and bloud of the Lord, also that they are purged from their sines and regenerated into a newe life, which are baptised in the name of Christ, that baptism is the washing away of our sines.

And after this manner speake the scripture, and this forme of speech kept the old doctours of the Church, whom for so doing none that is wise both dispraise, neither can one discommend any man which speake after this manner, so that hee also abide in the same sincerity wherein it is manifest that those holy men of God did walk, For as they did willingly and simply use those speeches, so abide they not roughly and rigouously straine the letter and speeches: they did interprette them in such sorte, that none was so unskilful but that he might understand that the signs were not the thing it selfe which they signified, but that the signs do take the names of the things therefore they vse words significatively, sacramentall, mystically, and figuratively.
Now whereas some will not have the Sacramentall speaches to be expounded, as though being not expounded they were of noe authority, maiesty, and worthinesse, this spaweth after it a sope daunger, and giueth a most grievous offence, and is repugnant to the rule of the Apostles, to sound reason, and to the custome of them of old, for when these kinde of speaches are sette forth and uttered to the simple sorte being not expounded, to wit, That bread is the body of Christ, When thou drinkest the wine of the Lorde thou drinkest the very bloud of the Lord. Baptisme faueth vs, &c. What other thing I pray you is set forth, then a snare of carnall bondage, and a most daungerous offence of Idolatrye? Many wordes necte not in this matter, since experience doth abundantly enough set forth in this place, what hath bene done, and what at this daie is done.

The rule of the Apostles commancth the divine Diacles to be expounded in the church, and to lay forth all the misteries of the scripture, that they may be soundely understood, as we may see 1. Corinth. 14. And reason it selfe teacheth vs the mind of man is little or nothing moued if the things themselves be not understand. What fruit therefore saile the simple sorte receive by the sacraments, unto whom the meaning of the Sacraments hath not beene opened. Better therefore did the auncient Fathers, not only in expounding all the misteries of the kingdome of God, and especially the Sacraments: but in teaching allo that they ought to be expounded. Whiche although it be made plaine enough by those thinges which goe before, yet will I avoide two examples out of saint Augustine touching this matter, Hee cap. 6. de catechismandis rudibus, sayeth: Let the newe Christian man be taught concerning the sacramentes, that they be visible signes of heavenly things, and that invisible things are to be honoured in them, neither that the signe after it is blessed and sanctifie, is so to be taken as it is daily used. It must also be told him what that speech signifieth which he heareth: and what thing is given in the signe, whereas it is a representation. Dozeuer upon this occasion he must be taught that if he heare any thing even in the scriptures that soundeth carnally, although he understand it not, yet to believe that some spirituall thing is signified thereby, which beholdest to holie manners to the life to come. And it followeth.

The same Augustine lib. 4. de doct. chr. cap. 8. doth utterly forbid the doctors and teachers of the church, not to thinke that they ought therefore to speake obscurely of the misteries of the scripture, because they see that these things are delivered sometime secretly and darkely in the scripture: but he rather requireth light and plainnes in them. If any man desire to heare his wordes, they are these: If we fetche examples of the manner of speaking out of the writings of our cannonical authors and doctors which are easie understande, yet we ought not to thinke that wee shoulde folowe them also in those speeches wherein they have used a profitable and wholesome obscuritty to exercise, and as it were to quicken the readers minde, and to take away loathsomelie, and to stirre up the studies of the willing learners, and also to make the minds of the wicked zealous, that they may either bee turned to godliness, or else excluded from the misteries. For so they spake

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That those which came after them and could understand and rightly expound them, might reveal a second grace unlike to the former, but yet enuring in the Church of God. Therefore they which expound them, ought not so to speak as if they by the like authority would offer themselves to be expounded, but in all their kind of speeches, first let them labour chiefly and first of all to be understood, with as plain kind of speaking as they can, that he be void and lose wicked, which doth not understand, or at the least let not the fault of the hardnede and subtletie of the things which we go about to open and declare, be in our own speech, whereby that which we speake should be somewhat longer in understanding. Thus saith Augustine. And let this that I have hitherto said of Sacramenall speeches be sufficient. The Lord be praised. Amen.

That we must reason reverently of Sacraments, that they doe not give grace, neither have grace included in them. Againe, what the vertue, and lawfull end and vse of Sacraments is, That they profit not without faith, that they are superfluous to the faithfull, & that they do not depend upon the worthinesse or vnworthinesse of the Minister.

The first Sermon.

A briefe reheasall of such points as hee intreated vpô in his former Sermons.

I declared how and after what manner the signe and the thing signified, are coupled together to make a full perfect, and lawfull Sacrament, where also I intreated of Sacramentially speeches. Now therefore it remayneth, that I also consequently speake of the nature vertue, and efficacie of Sacraments, and of those things which are joyned and of affinity with them: for so the order which I vsed in my division required. Touching the vertue and nature of Sacraments, that is to say, what they worke in man, writers have disputed diversely & plentifully. It seemeth unto me that reverence must be vsed in this disputation, and that heed must be taken that I do not incline either to the right hand or to the left, that is, that I do not attribue too much unto them to the derogating of the doctrine the Evan.
The ark of the covenant out of the hands of our enemies. You have heard what they attributed to the ark, Now give ear what they did. So the people went into Silo, & brought fro thence the ark of the covenant of the lorde of hosts which stretched betweene the Cherubims. And it came to passe that when the ark of the covenant of the lorde came into the hoaste, all Israel showed out a mighty showte, so that the earth rang againe. And when the Philistines hard the noise of the shout, they said what meneth the soyd of this mightie showte: and they understood that the ark of the lorde was come into the hoaste. And the Philistines cryed, wo be vnto vs, god is come into the hoaste, Who shall deliver vs out of the handes of those mightye Gods that smote the Egyptians? But hearken now what happened, and how God did declare that the ark was not god, as it was called & counted of vs unskilfull in holy things, and how he punished the sinnes of the people, because they attributed too much to the sacrament. It followeth therefore: And the Philistines fought, and Israel was smitten downe, and fled every man into his tent, & there was an exceeding great slaughter, for ther were ouerthrown of Israel thirtie thousand footmen, Beside that also, the ark of God was taken, & the two tonnes of Heli were slaine. All these things are read in the 1. booke of Sam. 4.ca. Again, when the sacrament of God was unceurently handled of the swinish Philistines, they were smitten with a lothsome deadly plague. The did both that their Gods, and the religion of the Philistines had overcome the God & the religion of the Israelites, but the Gods of the Philistines fell downe & are broken in pieces, & their heathen religion is confounded.

It is great sin not to attribute so much unto the sacrament of the lorde of hosts which stretched betweene the Cherubims. And it came to passe that when the ark of the covenant of the lorde came into the hoaste, all Israel showed out a mighty showte, so that the earth rang againe. And when the Philistines hard the noise of the shout, they said what meneth the soyd of this mightie showte: and they understood that the ark of the lorde was come into the hoaste. And the Philistines cryed, wo be vnto vs, god is come into the hoaste, Who shall deliver vs out of the handes of those mightye Gods that smote the Egyptians? But hearken now what happened, and how God did declare that the ark was not god, as it was called & counted of vs unskilfull in holy things, and how he punished the sinnes of the people, because they attributed too much to the sacrament. It followeth therefore: And the Philistines fought, and Israel was smitten downe, and fled every man into his tent, & there was an exceeding great slaughter, for ther were ouerthrown of Israel thirtie thousand footmen, Beside that also, the ark of God was taken, & the two tonnes of Heli were slaine. All these things are read in the 1. booke of Sam. 4.ca. Again, when the sacrament of God was unceurently handled of the swinish Philistines, they were smitten with a lothsome deadly plague. The did both that their Gods, and the religion of the Philistines had overcome the God & the religion of the Israelites, but the Gods of the Philistines fell downe & are broken in pieces, & their heathen religion is confounded.

What
What, and did not the Israelites perish with a more grievous plague than before, when they lightely handled, and contrarie to the Laws of God, Num. 4, looked into the Sacrament brought backe by the Philistines into Beethfames? For the Lord smote fiftie thousande three score and tenne men. 1. Sam. 6. When Moses did negligently deferre the circumcision of his children, he fell into great bawn- ger. The Sichimites for receiving circumcision rashly were destroyed. And Simon and Levi, for prophaning the Sacrament are cursed of their father, Gen. 49. To this that agreed whiche the Apostle saith of them which celebrate the supper unworthily. For this cause many are weak and sicke among you, and manye sleepe, Pethrerco also belongeth the example of Oza, a man not altogether euill, which touched this same Sacrament that was not lawesfull for him to doe. Wherefofe the Lord stooke him with a sodaine death, and that not privately in the Tabernacle, but in the sight of all the people. Of the whiche heere of God, David also speaking in the congregation and church of the Israelites faith to the Leuites: The Lord hath chosen the Leuites to beare the Ark of the Lord (and not that kine shal vnto it in a newe care) therefore see that ye be holy that ye may bring in the Arke of the Lord God of Israel vnto the place which I haue prepared for it. For because ye did not this at the first, our Lord God hath made a rent among vs, for that we fought him nor as the fashion ought to be.

And it followeth immediately, The Priests and Leuites sanctified themselves to fetch the Arke of the Lord God of Israel. And the children and Leuites bare the Arke of God vpon their shoulders with flaues as Moses commanded according to the word of the Lord. All these things are to be seene in the first of the Chronicles, Cap. 15. Whereby we gather that the Lord will none of our good meanings or intents, and pommous celebrations in celebrating the Sacramentes: but that he onelie requireth that we would so judge and speake of the sacraments, as he judgment speaketh by his word, and that we should so use and celebrate them, as he himselfe hath institutted and celebrated them. Therefore he sufficiently, secteth for, the dignitie of Sacramentes, who attribueth that unto them, which God himselfe in the holy Scriptures vouchsafeth to give them.

Let vs therefore first of all search out, of what dignitie Sacramentes have beene for the moiste parte in our time, that thereby wee may the better understande what is to be attributed and what is not to be attributed unto them: The common force of Priests and Pontes have taught, that the Sacramentes of the newe lawe are not onely signes of Grace, but together also caules of grace, that is, which have power to give grace. For they speake that they are as instrumentes, ypper, and certaine conduites of Christs passion, by which the grace of Christ is conuayed and powered into vs: but that the signes of the old Testament given to the fathers were signes onelie, and not caules of grace also which have power to signifie, but not to give grace. They seeme truete to have scke that errour out of Saint Augufines words wrongfully understood: for he wrieth vpon the 73. Psalm thus: The Sacramentes of the new lawe are more wholesome and happy, than they of the olde lawe, because they promise, these...
these give. But St. Augustine meant to say no other thing, then that which in another place he speaketh after this manner: The Sacrament of the olde law did foreshew that Christ should come, but ours do thewe that hee is come. For also against Faustus, Lib, 19. cap. 14. he calleth the sacraments of the olde lawe, Promises of things to be performed, but our Sacraments tokens of things that are already performed. Wherefore upon the 73. Psalm he saith: The sacraments of the olde lawe are giuen to signifie the very thing, but ours do wittnesse that it is giuen, and signifie that it is present. I confesse that he faith more then once, that our sacramentes are more comfortable and effectuall: but he said that by no other reason, then for that the Messias being already revealed and giuen unto vs in the newe testament, our sacraments are more perfect, more lightsome and more beautiful: For Christ hath brought all signes to an ende, wherefoere ours have a more ful signification and after a foarte are the more linelie. But if Augustine had beene altogether of that opinion which these men do fauour and follow, would not godlinessse in selfe perswade vs to so take the authority of men, and cleave to the worde of truth?

Let vs see therefoere what may bee gathered out of the worde of truth, that is of the canonical scriptures, touching the likenesse and difference of the sacramentes of the olde and new testament. This we holde for a certainty out of the scriptures, that there is but one everlasting and unchangeable God and Lord of either Church, that there is but one faith in him through Christ of either church, that there is but one waye laide downe in either church to attaine to the promises of saluation: to be short, that there is but one church of the only living God, gathered together out of either people both of the Jewes and Gentiles. A think there needeth no large confirmation of these things out of the scripture: because in the eight Decade and third sermon, I have handled them at the full.

Now that I have fortiied and confirmed these things before by the writings of the Apostles, thus I conclude, not of mine owne wittaine, but by the authority of God: They which always have one everlasting, and unchangeable God: one waye of saluation set foorth for all in Christ from the beginning: one faith: one church: one baptism: the same spirituall meate and drinke: they cannot choose but have the selfe same sacramentes as touching their substance. But the Jewes and Christians have one God, one faith, one waye of saluation (which is) by Christ, to bee those one church: therefore have they also the selfe same sacramentes, sauing that ours are giuen under other signes, and for that through the revelation of the Sonne of righteousnesse (I mean) Christ, are made more lightsome and manifest. I say further that the scripture witnesseth, that the sacraments of the old testament and ours, are of the same force, in so much that Paul calleth the circumcised which are baptised, & the baptised which are circumcised. And he also teacheth, That our Fathers did eate that spirituall meate which we eate, and dranke of that spirituall drinke, that is, the rocke. But anon hee addeth, And that rocke was Christ. The words of the Apostle are well knowne, and are read in the 1. Corinth. 10. The same Apostle in the second
second chapter to the coloss. faith. In Christ ye are complete, made perfect in whom also ye are circumcised, with circumcision made without hands, by putting off the body of the flesh, subject to sin by the circumcision of Christ, buried with him in baptism, &c.

What, I pray you, can be spoken more plainly? Circumcision made without hands, is the Circumcision of Christ which is baptism. But in the former place of Paul to the Corinthians we must mark (as else where I put you in mind) that to be baptized into Poles is not the same, that it is to be baptized into Christ. For to be baptized into Poles, is one all as if He had said, to be baptized by Poles, or through the ministry of Poles. For it is manifest that Poles brought the people to God which were only committed to his charge.

In many places in Aurelius Augustinianus, ye shall read the like, howsoever our adversaries do farther upon Augustine, this difference betweene the Sacrament of the Old Law and ours, of their own bringing in. For he lib. 2. cont. literas Petil. cap. 27. faith, The Sacraments of the Jews were in outward tokens, divers from ours, but in things signified they were equal and all one.

Also in Tertullian in Ioannem 26. vppō this place, He is the bread which came down from heaven, he saith in Panna did signifie this bread, the altar of God signified this bread, Those were sacraments. In signes they are divers but in the thing signified equal. The like wopes thou maist reade Libro 19. contra Faustum Manicheum, cap. 13 16 17. And againe, Tasc. in Ioan. 45. Before the comning of our Lord Jesus Christ, when he came hale in the flesh, there were true and righteous men, who did so believe in him then that was to come, as we do believe in him now that is come. The times were changed, but so was not faith, and so forth.

And anon, in divers signes is all one faith: so in divers signes as in divers wordes, because words change their sounds by times, and true ye words are nothing but signes. For in that they signifie they are wordes, take away the signification from the word, and it is a vaine noyse. Therefore all wordes are significations. Did he not chese that ministred those signes in the Old Law, beleeue those thinges which we now beleeue were prophesied before and by them? No doubt they didde beleeue them: but they beleeued they should come: and wee do beleeue, that they are come.

Also upon the 77. Platina, The same neate and drunk, (faith he) had in the Sacramentes which we have in ours, but in signification the same, not in likenes. For the selle same Christ was figured to them in the rocke, but manifested to vs in the flesh. But with them all God was not well pleased. All verily didde eate one spiritual meate, and drinke one spiritual drinke, that is, which signified some spiritual thing: but in all of them God had no delight. And where as the sacramentes were common to all, yet grace was not common to all, which is the pith of the sacramentes. As soon now at this day faith is revealed, which then was hid, the fountain of regeneration is common to all which are baptized in the name of the Father, and of the Sonne, and of the holy Ghost, but the inwarde grace where,
whereof they are Sacraments, where- 
by the members of Christ with their 
head are bothe a newe, is not common 
to all. Thus saith Augustine, who rea-
ceth that their signes of sacraments 
are not unequall of unlike, which have 
the same faith and religion, but that al-
the difference that is, reflects in the di-
versitie of the time, otherwise they dif-
fer not.

Nowe that I have made an ende 
of the similitude and difference of the 
Sacramentes of the olde and newe te-
&amente, and that by occasion of a 
received opinion, that the sacraments 
of the newe lawe doe conferre or giue 
grace of themselves: let vs also con-
sider what manner of thinge the same 
is.

And first touching the word grace, 
I will giue you these fewe thinges to 
note, Grace is the favour and good 
will of God, wherewith God the 
father imbraceth vs for Christs sake, 
purifieth, justifieth, and endueth vs 
with his good giftes and saueth vs.

For the writings of the Apostles do 
plainely call that grace whereby we 
are saued, and justifieth, or make rigi-
rous by faith in Jesus Christ, Of this 
Grace it is written. I make not the 
grace of God of no effect. For if righ-
teousnes come by the law, then Christ 
died in vaine.

Of this grace it is written, Christ 
vnto vs is become vpnotable, as 
many as are justified by the lawe are 
fallen from Grace. Of this grace it is 
written, if it come of grace, then is it 
not of worke, for else grace nowe is 
no more Grace. What, is not the 
son of God him selfe called the grace 
and gift of God? John 4, and Titus 
chap. 2.

Nowe to conferre Grace, what is 
it else, then to giue, or franckely and 
freely to bestowe some thing on a man 
which he had not before.

Therefore if the sacramentes doe 
giue Grace to the receivers of them, 
then truely they giue those thinges 
which they signifie, to them which had 
them not, I meane Christ with all his 
giftes, that is to saye, they make them 
pleasant and acceptable vnto God, 
they justifie and saue, peace, and that of 
themselfes, insomuch as they are saied 
to have receiued virtue to sanctifie from 
the passion of Christ, and not to signi-
fieth onely to helpe, to commend on 
to further.

Pea, and they also attribute the re-
ceiuing of grace to our worke, whereby 
we receive the Sacrament. But howe 
converaye this doctrine is to the truth 
of his holy Prophets and Apostles, I 
will nowe declare.

It was an elde errore among the 
Jewes, that Sacramentes did justi-
fieth. Peereof commeth it that the holy 
Prophets of God reasoning and re-
buking the people of God, committit 
to their charge, yet favouring of false 
opinions, cried that their labour which 
they bestowed vpon their ceremonies 
and sacrifices was in vaine, And 
that God is delighted with faith-
ful obedience, with faith I say, char-
tie, innocency, and also with true god-
lines.

Amonge whome Jeremie sayeth, 
Thus sayth the Lorde of hoastes, the 
G O D of Israel, Heape vppe your 
burnte offeringes with your sacrific-
es, and eate the fleshe: For when I 
brought your fathers out of Egypt, 
I spake no word vnso them of burnt 
offeringes and sacrifices: but this I 
commanded them, saying: Hear-
ken and obey my voice, and I will 
bee your G O D, and yee shall bee 
your people, so that yee walke in
all the waies which I have commanded you, that ye may prosper. 

The lyke place is in Esai the first Chap-
piter.

The Loge hath not dispised, neither 
have his holy Prophets contermed all 
sacrifices in general, since he himselle 
instituted them by Moses: but they 
tought to fuppresse and beat down that 
slike opinion, and vaine confidence 
which they had in sacrifices.

It is a vaine confidence and a false 
opinion, (to believe and thinke) that 
sacrifices of themselves and for our 
wrokes sake, doe make vs acceptable 
unto God. For faith maketh vs accept-
table unto God by the Messias.

And therefore did not institute sacra-
ments of sacrifices, that being offered 
they might give grace, 01 justify vs, but 
to be witnesses of the grace of God, 
that by them his people might be kept 
drained in due order, from idols, 
and heathenish worships, and led 
to Christ the high Priest and onely 
sacrifice ( 01 oblation ) for the whole 
worlde. For they were certaine schoo-
lings of exercises, as Paul, prooved, 
saying: The law was our schoolema-
ister vnto Christ, that wee should be 
justified through faith: but after that 
faith is com, we are no longer vnder 
a schoolemaister. Therefore the sacri-
cifices of the olde lawe did not give grace 
to them 01 sacrificed, neither wrought 
they their justification, but wer tokens 
01 testimonies that God both sanctifie 
and justify, by and through the sacrifice 
appointed before all worlde, the Messi-
as, I mean to faith in whom they did, 
as it were a certaine schoolemaister by 
guiding vs, bying vs.

And truly when the Apostles prea-
ched the pure and found doctrine of the 
Gospel, that by the onelie grace of 
God in Christ the faithful are saued, 
theys ancient errour of their elders had 
taken such deep roote in the myndes 
of the Jewes, that even they which 
had receyued Chryste, stoope neuer-
theleffe in contenupon, that Christ was 
not able fullye to sanctifie and justifie, 
without the helpe of the Jewish sacri-
cifices. Against whom the Apostles dis-
puring with great graviuty and inuni-
cible power of the spirite, did playnly 
proove, that a Christian without anie 
observations of the ceremoniall lawe, 
01 helpe of anye workes, euen by the 
onely meaner, and free grace and mercy 
of God in Christ, is sanctifie, purifie-
ed,justifie and saued. Which unoub-
redely is the helme (as commonly is 
said) and earne of the Evangelistes 
and Apostles doctrine, which who so 
denier, he hath no parte doubtelesse 
in the inheritaunce of Christ and his 
gospel. Neather is it obscure 01 dont-
full which euen nowe I have set forth 
in these seuen worlde. For who is ig-
noant of that memoriall dissension 
between the chiefe Apostles of Christ 
Paul, and Barnabas, kindled against 
those which taught, except the Chri-
stians were circumsicced after the ma-
er of Moses, they could in no wise 
be saued? Against whom Peter mak-
eth this conclusion, That our hearts 
are purifie by faith, and that wee 
which beleue shall be saued by the 
grace of our Lord Jesus Christ.

True it is, that the adversaries 
would bring backe againe that which 
the Apostles abrogated and tooke at 
waie, but in the meane while, this is 
also un doubtedlye true, that the Ap-
stles wyth no other forceable engine 
more stonglye battered (as it were) 
beat down flat to the ground, their ad-
versaries bulwark, in defence of sacra-
ments that purifie, than with this, That 
we which beleue shall be saued by the 
grace
grace of our Lorde Iesu Christ.

And whereas in every place almost they adue: Not by the lawe, not by ceremonies, or other rituall observations, do we think that they will admit Sacramentes to the partaking of such power and vertue, seeing they be comprehended under rites & ceremonies, and so accounted:

Christian faith doth attribute the grace of God, remission of sinnes, sanctification, and justification, fully and wholly to the free merite of God, and to the merite of Christes passion, yea, in such sort both Christian faith attribute their spiritual benedicts unto it, that beside it nothing at all is admitted to take part with it.

Therefore whereas Lombard saith, That sacraments have receiued power to confer or give grace by the merite of the passion of Christe, it is of his owne springing. For as Christ giveth not his glorie to any, either Saint or mostall man, muche lesse to a creature without life: even so he that beleueth to bee fully justified by the death and resurrection of the Lord, secteth no further grace and righteounesse in any other thing, than in Christ onely, upon whom he stayeth, whom also by faith he seteth in his heart as minde alreadie to exercise his forre by the holy Ghost. For hereunto pertaine those thinges in the gospell, Go in peace thy faith hath saue thee. And also, Hee which drank of this water shall thirst ageine, but whosoever shall drinke of that water which I shall give him, shall never thirst, &c. To this pertaineth the saying of Paule also, Therefore being justified by faith, we are at peace with God through our Lorde Iesu Christ. By whom also we had an en-

trance by faith vnto this grace where-in wee stande and reioyce in hope of the glorie of God.

I am not ignozaunt of the craftie deceit of some, who imagine there is a certaine generall and also a special faith. The generall faith they call that whereby we beleue that we are truly justified by the death and resurrection of Christ: but that they call a special faith, whereby we beleue that by the sacramentes and by our owne works the giftes of God are applied particularly to cucurie one of us one by one.

But to what purpose was it, being in a lande where they might bee fedde with Hanna, to looke backe to the potage pottes, and unsavourie lekes of Egypt? What (I pray you) haue Christians to do with the distinctions of subtile sophisters? O howe will they prooue this distinction of theirs unto vs? Verily there is but one faith, and the same is no other in the vie of the Sacramentes than it is without the vie of them. Without the vie of the we beleue that we are sanctified by the death and resurrection of Christ.

In baptism the and the Zoedes supper wee practice no other faith than whereby we beleue, that we are purged from our sinnes by the grace and merite of Christ, and that by his bodie given for vs, and his bloud shed for vs, we are redeemed from death, and become heires of eternall life.

Not the Sacramentes, but faith through the holy Ghost applyeth these things vnto vs: which thing all the writings of the Apostles doe witnisse, but such seigned glories doe obscure and darken. To be shoste, there is one GOD and Saviour of all, one
Salvation, one Redemption, and purging, one faith, whereby we receive salvation offered unto us of God in Christ through the holy ghost. The same is declared, or preached unto us in the word by the minister, and is represented and sealed by the Sacraments.

And now, who knoweth not that Paul the Apostle in all his writings only laboureth to prove, that those that believe are justified by faith, in the Lord Jesus, and not by any works?

Again, who is ignorant that the receiving, and celebration of Sacraments, are also counted among our works? Whereunto I will add this, that sacraments give not that which they have not themselves: but they have not grace, and righteousness, and heavenly gifts: therefore they do not give them.

But hence springeth this another disputations for vs to handle: whether the grace of God, and a certaine heavenly power, be put in, or included in the Sacraments, and as it were contained in them, so that from them it might be conveyed into the receivers.

The whole table of Priestes and monkes, as well in worde as in deed, have bewrayed themselves that they thinke, That in the bare signes there is heavenly grace included; yea, and that God himselfe is comprehended in them.

For from noother fountain sprang their carefull disputations concerning that the mouse eateth, when it eateth the Sacrament of the bodie of Christ. Pope Innocent of the Libro quarto, De Sacramento altaris Capite undecimo, saith: Miraculouslie doth the sub-

stance of breade returne againe, not that breade which was turned into flesh: But it commeth to passe, that in neede of it other bread is miraculously created, which bread is eaten, &c.

Behold here is certaine wittie and miraculous kind of divinitie I passeover of purpose many other which are of this kinde.

And hereunto, that by crossings, and certaine secret works, gestures, and breathings, they conuerate the water of baptisme, all which things they beautifie with the name of blessing. And amongst other things they sing thus: God by the secret mixture of his light make fruitefull this water prepared to regenerate men withall, that being sanctified, and borne againe of the immaculate wombe of the heavenly fountain, it may come forth a new creature. Let this holy & innocent creatures be free from all the assaults of the aduersarie. Let him not intrap it in his snare. Let it become a liuing fountain, a regenerating water, a purifying riuere, that all that are dipped in this whole some later, the holy ghost working in the, may attaine to the excellencie of perfect purifcation. Wherefore o thou creature of water, I blisse (or conure) thee, by the liuing God, by the true God, by the holy God, by the God which in the beginning separated thee by his word fithe dry lande, &c.

Again, breathing thence on the water, he saith with vitreoth these wordes: Thou O Lorde blisse with thy worde these waters which make request unto thee, that beside their natural cleanliness which in washing they may give to our bodies, they may also be effectuall to purifie our soules. Then y priest taketh a burning ware candle, and put
pufteth it thiled in the water colo-erated to baptism, saying: Let the power of the holye Ghost come downe into this plentiful fountayne. Ye as dieth, And let it make the whole substance of this water fruitfull with the fruite of regeneration. And to forth.

Al these things they understand and expound to be spoken simply, and without tropes or figures: which evidently enough declareth what these men attribute to holye or consecrated water, and how they thinke that in the signes the holy things themselves are conteined, About this matter Bonaventura hath wonderfully bussied himself, who in his writing In 4. Magistro Distinct. I. Quest. 3, among other things at the length saith, Wee must not faine by any meanes, that grace is conteined substantially in the Sacraments, as water in a vellell, or as a medicine in a boxe: yea to understande it so, it is erroneous. But they are said to conteine grace, in that they signifie grace, and because, unless there be a want on the part of the receiver, grace is alwaies giuen in them, so that yee must understand, that grace is in the soule, and not in the visible signes. For this cause they are called alfo vellells of grace. They may be alfo called vellells after another manner, Because as that which is in a vellell, is no part of it, neither commeth of it, & yet nevertheless is drawne out of it: so grace commeth neither off nor by the sacraments, but springeth from the ebernall fountayne, & is drawne out from thence by the soule, in the sacraments. And as a man when he would haue liquor, goeth streete to the vellell: so he that seeketh after the liquor of grace, and hath it not, must haue recourse to the Sacraments. Thus farre Bonaurenta, who rightly referred grace into God, the souene of all good things, I would he had also more purely and simply set downe the rest.

Ye also sayd truly, that the soule of man was the fcape, and receptacle of grace, and of the gifts of God, and not things without sense. For the holy scripture teacheth every where, that the minde of man, not any Element, or whatsoever is forged by mans devise, is the mansion place of the grace of GOD, and that it is not to be sought fo, or worshipped, as included in ane insensible thing. If the heaven of heavens (sayeth Solomon) be not able to contain thee, how should then this house do it that I haue builded?

Whereunto the most constant mar-tyr of Christ Stephan alluding, saith, Acts.7. Hee that is highest of all dwelleth not in the Temples made with handes, as the prophet: Heauen is my fcare, & earth is my footstole. What house will ye build for me faih the Lorde, or which is the place of my rest? hath not my hand made al these things? Which that great Apostle of Christ Paul following, saith, GOD that made the world, & all that are in it, seeing that he is Lord of heauen and earth, dwel-leth not in Temples made with hands, neither is worshipped with mens hads, as though he needed of any thing, seeing he himselfe giueth to all life and breath and all things, &c.

Whereupon Christ himselfe in the Gospell speaketh more expressely, The hour commeth, when yee shall neyther in this mountaine, neither at Hierusalem worashippe the Fa-ther: But the hour commeth and
nowe's, when the true worshippers shall worshipphe the Father in spirtie and truth: The faithfull therefore doe lift up the eyes of their mind from earthly and visible things unto heavenly, whereupon our godly forefathers, when they celebrated the Lords Supper heard that saying repeated or found unto them most agreeable to suche holye mysteries, Lift vp your hearts, all the people answered together, We lift them vp into the Lorde.

Doeth not the verry grosse absurditie of the thing plainely prove, that grace is not conteined in the signes? Foz if by grace you understand the fauour and good will of God, if pardon and forgiveness of sinne, cleansing I faine and indemnifying of the believers, if finally the gifts and graces of the spirtie, what I praye you can imagine more aburde, and demente, than that fuch excellent things shoule bee kepe inclosed in water, breade and wine? The signes true lype have no neede of grace, nor anpe pardon and forgiveness of sinnes.

To what purpose then should grace be conteined within Sacramentes? What profite, I praye you, will redonde into men? D? who knoweth not that all the institutions of GOD were odyened for the commodity of man? D? shall we saye that grace is therefore kept inclosed within the Sacramentes, that from thence it might be conceived into vs by chanel? But the scripture speaketh not after that manner. Foz grace, as hath beene often nowe repeated, is the sauour and good will of GOD: whereby hee himselfe, not by seizable matters, but of his owne accord, and through his power and might is brought into vs. These things are spirituall, and therefore are brought to passe by the gift and mediation of the holye Ghost. GOD is joyned unto vs by his spirtie, and we are coupled to him by faith, through the gift of the holye Ghost, which thing in the writings of the Evangelistes and Apostilles is every where to bee seen.

Moreover the woydes of the Can non of the Councell of Nice, are not to bee understanded after suche a groffe and rude manner: Our baptism is not to bee considered with the bodie eyes, but with the eyes of the mind. Thou seest water, weigh the heavenlye force which lyeth hidde in the water, &c. Foz it is a Sacramentall specke, which truely eruerie boeie at that tyme understand; as also at this poyse it is no newe nor harde kind of speaking to say, that in the scale there is faith, & truth, in a marriage ring the faith and love of wedlocke, in a Scepter and crown the kings authoritie.

Foz no man is so base that by reason of the kinde of signes hee will affirme that the thinges them selues are conteined in the signes: every man knoweth this kinde and manner of speeche.

To this matter also apperteineth that John the Baptist baptised in the rixer Iezdane, and that the Apostilles also theselues baptised with water neither consecrated nor prepared with any incantations, breathings, cz conjurations that it might receive the grace of God into it, and make them that are baptised partakers thereof. The Aethiopian in the Actes of the Apostilles sawe a fountaine not mingled with Dyle, neither consecrated with anp-
any holy charmes, neither moreover prepared with anie breathinges, nor putting in of ware candles, nor pictures of crosses, yet nevertheless he sayd to Philip the Apostle, See, here is water, what doth let me to be baptised? But Philip required faith of him in the Lord Jesus, and upon this confession, he forthwith baptised him, no consecration of the fountaine first provided for, by which forthwith he might call downe the grace of the holy ghost, and the power of regeneration into the water, and forthwith might apply it to the purifying of the Aethiopian.

And if so bee wee proceed to include the grace of God within the Cramentes, and the things themselves within the signes by the which they are represented, who seeth not with holy great bawer we shall do the same, especially among the simple sort? For unto those we shall give occasion of idolatry, and to cleanse unto the visible signes: of which also they will require and ask that, which ought to be asked of God, the author of all godnesse, with mindes lifted up into heaven.

For whereas it is objected that by a certaine heavenly covenant it is so appointed by God, that Sacramentes should have grace in themselues, and should from themselues as by pipes convey abroad the water of grace, unto those that are thirsty, that is, allowed without warrant of the Scripture, and is repugnant unto true religion.

As by those things which have hether to be had and disputèd of, doth, as wee thinke, sufficiently appeare, whereunto also wee add this.

The holy and elect people of God are not then first of all partakers of the first grace of God, and heavenly gifts when they receivè the Sacramentes. For they enjoy the things before they be partakers of the signes. For it is plainly declared unto vs, that Abraham our father was justified before he was uncircumcised. And who gathereth thereby, that justificacion was not exhibited and ginnèd unto him by the Sacrament of Circumcision but rather that that righteounesse which he by faith before possessed, was by the Sacrament sealed and confirmed unto him: And moreover, who will not thereof gather, that we which are the sons of Abraham, are after no other manner justified, than it appeareth that our father was justified, and that our Sacramentes worke no further in vs, than they did in him: especially since the nature of the Sacramentes of the people of the old Testament, and ours is all one. Wherefore I will speake a little afterwarde more at large, when I expounde the place of the Apostle in the fourth to the Romanes.

The Cunuch of whom I speak euery nowe out of the Actes, as he journeyed and saw water, he sayd to Philip, See, here is water, what lette me to be baptised? Philip sayde vnto him: If thou beleeuest with all thy heart thou maist. And he answered and sayde, I beleeue that Iesus Christ is the Sonne of God. Afterwarde immediately it foloweth, And they went downe both into the water, & he baptised him. The Cunuch (sayeth the Evangelist) believed with all his heart that is to saie, truely & without delusion. Powre let vs see what the Scripture faith, concerning such a faith. S. John the Apostle and Evangelist faith, Who & cuere beleeueth, that Iesus is Christ, is borne of God.

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1 John 4:17 He again faith, Whosoever confesseth that Jesus is the Sonne of God, in him dwelleth God, and he in God.

Rom. 10:13 And therefo;e, whosoever shall call upon the Name of the Lord shall be saved.

John 5:36 And as many as hear his words, and believe not, shall be damned.

1 John 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood.

Acts 2:38 Forasmuch therefore as Cornelius with his household received the holy Ghost before they were baptised, it is manifest, that he did not obtain the holy Ghost as given first by baptism, or with baptism.

Acts 5:41 Again we read in the Acts of the Apostles, They that gladly received the word of Peter, were baptised. Therefore before they were baptised of Peter, they had obtained the grace of God through faith. For why I pray you doe we baptise our Infants? Is it because they believe with their heart, and confess with their mouth? I think not. Do we not therefore baptise them, because God hath commanded them to be brought unto him; because he hath promised that he will be our God, and the God of our seed after him? To be short, because we believe that God of his mere grace and mercy, in the blood of Jesus Christ, hath cleansed and adopted them, and appointed them to be heirs of eternal life?

We therefore baptising Infants for these causes, doe abundantly testify, that there is not first given unto them in baptism, but that there is sealed and confirmed, which they had before. Let us also put these things, a testimonie of the Supper of the Lord.

The Apostle teaching how the godly should prepare themselves to come to the Lordes Table, saith, Let a man prove himselfe, and so let him eat of this bread, and drinke of this Cuppe.

But to examine, or prove signifie, or to search, as much as lyeth in man, the heart, or minde, and thorough diligent inquisition to nitty ones conscience. And GOD is
Cyphe, To prooue our heartes. And the same Apostile willeth vs, To prooue what is the good and acceptable will of God. But this profe cannot be withouit knowledge and judgement: and the knowledge and judgement of Christiana is faith: therefore whosoever proueth him selue before he come to the Supper, hath faith. If he have faith, the he wanteth not those thinges that are coupled with faith: and therefore in the Supper, those heavenly benefites are not first receiued, but thankes are giuen for those that are receiued. I haue herby shewed and proued, I suppole, that Sacraments do not conferre grace.

They object I know well enough against these thinges, (who are perceiued that Sacraments giue grace, and contain included within them the things signified) that we doe evacuate and make of none effect the Sacraments, that we teach that the faithfull receive in them, or by the nothing but bare water, and bare bread and wine: and that by that meanes GOD by vs is accused of faihwofe and lyiing.

We breiely answere, if they set boype 03 empty thinges (as I may to say,) against full thinges, so as they be boype 03 empty, which have not the thinges themselves included in them: truly I had rather confesse them to be boype than full. But if they call them boype 03 empty, and meane prophane 03 unholy thinges, that is to say, which differ nothing from prophane signes: if by bare they understand things of no force, we openly professe that we have Sacramentes, which are holy, and not prophane: effectuall, and not without force: garnished from aboue not naked: and therfore full, not boype 03 empty.

For they are holie thinges and not prophane, because they are instituted of God, and for godly men, not for prophane perpetuities. They are effectuall and not without force: for in the Church with the godly and faithful, they worke the same effect and ende, whereunto they are obayned of GOD. Whereof more hereafter. They are also worthily saide to be beautified, and adoined by GOD, for not bare thinges: which hauing the word of GOD it selue, wherewith they are most beautifully adoined. And therefore also they are full and not empty Sacramentes, because they have those thinges which make a perfect Sacrament.

We wil repeate here the parables, 03 similitudes, (which aboue also integers of consecration, for the more part we did allcause) to the intent to giue more cleere light unto this Tractise.

At the while that ware for confirmation and witnes take, is not hanged on letters patents 03 other publike instruments, it is common, boype, and bare ware, that is to say, nothing els but ware, but when it is sealed and fastened to those publike instruments, it is now neither boype 03 bare ware. For it is called the testimonie of the truth.

The armes of a Prince 02 of anye Common wealth, if it be painted in a windowe 02 on a wall, it is a bare signe: but if the same be fastened to writings, 02 set to letters, there is great difference betwixt this and the other. For nowe it declarith and witnesseth the will of the Prince, 02 Common wealth: therefore it hath the estimation among all men, that

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who to deface it, or contrary to the will of the Prince of Common-wealth, doth set it to any other charter, is reputed guilty of counterfeiting; and of high treason.

A stone when as yet it is not set to a mark or bound of fields, it is a bare bound, that is to say, a common stone, which to tread under foot or to remove out of his place, is no offence; but being set to part the boundes of fields, it is no more a bare and Boyle stone, but a witness of lawfull division and just possession, which to move out of his place, is accounted an heinous offence.

And therefore water, bread, and wyne, without the institution and use of the Sacrament, are nothing else but water, bread, and wine: but being bled in the celebration of the Sacrament, they differ very farre from that they were before, and are Sacramentes sign'd of Christ by his word, ordained for the salvation of the faithfull. Therefore they that are partakers of the sacraments do not receive nothing, as these say, but all the institution of God be to be esteemed as nothing.

He instituted Sacramentes to be testimonies of his grace, and seals of the truth of his promisses. Which thing I will anon declare more at large. Therefore as God is true and can not lye: so the seals of his promisses are most true.

He hath promised that he will be ours, and that in Christ he will communicate himselfe unto vs with all his gifts: He therefore of a certainty seewith him selfe such an one, and doth communicate him selfe unto vs: Although he doe it not nowe first of all when we receive the Sacraments,
as if he should pource out of him selfe into vs by them, as it were by conduit pipes, and were included in them as in vessels, for immediately upon the beginning of the woode, he promised his grace unto vs, as done as we first believed: he began to shew himselfe such an one unto vs, and doth shew himselfe more and more through the whole course of life: we receive him and comprehend him spiritually & by faith.

Therefore when we are partakers of the Sacraments, he proceedeth to communicate himselfe unto vs after a speciall manner, that is to say, proper unto Sacraments, &c. So we, which before were made partakers of Christ, do continue and strengthen that communio fellowship spiritually and by faith in the celebration of the sacraments, outwardly sealing same unto our selves by the signes.

Powe, who will hereafter lye, that they which thinke thus of the sacraments, and are by this faith partakers of them, have nothing but empty shelves, and receive nothing in them: Although we neether include grace in the signes, neither derive it from them.

But if any man have any other opinion of God and his ordinances, that shall no more bee falsehood in God, or accuse him of untruth, than if any one should charge a just man with a lie, because he perometh not that which he looked for: where in the mean time this man promised not the thing which he looked for: but he through his corrupt, and false opinion, hath dreamed that it was promised unto him.

And thus farre by ocassion I have shewed what agreement and differences
The Fifth Decade the Seventh Sermon.

The chief ende of Sacraments is this, that they are testimonies to confirm the truth, by which the Lord in his Church, even visibly doth testify that the things now bidden by preaching of the Gospel, & by the promises assurred to the faithful from the beginning of the world, are in every point so brought to passe, and are so certainly true, as they are declared and promised in the word of truth.

E'en so Baptism is the heavenly and publique witness in the Church of Christ, whereby the Lord testifieth, that it is he which receiveth mee rely into favour, & which cleanseth from all blemishes, and to be short, maketh vs partakers and heirs of all his goodness.

For after the same manner Circumcision in times past, was a publike and heavenly testimonie, that it is God that purgeth & adopteth vs, For therefore Poles faith Deut. 30. The Lord thy God will circumcise thine heart, and the heart of thy seede, that thou mayest love the Lord thy God with all thy heart, &c.

After the self same manner the Lord himselfe instituting the holy supper in his Church, by the present signes both openly beare witnesses, his body was certainly given for vs, & his bloud truly shed for the remission of our sinnes:

Wherefore we read in Chrysost. his 83. Ponsly upon Matthew in these words. As in the olde lawe, so in the same manner hath hee here left with vs a memorie of the mysteries, stopping & bridling hereby the mouthes of heretiques. For when they saye: Whereby appeareth it that Christe was offered, and many other mysteries? Then we alluding these things, doe thereby stoppe their mouthes. For if Jesus be not dead, whose representation or signe is the sacrifice? Thus farre he.

You perceiue I suppose, howe this writer doth bring against heretiques, the Sacramet of the supper for the testimonie of truth, that is to say, of the Lorde's true death. Wherefore as the Gospell is called a witness, and the Preachers of the Gospell witnesses, even so we call Sacraments witnesses of the same truth, which though they be dumb, yet nevertheless are visible, after which name S. August. calleth them Visible Wordses. For the preaching of the Gospell, consisting in words heard by the eares, is a speaking witness: but sacraments which consist of signes, & are seene with the eyes, are speechlesse witnesses, and as it were remnantes and reminiscences of the preaching of the Gospell. Pea, sacraments were instituted

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by God, to that end that they might visibly confirm unto us the ready good will of God towards us, and also the preaching of the Gospel, and all the promises of life and salvation, and that they should be as it were scales, set fire to the Gospel and promises made by God, which might testify and confirm, that faith in Christ is true righteousness.

That which I have said, I will confirm by the writings of the Apostles. But I taught a little before, that there is all one ground of the sacraments of the old Testament and of the new, a few things only excepted, so that now by very good right by the comparing of both together, we may estimate and utter what the force and use of our sacraments is. Paul therefore to the Rom. 4 chap. faith, Wee say that faith was imputed to Abraham for righteousness, howe was it then imputed? When hee was circumcised, or when hee was uncircumcised? Not when he was circumcised, but when hee was uncircumcised, after hee received the signe of circumcision, as the scale of the righteousness of the faith which hee had when he was uncircumcised, that he should be the father of all them that beleue, not being circumcised, that righteousness might bee imputed vnto them also, and the father of circumcision, as not vnto them onlye which are of the circumcised, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was uncircumcised. All these are Pauls words.

Among which first of all some words are mote to be expounded: the we must seek after the sense and meaning of the Apostles words: and last of all we must apply them to our purpose, touching the Sacrament.

The Apostle here breth two words, that is to saie, The signe and The Scale. Signum, a word signe is more general and dureteth very farre, but a scale is a word that properly belongeth unto sacraments which are scales and confirmations. For al signes scale not. For some by signification only do accomplish their duty. But esseis properly is to scale for assurance and confirmation take of faith or credit, whereby esseis is a scale which is set to, to keepe and confirm our faith & promise, and to be without all danger of deceit. And here as else where very often, the Lord doth imitate the maner of men. For wee men are wont by setting to our scales, to confirm our writings, covenants, & faithfull promises, which wee before had made by word. And this hath alwaies by the cause of the instituting & use of scales, apperareth plainly by these testimonies of the Scriptures.

When the Children of Israel under Ezra made a covenant with the Lord, by and by they set downe their covenant in writing, and sealed the writing to be a testimony of the truth, as in Nehem. the 9. chap. and Hag. the 2. chapter thou maist read. I will take thee to my servaunt Zorobabel, thou Sonne of Salathiel (sayeth the Lord) and will make thee as a signe or sealing ring, for I haue chosen thee. As if he had saide, All men that certainly learne that in the Sonne of Salathiel the continuance of the pontificie of the Messiah doeth consist and remaine.

Thus writeth Jeremie Chap. 22. As surely as I liue sayeth the Lorde Choenias the sonne of Ichoakim king of Judea weare the signet or scale
on my right hande, yet will I plucke thee thence, which is as much as if he had said, Though thou were he in whom I will keep my promises, yet shalt thou be led captive into Babylon. To this agreeth that of Matthew written of the Jews, So they went and made the Sepulcher sure, and sealed the stone, without doubt, against, deceitful practices they appointed a watch. It appeareth therefore by these testimonies, where to the use of sealers therewith.

These things being thus declared, let us now diligently search out the counsell and meaning of the Apostles words. Paul abouteth that justification happeneth unto men, by the power and vertue of the works of no ceremonies or sacraments, but by the only merit of Christ's thorough faith. To prove this he bringeth the example of Abraham of whom the Scripture hath pronounced, Abraham believed God, and it was imputed unto him for righteousness. Thence he gathereth that Abraham was justified by faith; yea, that that was imputed unto him for righteousness where both by the word, or force of imputation, and by the whole sentence of Moses he doeth most strongly reason, shewing that though grace, righteousness is imputed by faith. Whereunto he openeth also a testimonie out of David, touching righteousness by imputation. I handled that place, in the first Sermon of the fourth Decade.

Then he returneth againe to the example of Abraham, and applyeth to his purpose, that place alleged out of Genesis, warying the circumstancies of the manner and time of his justification, and saith, Howe was it then imputed? When hee was circumcised, or when hee was uncircumcised? Not when hee was circumcised, but when hee was uncircumcised. Which things verry are plainer than they require any exposition. But because the Jews might object, Why then the institution and use of circumcision was of no force, but whyde, unprotable, and baite: For if Abraham were instituted before he was circumcised, what coulde circumcision profite him further? And if it brought nothing, surely it was superfluous and unprotable.

Paul pauling that objection, maketh aunswere, And he receiued (faith he) the signe of circumcision as the scale of the righteousness of faith. &c. Circumcision (saying hee) was not other whyde nor unprotable: For albeit it instiitute not, neither cleanse, nor apply the gifts of God, yet it followeth not therfore that there is no further use of it. For it hath another ende. For he receiued the signe of Circumcision for a certaine scale of the righteousness of faith, that is to say, God instituted Circumcision that it should be a scale to ratifie and confirm, yea, and also visible to testify that faith is righteousnesse, and that men are justified through faith, I say in such force, as faith is also imputed unto them for righteousness, as it was imputed unto Abraham. For it followeth: That he might be the father of all that beleue, though they be not circumcised, that righteousnesse might bee imputed unto them also, And in suth.

And although these things be more cleare than the day light, yet I will endeavoure further to open the same by a parable. For suppose that a king of his favour and more liberalitie, would entertain some servaunt into
his Court, yea and make him partaker of all his goods, and moreover, would extend this benefit unto the Children and posteritie also of him whom he had adopted, and would immediately command that that covenant, privilege and favour, granted by lively words, should also be put in writing, which he might confirm by letting to his scale; to the end that might be to his posteritie a sure testimonie against all gainsayers, that the same favour & adoption both pertaine to them also, and that the Prince would continue his good and favourable kindnesse unto the posterity of him whom he had adopted, if they also continue faithfull unto their Prince.

For even after the same manner almighty God, the King of Kings, and most bountifull of all Princes, freely and not by any merit of ours going before, chosest Abraham upon whom he bestowed innumerable benefits, and unto whom he offereth a Covenant and participation of all goodnesse, and not unto him onely, but to all his posterity also, saying: I the almighty God will bee thy God, and the God of thy seede after thee, I will bless thee and thy seede, and in thy seede shall all the nations of the earth be blessed. He sanctified also this privilege, confirming it with an oath, and by and by commanded to deliver the same unto their children, as it were from hande to hande instead of writing, and afterwarde willeth his servants the Prophets to set it downe in writing, and last of all he himselfe (by instituting Circumcision) nowe as it were setting to his scale to letters patents or charter, would have it confirmed and ratified to them that should come after, to end they might certainly know, that that also pertained unto them.

Where notwithstanding it seemeth this must not be dissembled of vs, that Sacraments have a greater and more effectuall force than any sealed Charters can have. For privileges which Princes give, are written in Parchment, and their seals are set to parchement written: but God imprinteth his scale into the very bodies of those that are his. For he causeth Circumcision to be on the prince member of man, whereby it is rased, increased, and continued, that as a marke printed in the verie bodies, it might more than scale and witnes, that the blessing and partaking of all good things pertayning to the circumcised, if they abide faithfull to the Lord God entered into league with men.

And therefore very significantly, is Circumcision called of Paul, not The scale of rightouesnesse, but, The scale of rightouesnesse of faith, that is, a ratifying and assurance that faith is rightouesnesse, that it is faith whereby we are justified, that rightouesnesse is due to them that believe, that God assuredly will bless the faithfull, and impute faith unto them for rightouesnesse, as he also imputed unto Abraham.

Now since Sacraments have the like reason, we may apply these things to our Sacraments. Chrift therefore the appointed of the Lord after he had by guiltlesse and undeserved death redeemed the world from the power of Satan, and being nowe ready to ascend into heaven to the father, he called his Disciples about him, and said: Goe into the whole world, and preach the Gospell to all creatures, he that shall believe and bee baptised, &c.
The preaching of the Gospel both way open and abroad, the great, the
preciuous, the healesfull, the luyly, the
bountifull, the royall, and divine privi-
ledge, that of the children of the di-
uell, wee are made the children of
God, the heires (I say) of God,
and inpuestosyes with Christ, who
by the shedding of his blood hath pur-
chased for us this inestimable salua-
tion.

From this grace of God none is
excluded: but he which through disob-
bedience, by his owne corruption and
fault, doth exclude him selfe. For
touching the children and infantes of
the beleuers, the Lawe in the Gospel
pronunceth, saying, Suffer the young
children to come vnto me, and for-
biddeth them not, for of suche is the
kingdome of God. And agayne, Ver-
ily, I say vnto you, except yee turne
and become as little children, ye shal
not enter into the kingdome of hea-
uen. Who shall receive such a little
child in my name, receive him. Take
heed, that ye despise not one of these
little ones, for I say vnto you that in
heauen, their angels do alwaies behold
the face of my father which is in hea-
uen.

Perhaph is it likely, nowe Christ
is come, that God is more unmercifull
than he was before he came into the
world. But then he saue, I will be
thy God and the GOD of thy seede
after thee. That therefore is nowe
of more force, since the Lawe is come
to take and saue that which was
lost: and to be short, to powere forth
messe liberally his grace and good
giftes vpon all skelle. Wherefore
that royall, ample, and divine privi-
ledge, is first by the verye preaching
of our Lord Christ, and then by the
d Doctrine of his Apostles revealed un-
to the world, and afterwarde, the
Lorde do commanding, the same pri-
vilege was set downe of the Apostles
and Evangelistes in writing. Nowe
the Lorde himselfe added this Sacra-
ment as a signe and seale unto his
preaching, and to the Scripture, ob-
daining Baptisme in the place of Cir-
cumcision, the which, because it was
a bloodye thing, and to conclude, a
signe of the blessed seade, which was
to come, which then was revealed,
ought to bee abjogated. And Bap-
tisme it selfe also succeeding Cireum-
cision, is also a sealde of the righteous-
nesse of faith, an evidence and sealed
charter, that GOD doth assuredly
cleane vs, and make vs heires of et-
ernall life, and that the whole grace of
Baptism perpetueth to them that are
baptised, if they stand in faith.

But (thou wilt say) the Infantes
of Christians which are to bee bap-
tised before. I grant. But more
did the Infants of the Jevves belue,
which neverthelesse were circumcised,
and were in league with GOD, and
made partakers of all good giftes: so
that true godlinesse biddes vs attri-
but the same to our infantes. When
the offpring of the Jevves was of
age, and did wickedly transgresse: they
fell from the covenant of GOD. So
likewise the infantes of the Chris-
rians, when they come to age, and com-
mitte wickednesse, doe fall from the
grace of the Gospel: yet are they re-
ceived againe by faithfull repentance
into the same grace from whence they
fell.

But to our purpose. Baptisme
the sealde of the righteousnesse of faith,
is not sette to parchment, or to the
writing of the Gospel: but it is appli-
cd to the verye badges of the Chil-

Of Sacraments.

For Hee are wholly dipp'd with our bodies, or wholly sprinkled with the water of Baptisme, which truly is a visible sealing, confirming that the true GOD is our God, which sanctifieth and purifieth, and that purification, and executeth good gift of GOD, is done unto us as the heyzes of GOD. And to the setting forth of this matter pertinently that evident place of Paul, which in the Epistle to the Galatians is thus read. For yee are all the children of GOD by faith in Christ Iesus. For all yee that are baptised haue put on Christ. And so forth.

The Supper of the Lord hath the like reason, which also is a seal of the righteousness of faith. For the sowe of God dyed, he by his death received the believers, also his body and blood is our meat and drink unto eternall-life. And truly this singular and excellent privilege giv'n unto the faithfull is declared and set downe in writing by the Apostles: but it is consecrated and sealed of the Lord himselfe by the Sacrament of his body and blood, whereby he sealeth us an assurance that we are justified by faith in the death of Christ, and that all the good gifts of Christe, are communicated unto us, and that we are fedde and strengthened by Christ.

Dozenors, that the sealing might bee the more lively, he setteth not the seal to written parchment, but it is brought and also given to bee eaten of our bodies, that wee might have a witness within our selves, that Christ with all his gifts is wholly ours, if wee perfieure in faith. For the Lord himself in the Gospell, saith, Hee that eateth mee shall live, by the meanes of mee. But hee eateth which believeth. For in the same place the Lord saith, I am the breade of life, Hee that commeth to mee shall not hunger, and hee that believeth in mee shall never thirst.

Hence we gather the summe of the whole matter, that the Sacraments doe seal by the promises of God and the Gospell, and that therefore to often mention is made in the Church of evidences, letters patents, charters, and seals of the preaching of the Gospell, and the promises of GOD, and that the whole mystery of our salvation is renewed and continued as oft as these actions instituted of God (I meane Sacramentes) are celebrated in the Church.

Hitherto I thinke doeth that belong, which the faithfull minister of Christ Zuinglius upon the Sacraments hath delivered in these wordes. Sacraments beare witness of a thing that hath beene done, For all lawes, customs, and ordinances, doe shewe their authours and beginnings. Therefore Baptisme since it setteth forth in signification the death and resurrection of Christ, it must needs bee that those things were done in deede. These wordes are to be found In expositione sider ad regem Christianum. The same Zuinglius Ad principes Germaniae contra Eggum, faith, When that noble man taking his journey into a farre countrey, distributing breade and wine, did farre more liuely and peculiarly give him selfe vnto vs, when hee saide, This is my bodie, than if he had saide, This is a token or signe of my bodie, although hee rooke away his natural bodie and carried it into Heauen: Yet neuerthelesse by these wordes, in that apperteyneth to faith.
faith and grace, hee giueth him selfe wholly, as if he had sayde: Now I go to dye for you, and after a while will wholly depart from hence. But I will not haue you doubt of my loue and care toyou warde. Howe much soever I am, I am altogether yours. In witnesse whereof I commend vnto you a signe of this my betraying and testament, to the intent you might maintain the memorie of mee, and of my benefites: that when ye see this bread and this cuppe ministred vnto you, in the Supper of my remembrance, yee may be no otherwise mindfull of me, that is, that I deliuere vp my selfe for you, than if you should see mee with your eyes face to face, as ye now see me both to eate with you, and by and by, shall see me to be led from you to die for you. Vetherto I have recited Zuunglus his words, and anon I will rehearse other words of his again, not that I say my selfe upon them, nor upon any testimonies of mä, but that it may bee made manifest that this man did not (as some have falsely thought) conforme the sacraments.

In the meanme while wee acknowledge these testimonies of the hole Scripture. And God it is which stabliseth vs with you in Christ, & hath annoyned vs: which hath also sealed vs, and hath gien the earnest of the spire it in our hearts. 2. Cor. 1. And also after ye beleueth ye were sealed with the holy spire it of promisse, which is the earnest of our inheritance, vnto the redemption of the purchased possession vnto the praise of his glorie. Ephes. 1. ver 13. And againe, Grecue not the holy spire it of GOD, by whom ye are sealed vnto the day of redemption. Eph. 3.

Wec acknowledge the trueth of God to be sufficiently founde, true, and certaine of it selfe, neither can we from else where haue a better confirmation than out of it. For if our minde be not confirmed, on every side it wavereth.

God therefore frameth him selfe according to our weaknesses, and by his sacraments, as much as may be, both as it were, vpholde vs, yet so, that we referre all the benefite of our confirmation to the spire it selfe, and to his operation, rather than to the element. Wherefore, as we attribute Confirmation to doctrine and to teachers, even so doe we Sealing to the Sacramentes.

Wec reade in the Acts of the Apostles, Chapter 14. and 18. The Apostles returned and strengthened the Disciples soules againe, and exhorted them to continue in the faith. Againe in the first to the Thessal. 2. Wee haue sent (faith Pauls) Timotheus our brother and minister of GOD, to confirme or stablifh you and to comfort you concerning your faith.

Neuerthelesse, unlese the inwarde force of the spirit do draw and quicken the harts of the hearers; the outwarde persuasion of the teacher, though it be never to foreable and vehement call nothing availle: but if the holy spirit do therefor his might, and worke with the word of the Preacher, the soules of the hearers are most mightily strengthened. And so it standeth with the mysterie of the Sacrament. For if the inwarde annoyning and sealing of the holy Ghost be wanting, the outwarde action will be counted but a toy to the unbelieuers, neyer worketh the sealing of the Sacramentes any thing at all.
but when faith, the gift of the holy Ghost, goeth before, the sealing of the Sacraments is very strong and sure.

Some also have saide very well, If our mindes be destitute of the holy Ghost, the Sacraments do no more profite vs, then it doth a blind man to look upon the bright beames of the Sunne. But if our eyes be opened through the illumination of the spirite, they are wonderfully delighted with the heavenly light of the Sacramentes. And Zwinglius in Libello ad pringes Germanie faith, It doeth not ofende vs, though all those thinges which the holy Ghost worketh, be referred to the externall Sacrament, as long as we understande them to be spoken figuratiuelie, as the Fathers spake. Thus faith he.

And although Sacramentes seal not the promises to the unbelievers because they mistrust the, yet nevertheless the Sacraments were instituted of God, that they might seal.

The wicked and ungodly person receiveth not the doctrine of the Gospel, yet no man therefore doth gather that this doctrine was not instituted of God to teach.

Some one there is that will not give credite to a sealed Charter, yet doth it not therefore followe, that the sealed charter serueth not to assure or confirm ones faith. Therefore since the doctrine of the Gospel worketh nothing in him that is obstinate and rebellious, since the Sacramentes do nothing move him that is profane and unholy, neyther profite the wicked by any manner means, that commeth not to passe through him that did institute them, or through the worde and Sacramentes, but through the default of the unbelieuer. In the meanes time of themselves they are instituted to profite and to seal, and to have their holy use and end in the holy. And thus much have I said of the principall vertue of Sacraments, that they be testimonies of Gods truth, and of his good will toward vs, and are scales of all the promises of the gospell, sealing and assuring vs that faith is righteousnesse, and that all the god gifts of Christ pertaine to them as believe. There is also another ene and bie of Sacraments all signes, is to say, that they signifie, and in signifying do represent, which were superflous to prose by many testimonies, since it is most manifest to all men, at least by that which we spake before. Now to signifie, is to shew, and by signes and tokens to declare and point out anie thing. But to represent, doeth not signifie(as some deceive) to shew, to give, or make that noe againe corporeallie present, which sometime was taken away, but to resemble it in likenesse, and by a certaine imitation, and to call it backe againe to minde, and to set it as it were before our eyes. For we say that a sonne both representeth his father, when after a lost he expresteth his father in favour and likenesse, of manners, so that hee which saith him may verilie thinke that hee saith his father as it were present.

And after this manner doe Sacraments liz vp and help our faith, while we see outwardly before our eies, that which gireth by the minde, worketh in vs, warmeth vs of our dutie: yea, that everie thing which wee a while before comprehended in our minde, is now after a sorte visible offered to our senes, in a similitude, parable, type or figure, to bee devised and weighed in our minds, that mutually they might helpe one another.

The
The multitude therefore or Analogie of the signe to the thing signified, is here by the way to be considered.

I told you before that Analogie is an aptnes, proportion and a certaine conueniency of the signe to the thing signified, so that this may be seen in that as in a looking glasse. The matter shall be made manifester by examples.

The bountifull and gracious Lorde of his mere mercy receieth mankinde into the partaking of all his good gifts and graces, and adopteth the faithfull that nowe they bee not onely joyned in league with God, but also the children of God, which thing by the holy action of Baptisme, being in forme of the signe,  

the verie signe it selfe, is most evidently by representation laide before the eyes of all men. For the minister of GOD voucheth at the holy fonte to whom the infant is offered to be baptised, whom he receieth and baptizeth into the name, or in the name of the Father, and of the Sonne, and of the holy Ghost. For we may finde both Into the name, and In the name. So that to be baptised Into the name of the Lorde, is to be sealed into his vertue and power (for the name of the Lord signifieth power) into the favour, mercy, and protection of God, yea to be graffed, and as it were to bee satisfied, to be dedicated, and to bee incorporated into God. To be baptised In the name of the Lord is by the commandement of God to be baptised. I meaneth by the commissioun of God, the father, the sonne, and the holy Ghost, to be received into the companye of the children of God, and to be counted of gods household, that they which are baptised, are, and be called Christians, be named with the name of God, being called the children of God the father, &c.

His speech therefore both somewhat resemble that which we read else where that The name of God was called upon, over some one, which is in a manner as if we should say, that one is called by the name of God, that is, to be called The servant and sonne of God. They therefore which before by grace invisibly are received of God into the societie of God: those same name are visibly now by Baptisme admitted into the same name, household of God by the minister of God, and therefore at that time also receive their name, that they may alwayes remember, that in baptisme they gaue by their names to Christ, and in like manner also received a name. After this manner by a most apt Analogie, the very signe resembleth the thing signified. To be short, baptism is done by water. And water in mens matters hath a double use. For it cleanseth filthy, and as it were reneweth man: also it quencheth thirst, and coaleth him that is in a heate. So also it representeth the grace of God, when it cleanseth his faithfull ones from their sinnes, regenerate, and refreheth vs with his spirit. Beside this the minister of Christ sprinkled rather polvemeth in water, or being dipped taketh them out of the water: whereby it is signified that God verie bountifullly bestowed his giftes upon his faithful ones: it signifieth also that we are buried with Christ into his death, and are raised againe with him into newness of life. Pharaoh was drowned in the gulfe of the redde sea, but the people of God passed through it safe. For our olde Adam must be drowned and extinguished: but our new Adam day by day must be quickened and raise by againe (out of the water.) Therefore is the mortification, and viufication of Christians, verie
Of Sacraments.

Of the three Sacraments, ifo: baptism, the Lord's Supper, & wine represent the very body & blood of Christ.

The reason hereof is this. As bread nouriseth and strengtheneth man, and giveth him ability to labour to the body of Christ eaten by faith, feedeth and satisfieth the soul of man, and furniseth the whole man to all duties of godliness: so wine is drink to the thirsty, and maketh merry the hearts of men: so the blood of our Lord Jesus broken by faith, doth quench the thirst of the burning conscience, and filleth the hearts of the faithful with unspeakable joy. But in the action of the Supper the bread of the Lord is broken: the wine is poured out. For the body of our Saviour was broken; that is, by all means afflicted, his blood gushed and flowed plentifully out of his gasping wounds. And we our selves truly doe break with our owne hands the bread of the Lord. For we our selves are in fault, that he was tozne and torment, our sinnes wounded him, and we our selves crucified him: that is to say, he was crucified for us, that by his death he might deliver us from death.

Furthermore, we take the bread into our hands, wee likewise take the cup into our hands: because he saide, Take ye, eat ye, take ye and drinke it among you: neither doe we lay them aside, nor hide them, neither doe we give them soothwithstanding to others: but when we have received them, wee eat and drinke them, swallowing them downe into our bodies: then afterwarde wee doe communicate and offer them to other. For they which lawfully celebrate the Lordes Supper, doe not only believe that Christ suffered, or that he suffered for other, and not for them; but they believe that Christ suffered for these, they believe that Christ doth, and as it were hath already communicated all his gifts most liberally unto them. Therefore as the sustenance of bread and wine passing into the bowels, is changed into the substance of mans bodie: so to Christ being eaten of the godly by faith, is united unto them by his spirit: so that they are one with Christ, and he one with them. And as meate plentifully prepared, daintily dressed, and onely set upon the table, doth not assuage hunger: so if thou heare Christ reverently preached unto thee, and doest not believe that Christ with all his good gifts is thine, neither the word though reverently preached, nor yet the bread though abundantly darded, do prostrate thee anything.

And it maketh much to the reconciling, renuing, maintaining of friendship, that we are all partakers of one bread, if we offer bread to our brethren and that we drink of the cup which we receive at our brethrens hand. For upon no other cause the ancient fathers came to call the supper Synaxis, a communion.

But of that we will speake somewhat else where. And this much have I bought for example take touching the Sacrament of washing, as touching the Analogy of the signe and thing signified, and would save more, but that I trust to them that be diligent this is sufficient. For I have ministered occasion to thinke upon, to find out more and greater things.

By this short treatise touching the Analogy, I think it is plain, that the Sacraments stirs vppe and helpe the faith of the godly. For whilees our minde comprehendeth and considereth the benefits of God, Christ his blessing, our redemption, and other his god
god gifts, while it enioyeth them with great pleasure of the spirite. whiles in them it is glad & reioyech. Sacraments are now also outwardly given, which doe visibly represent those things to our eyes, and as it were make them to enter into all our senses, which the minde inwardly comprehends, considereth, and meditateth upon. For because the whole action which consists of the words, and the rite or ceremonie, is counted with the signe, our eyes see the signes, and all things which are done in the whole action of the signes, al which do as it were speake. Our eares hear the words and institutions of Christ. Pea our very touching and talking, there also doe sele and perceive houe sweete & god the Lord is: so that now the whole man, as it were both bodie and soule caught vp into heauen, doeth sele and perceive, that his faith is stirred up and holpen, and to be shew that the fruit of faith in Christ, is passing sweete & comfortable. All these things have place in them that beleue. In them that beleue not, the signes remaine as they are without life: therefore these things are brought to passe by the vertue or power of faith, and of the spirite working in the lawfull use of the sacraments: without faith and the holy Ghost they are not felt or perceiued. There is not unlike efficacy or force also in the preaching of the word of God. For when this word by parables, by examples & by description is set forth to the hearers, if the spirite and faith shine in their mind, by these they saw not only to heare things expounded, but to see them with their eyes. In consideration whereof I thinke Paul saide, O foolish Galathians, who hath bewitched you, that ye should not beleue the truth, to whom Jesus Christ was described before your eyes, & among you crucified? for it is certaine that Christ was no where either described or crucified among the Galathians: he speaketh therefore of his plainnesse of preaching the word, whereby things indeed are shelved, but yet with such force & efficacy, as if they were in a manner laid before their eyes. There is the same reason also in sacraments, which so that cause were called of the of old, visible words.

Of these things in this manner, intreateth Zuinglius in his booke Ad principes Germanae contra Egessum, laying: Doeth not a faithfull man desire, when hee feeleth his faith to fall, to be vpholden and restored to his place, and where in the whole world shall hee hope to finde that more conveniently, than in the very actions of the sacraments, so much as belongeth to all sensible things? For let it bee that all creatures allure and prouoke vs to the contemplation or beholding of Gods maiefty,yet al that their allurement or prouoking is dumb: but in the Sacraments there is a luyly prouoking and speaking allurement. For the Lord speaketh, and the elements also speak, and they speake and perswade that to our senses, which the worde & spirite speaketh to our mind. Howbeit, bither to all these visible things are nothing, vnlesse the fanctification of the spirite goe before. These things he handlieth more at large, first in his annotations upon the 27.cap.of Jerem., and afterward In Expositione fidei ad regem Christiannum.

Furthermore, we reade that S. Augustine disputing against the Manichees, Lib.19. contra Fanstum cap. 11. layde: Men can not be gathered together into anye name of Religio, either true or false, vnlesse they

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be knit together in some fellowship or visible signs or sacraments, &c. We acknowledge this opinion of St. Augustin, which from the scriptures, both teach touching the sacraments, that we by them are gathered & knit together into the unity of the body of Christ, and are separated from all other religions, fellowships, and assemblies: and so too, we are bound by them as by an oath, to the true worship of one God, and unto one sincere religion, to the which we openly profess that we agree and give our consent with all them that are partakers of the sacraments. Where this chiefly is to be marked, that the gathering or knitting together into the unity of the body of Christ, hath a double respect: for either we are joined with Christ, that he is in us, and we live in him; or else we are coupled with all the members of Christ, to wit, with Christ's faithful stewards, I meane with the Catholique Church it selfe. Furthermore we are knit together with Christ in spirit and faith. But we are joined to the Church to the members of Christ by the unity of faith and of the spirit, and by the bond of charity. All which verify are the inward gifts of the spirit, which freely are bestowed on us by the Lord only, not by any creatures, not by any elements.

Sacramentes therefore doe visibly graft vs into the fellowship of Christ, and his Saints, who were invisibly grafted by his grace before we were partakers of the sacraments: but by receiving of the sacraments, we do now open and make manifest, of whose body we should be, and are members, the Lord with his signs or marks by his minister also visibly marking us for his own household, and for his owne people. Which thing by the scriptures, we will more fully open & make manifest. They who in time past, by the force of the covenant, by the grace, mercy, and promise of God were the people of God, were by circumcision visibly gathered together into one Church, and knit together into one body. For the Apostle Saint Paul faith unto the Ephesians. Wherefore remember that yee beeing in time past Gentiles in the flesh, called uncircumscribed of them which are called circumcision in the flesh made with hands: that at that time (I say) ye were without Christ, and were aliens from the common wealth of Israel, and strangers from the covenant of promise, &c.

Whereby it is also easily understood how the Jewes by circumcision were distinguished from other religions and fellowships, and that circumcision in another place, for this cause, is put for them that are circumcised, and why the name of uncircumcised was reproochfull. For those that were uncircumcised were counted for godly and unclean persons, that had no fellowship, no part of inheritance with God and his Saints. Of Baptisme which was ordained in the stead of circumcision, some thing is spoken in my former Sermons. And also the Apostle setteth out most plainly: As the bodie (faith he) is one and hath many members, & all the members of the bodie, which is one, though they bee manie yet are but one bodie: even so is Christ. For by one spirite are wee all baptised into one bodie: whether we bee Jewes or Gentiles, whether we bee bond or free, and have beene all made to drink into one spirite. We are therefore knitte together by the Sacrament of
of baptism into the unitie of the body of Christ, so that to have broken this bond, and to yield ourselves into another fellowship of religion and brotherhood, may worthily be called sacrilege and treason.

Henceunto the Apostle seemed to have respect when he asked the Corinthians: Are ye not baptised into the name of Christ? Declaring thereby, that they which are baptised into the name of Christ, have openly sworn, and bound their faith before the church of Christ, so that now they neither can nor ought to receive in any other name than in the name of Christ, into whose householde they are received by baptism. So, I saie, we are separated by baptism from all other religions, and are once consecrated to Christian religion. Ye haue the like place in all points touching the Supper of the Lord, 1 Corinthians chap. 10. For when the Apostle voulde declare to the Corinthians, that it is a thing farre from all godliness, unseemly, yea and sacrilegious, that Christians should eate in the idols temples, things offered to idols, and be partakers of the Gentiles sacrifices, reasoning from the manner and nature of the Sacrament of the Lords Supper, he saith: Flice from idolatrie, I speake as vnto them that haue understanding, judge ye what I say: The cup 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? For we that are many are one bread, and one bodie, because we are all partakers of one bread. Behold Israel which is after the flesh: are not they which eat of the sacrifices, partakers of the altar? What saie I then? That the idoll is anie thing? or that which is sacrificed vnto idolls, is anie thing? Nay but rather this I say, that those things which the Gentiles sacrifice, they sacrifice to diuels, & not to G O D. And I would not that ye should have fellowship with the diuels. Ye can not drinke the cup of the Lord, and the cup of the diuels. Ye cannot be partakers of the Lords table, and of the table of diuels, &c.

For all this is Paules saying: which since it serveth notably to our purpose and is verie plaine, I will but briefly run over it.

First he laieth downe the state and scope of the matter, whereunto he immediately directs his whole discourse. Flice (faith he) idolatrie. And he meaneth by the word Idolatrie, what focuer pertaineth to idolatrie, especially the eating of meate offered to idolls. But if you knowe not what Idolotrytum is (which word he there both) understande that it is a Greke word which Paule bleseth in this case, and it signifieth a thing sacrificed to an idoll, or a thing publiquely in sacrifice consecrated to an idoll. And it was the manner of the Corinthians to sacrifice at the altar of their gods in idoll houses, that is to say, in their idol temples, and to call Christians vnto these their sacrifices: and they when they came, sete and eate of that which was offered unto idols, eating without difference with the idolaters, thinking they micht haue done that without anie fault at all: because by the bright shining of the gospel it appeareth that neither the idoll, neither that god whom the idoll represented, and therefore also the things themselves that were offered to idols were nothing else, but baine names, and things of no price or estimation. But Paul disputing against these from the 8. chapte.
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unto the 11, teacheth that it is farre
wode from christianitie, to be partakers of the gentils sacrificies, and faith, I will speake unto you as unto them that have discretion, that after I have shadowed out unto you which way to walke, you by the sharpenesse of your wit, may understand what is true, and what is false, and to be short, which way you must incline.

And then hee scattereth certaine

groundes of arguments, which they afterwode discussing, might by their diligence polish and make perfect. They (faith he) that are partakers of the Supper of the Lord (in which the bread of the Lord is broken, and the cup of the Lord is drunken) are of the same communion, fellowship of body with the Lord. For a communion, which word Paul useth here, and which interpreters have translated Communion of partaking (though fellowship is better than partaking: as in the Dutch translation Gmeind is better than Gmeindchafft) is not taken actively (as I may so saie) for the distributing, giving or reaching out Christ's body by the minister: but passively, for the fellowship and society, for the body, I saie, of the church: as when the church is called a communion, that is, an assemble, a gathering together and society of saints of godly Christians.

Furthermore, the church is called a Communion of the body and blood of Christ, because it is redeemed by the body and blood of Christ, and being partaker of Christ, lineth by him. For he lineth in the godlie Christians, communicating unto them all his god gifts of life. And that the partakers of the Supper of the Lord, are the body and communion of Christ, he declareth by a reason which followeth laying: Because we that are many, are one bread and one body. When unto by & by he addeth another more evident reason, soe interpretations take, laying: For we are all partakers of one bread. In that we are partakers of one bread, faith he, we doe openly testifie that we are partakers of the same body with Christ and all his Saints. In which wordes he hath a notable respect to the Analegie. For as by uniting together of manie grains, (as Christian faith) is made one bread or one loafe: as of manie clusters of grapes one wine is prefced out: so out of many members groweth vp, and is made the body of the Church which is the body of Christ.

Nowe in the wordes of Paulie these things offer themselves unto vs to be marked.

First, for that nowe he calleth that a multitude or manie, by a word expelling his minde better, which before he named a communi-
on. A communion therefore is nothing else, but a multitude or congregation. For he saith: The bread is the partaking of the bodie of Christ: but now he saith, We being many are one bread, one body. We being manie, faith he, that is, all we which are a multitude & a congregation or church, redeemed by the body of Christ (which was) given, and by his blood (which was) shed for vs. Afterwaides he saith, We being manie are one body, he doth not saie, are made one body. For we are not first grafted into the bodie of Christ (as we have often repeated already) by partaking of the sacraments: but we which were before ingrafted by grace invisibly, are noe we also visible confrated. Againne, by the like reason of Sacraments, or by an example of the Scrip-
tures
The fift Decade, the seventh Sermon.

Hereupon he might lawfully have inferred. Therefore if you continue to be partakers of things offered to idols, ye shall verily be one bodie and one fellowship, both with the diuell himselfe and all his members. But because this might have been taken of mane, to have beene bitterly spoken, he addeth another saying some what more mild and gentle, and faith: And I would not that ye should bee known, that is, Communicants, oz partakers, and haue fellowship with diuels. 

After which words by comparing the contrarie partes, he bringeth in the summe of the whole matter, to which he directed all his reasons, and faith, Yee can not drinke the cup of the Lord, and the cup of diuels: ye cannot be partakers of the Lord's table, and of the table of diuels. And so forth.

The sacraments therefore do separate vs from all other worshippings and religions, and do binde and consecrate, yea, and also as it were make us of the same bodie with one true God, and sincere Christian religion: because we being partakers of them, do openly profess, that we be the members of Jesus Christ, which no man that is well in his wits, will take, and make them the members of fornication, and of idols.

Zuinglius (that learned man) hath: In expositione sibi Christiana ad Regem Christianum, is not impertinent to this purpose: Sacraments (faith he) are in stead of an oath. For Sacramentum with the Latinse is bid also for an oath. For, they that bid one and the selfe-same Sacraments, are one peculiar nation, and an holy soweine congregation, they are knit together into one bodie.

They are the members of the diuell that are partakers of these sacrarnents.
Of Sacraments.

and into one people; whom, who so betraied shall perish. Therefore the people of Christ, since by eating his body sacramentally, they are knit into one body: Howe he that is faithless, yet dare be so bold as to make himselfe one of this societie or fellowship, betraied the body of Christ, as well in the head as in the members, &c. Thus far he.

By this it is easie to understand, that Sacraments put vs in minde of our dutie: especially if we marke in the writings of the Apostle, how, considering the maner of sacraments, the Apostles frame their exhortations. Where againe the Analogie being considered, it hath borne much light and force in it. Tris are prized, and all that which is vse, barren, and superfluous in them, is cut away. And so by circumcision they that were circumcised were put in minde to cut away with the knife of the spirit, whatsoever grew vp in the flesh against the lawe of God. Hereunto had Moses respect when he said in Deut., Circumcise therefore the foreskin of your hart: and be no more stiffe-necked. Whome Jeremia following in the 4. chap. faith: Be ye circumcised in the Lord, and cut away the foreskin of your harts, &c. Those things which the Apostle hath taught touching the celebration of the pas佃er, are more plaine than that they need here to be rehearsed. And I have already intreated of them at large in the 3rd sermon of my thirde Decade.

The vrie same Apostle in his Epistle to the Romans faith: Knowe yee not, that all we which have been baptised into Jesus Christ, have been baptised into his death? We are buried then with him by baptism into his death, that likewise as Christ was raised vp from the dead, by the glory of the father: euen so we shoulde walke in newnes of life, &c.

So we are put in minde by the mystery of baptism to renounce and forsake Satan and the world, to mortifie and subdue the flesh, and to bury the old Adam, that the new man may rise by againe in vs through Christ.

Furthermore, the supper of the Lord doth admonish vs of brotherly love and charity, and of the unity that we have with all the members of Christ: it was neth vs also of puritie and sincerity in faith, that because we have openlie professed that we are united to Christ, and to all his members, we should have a special care and regarde, that we be not found faithlesse and untrue to our Lord Christ and his church, that we should not delie our selves with sloane and strange sacrificies. Wee are also admonished of thankfulness, to magnifie the grace of God, who hath redeemed vs, according to that saies: As often as yee shall eate of this bread, and drinke of this cup, ye shall shew forth his death vntill hee come.

Thus farre have I intreated of the foce, the end, and the effect of Sacraments, unto the which I have, (as I think,) attributed no more no less then I ought, that is, as much as may be proved out of the scripture to be true unto them. They are the institutions of Christ, therefor they care not for counterfaite and strange praiies. They have praiie sufficient, if they have those praiies, which he that instituted them, namely God and Christ Jesus the high priest of the cattolike church, vouchsafed to attribyte unto them.

Howe, because there is mention made verie oft of faith, in this whole boke,
boke, I will further shew also that without faith sacraments profite nothing, and againe, that to those which receive them by faith, they are not supernuous or baine.

For this saith he, as yet to belong to the full exposition, and consideration of Sacramentes. That Sacramentes without faith profite not, it is easily proved. For it is faide, that Sacraments are sailes of the preaching of the Gospell, and things appertaining to the same. For if the preaching of the Gospell bee heare without faith, it doth not onelie profite nothing unto life, but it turneth rather unto judgement, (to him that heareth:) the Lord himselfe bearing witness, and saieing: If any man heare my words & beleue not, I judge him not, for I came not to judge the world, but to saue the world: the word that I have spoken, the same shall judge him in the laft daie. To that saieing of the Lord agreeth this of the Apostle. For versus was the Gospell preached as well as vnto the fathers: but the word which they heard did not profite them, because it was not coupled with faith to them that heard. Who now is such a dozhead which can not gather, that sacraments without faith are unprofitable, especially since the same Apostle saith: Whosoever shall eate this bread, and drink this cup of the Lord vnworthily, shall be guiltie of the bodie and blood of the Lord: But all our worthinesse before God doth consist in faith, the same Apostle yet againe witnessing out of the Prophet. The infi shall live by faith. And, By faith the elders (or fathers) obtained a good report. Whereuppon it sol-loweth, that worthinesse consisteth in faithfull obedience. Hereunto also may be referred (I thinke) those examples whereof mention hath borne made more than once alreadie before: All our fathers were baptized, & did all eate of one spirituall meat: but in many of them God had no delight. And Paul again saith, Without faith it is impossible to please God: therefore without faith sacraments profite nothing. The examples of Simon Magus and Judas the traitor are very well known, of which one was baptized, the other admitted to the Supper, and yet had no fruit of the sacraments, because they wanted true faith.

To these pithie and divine testimonies of God, we will nowe add some places of Saint Augustine out of his nineteenth boke against Faustus, and twelfth chapter. Peter faith, Baptisme saue thes: and least they should thinke the visible Sacrament were sufficient, by which they had the form of godliness, and through their eull manners, by living lewdly and desperately should deny the power thereof, by which he addeth, Not the putting away of the faith of the flesh, but in that a good consience maketh request to God. Again, Lib. 2. contra literas Petiliani, cap. 7. he faith: They are not therefore to be thought to be in the bode of Christ which is in the Church, or congregation, because they are corporallie partakers of his sacramentes. For they in such are also holie, but to them that the and receive them vnworthily, they shall be torrizable to their greater judgement. For they are not in that society of Christ's church, which in the members of Christ by being knit together, and touching one another, doe grove into the fulnesse of God.
God. For that church is built on a rock, as faith the Loode. Upon this rocke will I builde my Church, but they build on the sande: as the Loode also faith, He that heareth my words and doth them not, I will liken him to a foolish man. And againe, in his treatise upon John. i. 3. The syllables of Christes name and his sacraments profite nothing, where the faith of Christ is resett. For faith in Christ and his Sacraments is to beleue in him which includeth the ungody, to beleue in the mediator without whose intercession we are not reconciled unto God. Thus saith Augustine.

An obiection is made, If Sacramentes doe nothing profitable without our faith, then they depende on our worthinesse or unworthines. Sacraments verily of themselves are sufficiently ratified and confirmed by the institution of God, neither dependeth their perfection upon the condition and state of the partakers, that they are either better among the godly, or worse among the bad. For that remaineth perfect and sound, which the Loode hath instituited, and remaineth his institution alwaies good: howsoever men barie and are faithlesse. For the Apostle faith, Shall their unbeliefe make the faith of God without effect? God forbid. Yea, let God be true, and euery man a liar. But I have touched this matter also somewhat before. Yet because it is one thing to offer, and another thing to receive, God verily offereth of his goodness his hountidfull gifts unto men to this end to profite and to saue them, and to make them whole, as the physician doth by ministring physicke to his patient: but because that solieth and mad man doth not acknowledge the benefite, as the sick patient which refuseth physicke being ministred, the benefite which is offered doth no more profite the one, than physicke not received both god to the other, not through the defaulte of him that offereth the benefite, or of him which refuseth physicke, but through the follic of him which refuseth and will none of it. After this maner disputed Saint Augustine also of this matter. For Lib. 3.de Baptismo cont. Donat. cap. 14. he faith: it skilleth not, when the perfectesse and holinesse of the Sacrament is in handling, what he believeth, and what manner of faith he hath that receiveth the Sacrament. Norly it availeth very much to the waie of salvation, but for the question of the Sacrament it maketh no matter. Also contra literas Petiliani. lib. 2. cap. 47. He faith, Remember that the lowde life and corrupt manners of small men doe nothing hinder the Sacramentes of God, to make them not holie at all, or lese holie: but that to the usefull they are a testimonie of their damnation, and not a furtherance of their salvation. He also Tract. in Ioan. 26. faith: If thou receivest the Sacrament carnally, it ceaseth not to be spirituall, but to the it is not so. As easie is that obiection confuted, that baptisme profite not infants, if we still say that sacraments without faith profite not; for infants have no faith: thus they babble. We answere first that the baptism of infants is grounded upon the free mericie and grace of God, who faith, I wil be thy God, and the God of thy seede. And againe, Suffer children to come vnto me, for of such is the kingdom of God. &c. Infantes therefore are numbered and counted of the.
the Lord himselfe among the faithful, so that baptism is due unto them as farre forth as it is due unto the faithfull. For by the imputation of God infants are faithfull: whereunto certaineth this saying, that the Lord counteth infants among his, that is, among the faithfull: so that nowe they are not only baptized in another faith but in their owne, that is to saie, which it pleaseth the Lord to impute unto them. Furthermore, that is not an others, which is common to the false name bodie: But infants are in the verie same bodie of the church, whereby that which is the churches, is their owne, and not an others.

Neither can any man easilie tell, what motions of the holy spiritue infants haue beside, &c. For in so much as they are of God, they have the spiritue of God. And who so haue not, they are not of God, Rom. 8.

As they decline to much to the left hande, which are persuadved that Sacraments, yea, without faith doe profite the receivers: so they goe to farre wide on the right hand, who thinke that the Sacraments are superfluous to them that haue faith, faith (as they) both fully acquite vs, so that after we haue faith, Sacraments can increase nothing in vs, therefore it must needs be that they are unprofitable.

Such in times past are the Heretiques Messaliani read to have beene, who were both called Euchites, and Acharagi, that is, Divine men, for both, and inspired of GOD. For they did confess that the faithfull, after they had received the holy Ghost, had neede of no Sacraments. But these men are verie inurious even to God himselfe, who instituted not his Sacraments for the faithfull without great cause, neither unprofitably.
And, Verily Abraham beleued God and it was reckoned vnto him for righteousness, and he was counted the friend of God, justified and holie, not being voide doubttlesse of the holy Ghost: but he also Received circumcision the scale of the righteousness of faith which was before hee was circumcised. It is faide to the same Abraham, Euerie man-childe whose fore-skin shall not be circumcised, shall be cut off from my people, because he hath broken my covenant. Truly the angel of the Lord is ready to kill Dathan, because he delayed circumcision in his children longer than was lawfull, either by his owne negligence, or torow the fault of his Padianitish wife. What, shall there be found anie more righteous and holie than the sonne of God, as he which haue received the fulnesse of the spirite, powzetth plentifully of the same into his members? He himselfe being the head, ye he came to John Baptiste and requireth to be baptised of him in Jordan. And when he refused and saide, I haue need to be baptised of thee, and committ thou to me? He saide, Suffer it to be so now: For thus it becommeth vs to fulfill all righteousness. Certainly righteousness ginet to euerie man that which is his owne. Faith therefore which is the righteousness of Christians, ginet holy to God, and beleue, that he being wondertfull wise both wil wel ynto men, and therefore, that he hath instituted nothing unprofitably, but all things for the suffocation of his faithful ones: a faithful man therefore with all the institutions of God without anie reasonning or gain saying.

Neithe ther is any her, I think, that will say, that this deede of Christ pertaineth nothing to him, whereby undoubtedly he laide before vs an example to follow. Pea that which he himselfe did, he willed other also to doe, when he sent his disciples forth and said : Go into the whole world and preach the Gospell to all creatures, baptising the in the name of the father, &c. Hee which shall believe and be baptised shall be saved, where truely hee joineth together both faith and baptism, which to abide upon hee woulde not haue done, if Sacraments were superfluous there where faith is. Whereby it mani festly appeareth, that they are wrong as farre as heaven is wide, which think that Sacraments are indiffere nt, that is to saie, a thing put to our owne will and choice, either to bee, or not to bee. For as wee haue heard alreadie a flat commandement concerning baptism : so the Lord instituting and celebrating the Supper, faith: Doe this in the remembrance of mee. He therefore that despiseth these commandements of God, I see not howe hee can haue faith, whereby hee should be invisibly sanctified. Either to belonging nowe, that which the faithfull Prince of Ethiopia confesseth that he beleued with all his hart in the Lord Jesus, yet nevertheless as soon as hee saue water, he saide, Beholde, heere is water, what letherth me to be baptizd? Hee doth not say, I beleue with all my hart, and I see that I am justified and cleansed, why then should I bee washed with water, having no filth remaining. Therefore wherefoever true faith is, there Sacraments are not contenmented or res fult, but made desiered. For Cornelius the Centurion also, after he had received the holy Ghost, doeth not gainsay Peter, who saide: Can anie man forbid water that these should not
not be baptised which have received the holy Ghost as well as we? Peter was a faithful Peacer of the Gospel, a skilful teacher of the truth, therefore he deceiveth no man, and he teacheth us by his own deeds, that faith doth then specially provoke us to be partakers of the Sacraments, when it is true in the faithfull. To whom Paul his fellow minister agreeeth saying: Let every one prove himself and then let him eat of this bread and drinke of this cuppe: but that provings made by faith: therefore not faith, but unthankfulness doth contemptuously reject the Sacraments.

Truly I am not ignorant that very many without the use of visible Sacraments have beene sanctified, and at this day also are sanctified: but none of these desired or contented them. They were not partakers of the Sacraments being thereunto driven by necessitie, as there bee at this day some, that are helde captives under the tyranny of Antichrist and the Turk, and for the time belowe with their whole heart in the Locde Jesus. Therefore the examples of these, such like, are no defence for them, which may receive the Sacramentes, if they regard the ordinances of God, and let so much by them as of duety they shoule doe. I will note here for the singular benefit of the Readers, S. Augustines disputations, because it maketh notably for our purpose. He, Quest. lib. in Levitic. 3. cap. 84. faith, it is demanded not without cause, whether invisible sanctification doth profit nothing without visible Sacraments, whereas with a man is visibly sanctified: whereas without doubt is absurd.

For more tolerably it may be laid, that this sanctification is not without them, than that it doth not profite, if it bee without them, since in sanctification all their profite consisteth. But we must also weigh this howe it is rightly saide, that without the Sacramentes sanctification cannot bee. For visible baptism did nothing profit Simon Paganus, to whom invisible sanctification was waeting: but because his invisible sanctification profited them that had it, in like manner, they which were baptised received also the visible Sacraments.

And yet neither is it shewed where Poles himselfe was sanctified with visible sacrifices or oyle, who notwith- standing did visibly sanctifie the priests; but who dare deny that he was invisibly sanctified, whose grace was so great, surpassing and excellent: This also may bee saide of John Baptist. For he was first a baptizer, before he was bane to bee baptised, whereupon we can deny by no means that he was sanctified, yet wee doe not finde that that was visiblly wrought in him before he came to the ministrerie of baptising. This also may bee vouched of the these crucified with Christ, to whom the Locde saide as he hung with him on the crosc. To day shal thou bee with mee in Paradise. For he could not have beene partaker of so great solicitude, unless he had beene invisibly sanctified. Wherby wee gather, that invisible sanctification hath beene present with some, and profited them without the visible Sacraments; and that visible sanctification which is wrought by visible Sacramentes, may be present without this invisible sanctification, but yet maye not profite vs. Yet nevertheless the visible Sacrament is not therefore to bee con- tumned. For the contemner there-
of can by no meanes bee invisibly sanctified. Hereof it is that Cornelius and they that were with him, when they did now appear to bee invisibly sanctified by the holy Ghost poured into them, yet notwithstanding they are baptised: neither is visible sanctification on which had invisible sanctification going before it, counted superfluous. Thus farre he.

With this disputation an other question also hath some affinitie or likeness, which is, Whether Sacraments depende upon the worthinesse of the ministers, and whether they bee hindred in their force by the unworthinesse of the ministers: Cyprian more than in one place both contend, That they cannot bee baptised which want the holy Ghost: which errour springeth haremos, for that he attributeth too much to the ministrie of baptism. Hee doth thinke that noe are purified or cleansed by baptism; so that thereby hee doth gather, that an unclean person cannot purifie or cleaunce, & therefore not baptised, and that the baptisme of an unclean person is not baptisme: from whence wee derive Anabaptisme, or rebaptising.

But if that holye man had rightly & religiously distinguished between power and ministrie, between the signe and the thing signified between the outward and inward sanctification, hee had undoubtedly understode that we are invisibly sanctified by the mere grace of God, and that this inward sanctification is outwardly by the ministrie represented and sealed: there hee might have understode that sealed evidences may be published as well by an euill minister as by a good. Gods sacraments are to be referred to God the author of the, who is faithfull and true in all his o-
Saint Augustine hath handled this matter very diligently, excellently well applying to these things verie effectual arguments, whole words I will set downe, Lib. 3. contra Donats. de baptismo 3. cap. 10. The water is not unholy (faith he) or defiled, oner which the name of the Lorde is called on, though it be called on of unholy and vnclene persons: because neither the creature it selfe, nor yet the name is vnclene. And the baptisme of Christ consecrated with the wordes of the Gospell, is holie both by them that are vnclene, and in them that are vnclene, though they bee defiled and vnclene: because his holinesse cannot bee polluted, and in his sacraments a divine power is present, eyther to the salvation of them that use them well, or to the condemnation of them that use them ill. Doeth the light of the Sunne or of a candle when it shineth through a filthie linke, gather no vn-
cleanesse from thence: and can the baptisses of Christ be polluted with anie mans wickednesse? For if wee applie our mindest vnto the verie visible things vnder which sacraments are deliuered, who knoweth not that they are corruptible? But if wee ascende vnto that which is figured by them, who seeth not that they be incorruptible? though men by whome it is ministrated according to their deservings are cyther rewarded or punished. And so etheth, I could allege many examples of this kinde, if I thought them necessarie. For I thinke that by them it is largely and plainely enough declared, that the perfection and purenesse of the Sacramentes are not to bee esteemed by the worstnesse or unworthynesse of the ministers, but by the truth of God, who did institute them. To him be glory, power, &c.
doninion, &c. ever

The eighth Sermon.

OWE I have to intreat particularly of holy baptisme, and of the holy supper of the Lorde, which may bee done so much the more briefly, as wee have largely spoken alreadie of sacramentes in generall. Christ our Lorde open your mindest, and guide my tongue unto the glory and praise of his blessed name for ever. Baptisme is a word be seth. Baptisme from the Greekes, who vse both these
words Baptismus and Baptisma (both which signifie Baptism) as the Latines also doe. And baptism is a dipping, which woode Terullian willingly vseth. For, as he signifies to dippe, so dip in, and, baptizare, to plunge so put farre in: Whereupon also to Baptise is vned for to plunge in, to walke away, or to cleanse: and baptisings in the Scriptures are put for washings and purifyinges, as it appeareth in Saint Mark the seventh chapter, and in Paul to the Hebrews, the 9. chapter. To be baptised with the same baptism is powerfully spoken of him that is partaker of the self same daunger of militatory, and to be baptised with blood, is to be imbued with blood.

What baptism is.

They define Baptisme, for the most parte, to bee a token or recognition of our cleansing, yea, of our inrolling, whereby we are received into the Church, to be of the number of God's children.

But we describing the nature of baptism more at large doe say, That it is an holy action instituted of God, and consisting of the word of God and the holy rite of ceremonial, whereby the people of God are dipped in the water in the name of the Lord: to be short, whereby the Lord himselfe doth represent and feale unto vs our purifying of cleansing, gathereth vs into one body, as putteth the baptised in mind of their duty.

In this description of Baptisme, these things came chieflyly to be considere, Who did institute Baptisme. Of what things it consisteth. Whether it be simple, but one, and the selfe same, or drawn into many partes. What rite of ceremonial of baptising is delivered (to the Church.)

What the ende, and force of Baptisme is. It was no man that did institute the Sacrament of Baptisme, but God himselfe, though by man it take the name, that is to say, by John (it was ministred) who of it was called the Baptiste. That we might understand this, the Evangelists in many places have confirmed that the calling of John was from heaven. For thereby we may gather, that his ministration was from heaven. Doby not he say himselfe in express words? He which sent me to baptise with water, the same saide vnto me, vppon whom thou shalt see the holy Ghoft, &c. Also our Lord in the Gospel a Math. 11, saying that the Baptisme of John was not from men, but from God, hee de- maundeth of the Pharisees, The Baptisme of John, whence was it, from heaven, or of men? Wherefore the godly, vve a cuen at this day do receive baptism, as it were at the handes of God himselfe, though they be baptised through the ministerie of men.

For the Lord establishing his institutions by his spirit, worketh saluation in the elect. So that it must needs followe, that the vertue or efficacie of Baptisme is not hindered by an euill minister. Whereof hath bene alreadie elsewhere and hereafter shall be spoken. At that time truely baptism was instituted and beganne at S. John the Apostle, when he began to preach openly that the time was fulfilled, and that Christ was exhibited and given to the world. But the signes of things to come or of things which should be revealed, the thing it selfe being present, do no more remaine, but ought to bee chaunged into other signes. And Circumcision was a signe of the blessed fede which was to come, I meane, of the Mystics himselfe, which by the shedding of his blood
bloud shoulde becom his blessing vpon the whole world: Wherefore when hee was come, and shoulde foorth, with shed foorth his bloud, it was nevsefull that Circumcision should be changed into baptism. Whereof Chalbe spoken hereafter.

Nowe baptism consisteth of the signe and of the thing signified, of the word promise of God, and of the holy rite or ceremony. The signe is the outward action, that is, the sprinkling of water, in the name of the Father, and of the Sonne, and of the Holy Ghost, with the calling upon of the name of God. The promise or word of God is Baptising them, Hee that shal beleue and be baptised, shall be saued. And so foorth. Whereof we have spoken abundantly enough in the first Sermon. Many in the olde time have distinguished betweene the baptism of John, and the baptism of Christ and his Apostles. For some of them deny that forgiveness of sinnes was comprehended in the Baptisme of John: but if we diligently view and weigh the doctrine of the holy Scripture, we shall finde that the Baptisme of John, and Christ, and his Apostles, is one and the selue same.

Certainly the doctrine of John, of Christ, and his Apostles, is one and the selue same every where. For they all with one mouth do preach the gospel, and by it repentance and remission of sinnes, in the name of Christ.

Let him that will confer those things which John the Evangelist writeth of the doctrine of John Baptisit in the first and third chapter: and that which Luke writeth in the foure and twentieth chapter of his Gospel, and in the Acts of the Apostles of the doctrine of Christ and his Apostles, and hee will say that all their doctrine is one and the selue same. But in their doctrine is Baptisme set too, as a seal to an evidence. Wherefore beleueth that there are diverse sealles of their doctrine, or divers baptisme? Saint John baptised with water; the Lord commended no other element to his Disciples than water: neither baptised they any otherwise with water. They themselves baptised into Christ, into repentance and remission of sinnes. But Saint Parke witteth of John Baptisit, John baptised in the wildernesse, preaching the baptism of repentance for the remission of sinnes. And S. Paul speaking of the doctrine and baptism of John, faith: John baptised with the baptism of repentance, saying vnto the people that they shoulde beleue on him which should come after him, that is, on Iesus Christ.

By these testimonies who can not gather that the baptism of John and of Christ is altogether the verie same: unless this peradventure seeme to any man to bring some difference, that John baptised in him that was to come and should bee revealed: but the Apostles into him that was alreadie revealed. But I see not howe so little space of time can bring any difference, especially since John spake so much from the beginning of his preaching of him which should be revealed: for immediately hee did both point him out present with his finger, and hee bare wittnesse that he was present and revealed, and that hee should come no more to be revealed. Hereunto is added, that Christ was baptised with noe other than with the baptism of John. For if Johns baptism were another baptism beside the baptism of the Church of Christ, it would followe that neither Christ was baptised, with

The baptism of John of Christ, and of the Apostles is one and the selue same. Acts, 19.
our Baptism, neither we in the Baptism of Christ.

But Christ did sanctifie with his body the baptism of John, and doubt-safe to bee baptised with vs into the same fellowship, so that we at this day are also baptised, not with the baptism of John, but of Christ, who by John instituted baptism, and he himself consecrated the same. Wherefore Christ in Matthew 28. cap. and in Mark the 19 cap. doth not abrogate the baptism which John began, he doth not institute a newe but commandeth to continue and to minister the same to them that believe, In the name of the Father, and of the Sonne, and of the holy Ghost.

Now where as John saith him selfe, I baptize with water, but hee shall baptize you with the holy Ghost, he maketh not difference between his owne baptism of water, and Christ's baptism, but he attributeth somewhat more unto Christ, wherein no man or minister (foe they did erre which in time past baptised with fire) had part with him, but he alone giveth the baptism of fire, that is the singular gift of the holy Ghost, but first of all the use of tongues under the promise of fire. Fo therefore this matter is expounded in the Acts, first by the Lord Christ him selfe, then by experience in the Church. Fo the Lord saith, Depart not from Hierusalem, but wait for the promise of the father, whereof saith hee yee have heard of mee: for John truly baptised with water, but ye shall be baptised with the holy Ghost after these fewe dayes. And consequently upon the day of Pentecoste they were baptised with the baptism of Christ, not with water againe, but were all filled with the holy Ghost, clouen tongues, as it were fire, sitting upon every one of their heads, and they beganne to speake with other tongues.

In the Acts, the Citizens of Samaria are baptised of Philippe, with the baptism of Christ in water lawfully and fully. But the verie same afterward are baptised with the peculiar baptism of Christ, while by laying on of hands by Peter and John, they receive the holy Ghost. Not that heretofore they were altogether void of the gift of the holy Ghost (foe howe alwayes they believe without the holy Ghost;) But so that they were baptised with the visible Baptisme of fire beside, and receeved the gift of tongues, and other excellent graces.

As it is also read of Cornelius, who verily being first baptised with fire, I meane with the peculiar baptism of Christ, spake with tongues, and afterward was baptised with water.

Contrariwise those twelve disciples at Ephesus were first full and with the baptism of John, and with the baptism of the water of the Christian Church or congregation, and afterward Paul the Apostle laying his hands on them, they are baptised, not with water againe, but with fire; Luke hearing wittnes and laying: The holy Ghost came vpon them, and they spake with tongues and prophesied.

But this baptism of fire, and the visible ministration of the giftes ceased together with miracles, neither at this day it is usuall or common in the Church: but the baptism of water remaineth, which is one and the same, whether it bee ministered by
by the hands of John, 02 of the Apostles, or by divers hands of the ministers of the Church. For divers hands make not divers baptisms.

Wherefore we rightly believe that there is but one only and simple Baptism of the faithfull in all ages. For Paul in expressing wondrous faith, There is one Lord, one faith, one baptism, and one God and Father of all. Whereunto also tendeth this saying of the same Apostle, I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I had baptized in mine own name.

Upon the Apostolique truth, the reverend Fathers of the Council of Constantinople are ready to have made this confession in their Creeds. I believe one Baptism for the remission of sins. For there is but one Church, one body, one head, and one King, prince, and high priest of the Catholique Church.

Now I am come to expound the rite or ceremony of Baptism. It was simple and but one from the beginning, and not chargeable or burdensome to the Church through immediate ceremonies. John baptized in Aenon before Salem, because much water was there, and he baptized in the name of Christ. So did the Apostles likewise. Whereby it remaineth for an unoubted truth, that theer is a form of baptism which is done by water, in the name of the Father, and of the Sonne, and of the holy Ghost.

For to the Lord commanded in the 28 of Matthew, Do ye after how it commeth to passe, that Luke in the Acts maketh mention that Peter and Paul baptized in the name of the Lord and expresseth not that they baptized in the name of the Father, and of the Sonne, of the holy Ghost? I answer, that under the name of the Lord, the mysterie of the trinity is comprehended. For when the Lord saith, I and the Father are one, be which is baptized in the Lord, is also baptized into the Father, and so in like manner into the holy Ghost, which is not divided from them. For verily they have one and the selfe same spirit. For truly Luke saith, that they were baptized of the Apostles in the name of the Lord, wherefore the Apostles baptized according to the Lordes institution.

Some say Christ is the accomplishment of fulfilling, and the proper object of Baptism; wherefore it is no marvell that the Apostles baptized into the name of the Lord, who nevertheless were commanded to baptize in the name of the Father, and of the Sonne, and of the holy Ghost. For all the mysteries of baptism are laide forth unto us in the only Sonne of God. Truly we say both, to baptize into the name of the Lord, and to baptize in the name of the Lord.

The use of speaking after the first manner, is read in the 28 of Matthew, and in Luke Acts the 19. For both have it expresseth contra Praxeas, saying He commanded that we should be baptized into the Father and the Sonne. The latter manner both the same Luke use in the Acts 10, and 2, saying, that is, in the name of the Lord.
I told you in the last Sermon next before this, that it is to be inrolled in to God's houethole, that bee which is baptised may now receive the name of God, and bee called the Sonne of God, yea and bee as it were registered into the roll of the children of God, Citizens of the kingdom of Heaven.

Whereupon we have also names given vs in baptisme, that as often as we hear our seruices named, wee may remember our Baptisme and the mysteries thereof. Neither is it a new thing or strange from the scriptures, that names are giuen vs in Baptisme. For so it was vied also in Circumcision, which is to bee scene in Luke.2, Chapter.

Furthermore the question is asked, Whether wee ought to baptise with these bare words, I baptise thee in the name of the Father, and of the Sonne, and of the Holy Ghost. Or whether it be lawful to adde any other thing else? I thinke wee ought to answer, That it is the seruants dutie to adde nothing to his Lords institution, but diligently to kepe that which he hath delinuered, yea, and advisedly to marke what in Baptisme the Lord him selfe and his Apostles did, and holily to imitate the same, that in the Church of God, (as Paul hath commanded) all things may be done decently and in good order.

But after that most holy forme of Baptisme set downe and delinuered, we set two things in holy Baptisme and in the bie thereof to bee obserued. For first the Apostles and they that were with the Apostles did teach distinctly of the promises of God and faith in Christ, which is apparant in the Actes of the Apostles. It is lawful therefure in the action of administration of Baptisme, to recite the promises of God, to rehearse the beleefe, and require faith, either of them that are to be baptised, being of perfect age; or else of them which bring the Infantes to bee baptised. Moreover, when the Lord was baptised of John Baptiste in Jordan, hee prayed, Which thing Luke in his Gospel reporteth of him in the history of the Gospell. It is lawfull therefore in the bie of Baptisme to pray, and solemnly to call upon the name of the Lord.

At the first the prayers were moderate and short, not of a great length and tedious: In process of time there was no measure kept, not onely in tedious blessings, but also in divers ceremonies, which they that came after added thereunto. Of the which it shall not seeme altogether impossible to rehearse somwhat from the old Doctors.

Tertullian in his booke De corona militis faith, When we goe to the font, there, and also a little before in the Church, the bishop laying his hande on vs, we doe confess that we forsake the devil, his pompes, and all his angels. Then are wee thrife dipped in the water, not (some leave out not:) anfwering any thing more than the Lord hath set downe in the Gospell. When wee bee taken out of the font we taft of milke and hony mingled together, and from that time we abstaine from dayly washing, by the space of a whole weeke.

Wee heare in this an utter denying or renouncing, a third dipping, a tastting of milke and hony, and after baptism an abstainence from bathing by a weeke space.

In
In his first booke against Mart.h.e ma-
keth mention also of olie. Truly milke
is made for children, unto whom also
they that be of perfect age being bap-
tised are likened. Beside this, in the olde
testament there is often mention made
of the Land of promise flowing with
milke and honey. Those things were
first offered to bee tasted of them that
are baptised, to give them to under-
stande that Christ Jesus being their
Captaine, and having passed over Ior-
dan, they might by an inffailable hope
have an inheritance in the Lande of
promise.

S. Hierome witnesseth that Wine
was mingled with milke, & faith Com.
lib. 15. ad Isaian: The Lord prouoketh
vs not onely to buye wine, but milke
also: which signifieth the innocencie
of infants, which type and custome is
euen vnto this day kept in the weste
Churches, to give them that are
borne a-new in Christ, wine and milke.
At this day neither of the both is gue
to infants, no not of them which will
some to be zealous maintainers of the
olde ceremonies. They beleue in the
meane while that their omitting of
these ceremonies is without sinne, and
moleceth no satisfaction.

Powe also we may gather out of the
first booke of Augustine de Bap. contra
Donat. cap. 24. that they vse divers &
what prayers they thought good about
Baptisme. The same Augustine, Contra
Pelag. & Celef. lib. 2. cap. 40. saith: In
baptising of children, they first con-
tinue and blowe away all contrarie po-
wer. Which also the Infantes by the
woods of them that bear them, doe
answer that they renouncee. This
ceremonie hee mentioneth also Libro
primo de nue & concap. ad Valer. cap. 20.
& libro. 2. cap. 13. It is saide in the ec-
clesiaisticall Decrees, that the holye
Church throughout the whole world
valed that ceremone. Again Augustine
In Episola ad Bonifac. 43. saith, that the
God-fathers doe answer for the faith
of the children, and conforme their faith.
We ask them (faith her) which offer
the infants, and saye: Beleeueth hee
in God? (who being of that age, kno-
veth not whether there be a God or
no:) They answerwe, He beleeueth, and
so they answerwe vnto euerie question
which is asked. The same Augusti-
ne in his booke de Trinitate 15. ca. 26.
maketh mention also of Oyle, where-
with they that were baptised were an-
noynted.

Rabanus Maurus Bishop of Menitiz,
a long time following after Augustine
recondeth by many more ceremonies
of Baptisme, for the Libro de institutio-
ne Cleri. 1. cap. 27. faith. They are mar-
ked in the forehead and heart with
the crosse in baptism, that the devill
seeing that marke, maye knowe that
that shepe is not of his solde. Also
consecrated salt is put into the childes
mouth, that being seafoned with the
salt of wisedome, he may be free from
the slinch of wickednesse, and rot no
more with the worries of sinne. His
cares and nostrarles are touched with
spittle, saying the worde Ephatha vied
of our Saviour being thereunto ad-
ded, that by the vertue of Christ the
high Priest, his cares may be opened
to receive the knowledge of God, and,
to heare the will and commandeme-
tmentes of God. Then the childe is
blessed, and his breast annointed with
holy oyle, that no reliques of the e-
nimie may lurke and remayne in him.
After this, in the name of the holy Tri-
nity he is baptisit, being dipped thrice
in the water.

And in his 28. Chapter: And be-
ing baptisit, hee immediatly is signed

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Of Baptism.

in the forehead with the Christian, with a prayer together following, that he may be made an inheritor of the kingdom of Christ, and of Christ, may be called a Christian.

And in the 29. Chapter After Baptism there is delivered to the Christian a white garment, signifying pureness and innocency. Also for this cause were the baptized cloathed with white garmentes, that they might nowe remember, that they were set free, and of seruantes and Bonde-flaues of the Deuill, made the free-men of CHRIST IESVS.

Moreover, white coulour in times past was consecrated to victories and triumphes. Whereby it may seeme that the white garment was therefore giuen to them that were baptised, that they might be mindful that whiles they live here on earth, they must continually fight and overcome in Christ. For the life of man is a warfare upon earth.

And certainly whereas offeringes also began to be giuen to the baptised by the God-fathers, that seemeth to have beene borrowed from warfare. For by the offering or carnest (where wee Switzers call Die vn bindervn) he that is baptised, is warned of this faith giuen in baptisme, always to bee mindful what a Captaine hee forsooke, and into what garrison hee was entertained, wherein hee must kepe his faith, giuen to the newe cap-taine Christ.

Many other things of this kinde which I finde among Writers of this latter age, I willingly passe over; lest I should seeme to abuse your patience and gentlenesse. And who perceiveth not, yea that at this daye, other of this kinde innumerable newe deviies are added to baptisme. There-fore the safest and surest way is to build upon the first foundations of the blessed Apostles. For if antiquitie seeme to bolster by the last invented Ceremonies, who dare denie, that the authority of the Apostles doth encrea many ways? For the Apostles were before them all, which have lastly invented, and delivered those manifold Ceremonies to bee vied in Baptisme.

This also commeth in question, Whether we ought to baptise with bare faire water, or with conferred water, and why the Lord comman-ded to baptise with water.

S. Cyprian Epist. lib. 1. Epist. 12, sayth, The water ought to bee cleansed and sanctified before of the priest, to wash away the sinnes of the man that is baptised.

But the examples and testimonies of his holy Scripture do more prevaile with me, than the authority of Cyprian or any other man, whatsoever it be. This good man of God was also deceived in another place, about the mysterie of Baptisme, so that we must reade his writings with judgment.

The Scripture telleth us that John Baptist, and the Apostles and faithfull Disciples of Christ baptised with water, not consecrated. For what can be spoken or reade more plaine, than, that John baptised in Iordanie? Yea, that Christ him selue and his Apostles also baptised in the River Iordane?

Where, or howe did the Apostles consecrate the water of Baptisme in the Actes of the Apostles? Philip when the Chusche shewed him water as
as they journeyed, hee baptised him out of that pure and cleare Fountaine.

Beside this, I have declared in the Sermon next coming before, how little pureness is in common founrme of Baptism, whereby the Font is consecrated.

But if any man thinke that we ought to baptize with consecrated or holy water, and by consecrated, do not understand appointed, or prepared with Crofes, or sanctified with charms, but chosen to holy bses, I would stand in contention with him never a whit.

For the water of Baptisme in verie deede is holy, not in respect of the vozes rehearsed, or by crofes and other signes made: but because God hath instituted it, and in respect of the holy bse and prayers of the godly. Of which matter I spake not long agoe, when I intreated of the sanctification or consecration of the Sacraments.

And Christ commanded his Disciples to baptize with water, for pocrates causes. For types or figures went before Baptisme in water, as the flood, as the rede Sea, through which the people of Israel passed, as drues cleanings and let washings, mentioned in the Lawe. Neither do the Apostles of Christ dissemble those things. For Peter sayeth, that Poe was saue in the water of the flood, but the wicked drowned in the water.

Paules affirmeth, that all our fathers were baptized by Poes in the Cloude and in the Sea. Therefore mystification and substitution is presigured. And truely the principall badge of the new Testament is bap-

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The Fifth Decade, the Eighth Sermon

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And the holy Prophets of God, by the mouth of the Lord foretelling and promising this, have willingly shaddowed out this inestimable bene-

This also served notably to repre-

There is contention also about this, Whether once or thrice hee that is baptised, ought to bee dipped or spzinckeled with water. Truely the Apotelles have not curiously com-

Sprinkling seemeth to have bene-

Tertullian contra Praxeam sayeth, The Lorde commanded to baptize into the Father, and into the Sonne, and into the holy Ghost. Not into one: For wee are baptised not once, but thrice, at eache name into each person.
narde the Bishop faith: A diverse cu-
home hindereth nothing the holye
church so that it be done in one faith.
Wee by thrie dipping doe signifie
the mysterie of Chriftes lying in the
graue three dayes. Againe, the reue-
rende Fathers in the fourth Councell
held at Toledo, do allow but one dip-
ping in Baptifme, & then abde imme-
diately this reason. And lest any should
doubt of the mysterie of this Sacra-
ment why wee allowe but one dip-
ping, he may see therein our death &
resurrection. For the dipping into
the water, is as it were the going
downe into the graue: and the
comming vp againe out of the wa-
ter, is the rising againe out of the graue.
Also hee maye perceiue
that therein is shewed the vnitie of
the God-head, and the Trinitie of the
persons. The vnitie is figured, when
wee dip once, the trinitie, when wee
baptife in the name of the father, and
of the sonne and of the holy Ghost.
This I do not alledge to stay my selfe
upon mans testimonie but by mans
testimonie to thewre, that it is free to
followe that which serueth most to the
edifying of the Church.

Also there is a question moued tou-
ching the place of baptifme: Whether
it be not lawfull to baptife in any oth-
er place than in the Church? I lay
that the Church is consecrated to mi-
nifteries, and the worship of God, and
therefore that comelynesse it selfe re-
quireth to baptife openly in the
Church.

But if necessitie wil not permit this,
the baptifme of Christ is tyed to no
place. For wee heare that Philip bap-
tifed out of the fountaine in the broa
field. Yet let vs take heed that wee
make not necessitie a pretence fo;
our lewde affections: But let all

things in the Church be cleane which
pertaine unto Baptifme: let all super-
fluitie be laid aside, let all filthy and un-
cleannesse be banished, let all things
(as faith the Apostle) be done honestly
and in order.

Touching the time there is no law
prescribed of the Loade: that is, left
free to the judgement of the godly.
They that beleued by preaching of S.
Peter at Hierufalem in the day of
Pentecotte, the Cunche also whom
Philip baptifie, & Cauleius, the Ten-
furion likewise: finallly Paul the A-
pofte at Damascs, &c and Lydia the
purple-seller, a religious & devoute
woman, and the keeper of the prison,
they of Philippos also and other faith-
full men & women, as soone as they
had taffed of the gifts and graces of
Christ, and beleuie his woorde, forth-
with they desiered to be baptifie: they
did not fonde it off till an other next
time, Wherefore they doe very well,
which neither in themselves noz in
their families doe linger in receiuing
baptifme.

The delaying of Circumciion in
his children fell not out wel unto Po-
es. As therefore we grant that the
time of the baptifme is free, so it ought
to be our dutie, to take heed that we
abuse not our libertie: being always
minderfull of these woordes spoken by
God: The vnircumciued man-childe
in whose feth the fore-skinne is not
circumciued, that soule shall be cut
off from his people, because he hath
broken my couenaunt. But we are
not ignorant that baptifme came into
the place of circumcision. Therefore
the omitting of Baptifme is not free.
There were some in the time of Cy-
prian, which helde opinion, that Bap-
tifme ought to bee receiued on the
eighth day, after the manner of Cir-

...
But Cyprian, and the 66. Bishops and Elders that were with him in the Council, 0 spern the contrary, to wit, that every one without any delay, should receive baptism, and procure the same speedily in their family. That place is extant Epist. li. 3. Epist. 8.

Furthermore, Socrates the historiographer. 2. Lib. 5. Cap. 22. faith, I know also an other custom in Thebalsie, according to the which they baptize onely on the days of Easter. Where- by it commeth to passe, that sauing a very small number, they dye unbaptized. But after a certaine time, there was a lawe made, that the infants of the faithfull should not be baptiz'd, but at the feast of Caffer and Whitntide. They excepted the time of necessitie. We may read this in Decret. Sy- rycj. Pont. in Judoce, and in the Epistles of Pope Leo unto the Bishop of Campania and Sicilie, which in order are reckoned to be 57. and 62. But the things that moved them hertunto, are such as may bee easilie disproued and overthrowen. Truely from the beginning the time of Baptisme was not so limited. Nevertheless, that Lawe of baptizing the faithfull at the feast of Caffer and Pentecost, was rescned by Pipine, Charles, Lodouicke, and Lothar, French Kings, and was spread farre as their dominions reached farre.

Many things are sung in the service of the Baptists, at the time of Caffer and Whitntide, which are not understood but by this lawe and custom. At the length it grewe out of use, and the faithfull were baptiz'd as occasion and opportunitee first served. This is also in controversie, who ought to baptize, and what the baptizer worketh? Of the last I will speake first.

The baptizer gyneth visibly the Sacrament of regeneration, and a testimonie of the remission of sinnes: but the Lord by his Spirit both invisibly regenerate, and forgiveth sinnes, and sealeth the regeneration. John and the Apostles baptize with water: Christ baptizeth with the holy Ghost: not onely with the visible signe of fire, and the gift of tongues, but even hee onely gyneth all spiritual gifts. Which thing the ancient Fathers that they might expressly declare, did diligently distinguish betweene power and ministrie. For August. Tract. in John 5. layeth, it is one thing to baptize in way of ministrie: an other thing to baptize by power. Our Lord Jesus Christ could if hee had woulde haue given power to anye one seruaunt, to give his Baptisme, as in his stead, and could translate or remoue from him selfe power to baptize and place it in one of his seruauntes, and glue as great power to Baptisme being translated or remoued into his seruaunt, as it shoulde haue being giuen by the Lord. He would not doe so for this purpose, that the hope of them which were baptiz'd shoulde hang on him of whom they acknowledgeth them selues to bee baptiz'd, He would not therefore that a seruaunt should settle his hope in a seruaunt. And therefore cryed the Apostle when hee sawe men willing to putte their hope and trust in him: Was Paule crucified for you? Or were yee baptiz'd in the name of Paul? Paul therefore baptiz'd as a minister, not as the power it selfe, but the Lorde baptiz'd as the power. And againe John Baptist learned by the Doue, John i. upon whom thou shalt see the spirite descending like unto a Doue, and tary still vpon him, the same
Of Baptifme

is hee which baptifeth with the holy Ghost. Therefore, O doue, let not deceivers seduce thee, which say, Wee baptifeth. O doue, acknowledge what the doue taught. The same is hee which baptifeth with the holy Ghost. By the doue it is knowne that it is he, and doest thou thinke that thou art baptifed by his power, by whose ministerie thou art baptifed? If thou bee of that minde, thou art not yet in the bodie of the doue: and if thou be not in the bodie of the doue, it is no maruel, because thou haft not simplicitie. For simplicitie especially is figured by the doue. John learned by the simplicitie of the doue, that this is he which baptifeth with the holy Ghost. Thus farre hee.

Furthermore, the minister of the church, being lawfully ordained ought to baptife. The Donatiftes contend that none can baptifeth, but he which is pure and holy. They boldly auouch, that that baptifme was fruitleffe and voide of effect, which a lewde living minister or desiled with wicked vices did administer. Against these Augustine graviely disputed and convinced them by the truth of the Scripture. Hee in his 166. Epistle faith: See how peruerfely and wickedly that is spoken, which ye are wont to say. Because if he be a good man, he sanctifieth him whom he baptifeth: but if he be an euiill man, and hee not knowe so much which is baptifed, then God sanctifieth him. If this bee true, then men ought rather to wish to bee baptifed of ministers vnknowne to bee euill, than of them which are knowne to bee good, that they may rather bee sanctifieth of God than of man. But farre from vs be this madness. Why then do wee not speake truth, and are rightly wise? Because that grace be-

longeth alway to God, and the Sacrament is his, and the ministerie only committed vnto man, who if hee bee good, he cleaueth to God, and worketh with God: but if hee bee euill, God worketh by him the visible fourme of the Sacrament, but he himselfe giueth the inuisible grace. Herein let vs all bee wise, and let there bee no schisimes or diuisions among vs.

The same Augustine in his third booke Contra literas Petiliani, ca. 49, doeth plentifully set forth the same matter. And because wee have also handled the same thing in the end of our former Sermon next before this, it is needlesse to speake one thing twice.

Here is a question objected unto vs, touching the baptifme of midwives: Whether women, midwives upon the point of necessity, that is, when the Infant is in iepoperdie to die, before he come to be baptifed at the hands of the Ecclesiasticall minister, ought v to may baptife? We aunfteve that Baptifme is a Sacrament of the Church, and that women are forbidden to minister in the Church; therefore that they neither can nor ought to baptifhe, as they are by no meanes permitted to teach.

The Laws of the Apostile are well knowne. But I suffer not a woman, faith Paul, to teache, neither to v-

1.Tim. 1.7.

surpe authorize over the man, but to be in silence. The same lawe is repeated of the same Apostile the first to the Corinithians, and fourteenth chap, and is confirmed, by Gods lawe. Hans testimomones agree with Gods. For Tertullian in his booke De velandis Virginibus, faith: It is not permitted vnto a woman to speake in the Church, much lesse to teache, or to baptifhe, nor to offer, neither to take to her selfe the execution of any mans office, much
much less the Priests. This also is read repeated in the fourth Council of Carthage, where also Aurelius Augustine is said to have been present. Epiphanius Bishop of Salome in Cypre disputing against divers heretikes, and confuting Marcion faith, Hee also giueh women leave and license to baptize. Hee faith as much of the Quinetilian and Peputian heretiques. He also reasoning against the Heretiques Collytridians sayeth: If women were commanded to sacrifice vnto God, or to execute anye regular thing in the Church, then Marie ought rather to doe sacrifice in the new Testament, which was made worthie to carie in her owne armes, the king of all kings, the heavenly God, the sonne of God, whose wombe was made a temple and dwelling for the dispensation of the Lorde in the flesh, being prepared for that purpose, through the bountifullnesse and marvelous mysterie of God. But it did not so please God. But nevertheless it was committed, or granted vnto her to baptize. Otherwise her sonne might have beene rather baptised of her than of Iohn. The same Author addeth. And truly there is in the Church an order of women ministres called women-deacons, but not permitted to sacrifice, neither to attempt any thing, but for reuerence sake of women-kind, or for the houte of bating, or visitinge, or for affection and travell.

Whereas they obiect the example of Sephora the Madianite, wife of Hosaeus, which circumcised her sonne in the time of necessity that both establish no common lawe: as the particular example of Delhora, maketh not all women Judges. For there are many peculiar things done in the scripture, out of which, if any man shall go about to drawe general things and common lawes, he shall bring in absurdities innumerable. What if Moses in the same place both only describe the deed of his wife mooved thereunto by anger and displeasure, and not for religions sake, to performe the ministrerie vnto God? For the grudging against her husband, aye, against God, took the foreskinne of her sonne which was cut away, and cast it at his father her husbandes feete, not without reproach, saying: A bloody husband art thou vnto me. As if you should say, Icb habb vell ein blutigman an diir. And though the Angell was appeased with Moses, because he seemed to allow the deed of the woman as well pleasing God, yet it is more to bee imputed to the mercy of God, rather than to the righteousnesse of the women deed.

It did grieuously displease God, that David had frame Urias, and moreover had taken Beerleba to himselfe to wise: yet of his goodnesse and singular mercie, hee boushased to call Solomon who was borne of Beerleba, by this name, Zebdai, because the Lord loved him: so the gracious Lord is also reconciled with Moses, who either by his owne negligence, or through the fault of his Madianith wife, lingered Circumcision in the bodie of her sonne, against the law, longer than was meet, and is content with, and taketh in good part, the circumcision which the woman performed rather of indignation than for religion: yet he will not that after her, as a perfect example, other women should circumsice. But (you say) by baptisme ministred by a woman, the peril of death or eternal damnation was to be prevented, into which the infant fallith, if he depart this world without baptisme. My answer is: When the infant being newly delivere out of
his mother's wombe, departeth with
to to ye speeche death, so that the parents
cannot, though they woulde never so
faine, bying him to bee baptised of the
minister of the Church: this pinch of
necesitie truely is not to the damnation
of death of the Infant: because
he being receiued into the covenant by
the grace of God, is delivered from
death through the bloud of the Sonne
of God.

We are not destitute of testimonies
of Scripture vnder seruing in this be-
halfe. In the lawe it was not lawful
for to circumsice an Infant before the
eight day: but it is certaine that be-
rie many departed out of this woorde,
before the eight day: yet in the means
while, if any man childe had departed
the third or fourth day after his birth,
no condemnation was imputed vnto
him. For otherwise David a verie
found man in religion, and one that
used his children decere, and one verie
desirous of the valuation of his house-
holde, when his child was dead, which
was begotten aboynge unto him of
Beersabe, could not have sheued him
lens to cheeresall to his Courtiers,
to whom among other things, he said
that bee shoulde goe vnto the beade
childe, to wit, into the lande of the
living.

It were no danger unto women
children to die vncircumcised, (for they
without circumcision were saide) neit-
ther verily shal it bee damnable for
men children being not baptised to die
at the point of necessitie. For we have
eftentimes sayde, that holy Baptisme
entered and took the place of Circum-
cision. Yet thereto pertaine the testimo-
nies out of the lawes and the Prophetes.
In the lawe the Lord profeeth more
than once, that he hath a most certaine
care and regarde of infants. In Jonas's
he expressly profeeth, that he hath a
consideration, and a respect of those
that are not yet come to the yeares of
discretion. For the Lord spared the
most famous Citie of Nineue, partly
for their sake.

Thus sayst, These testimonies of
the olde Testament pertaine nothing
to vs, which line under the newe De-
stament. I aunswere, That God after
the comimg of Christ in the flesh, is
not more rigorous vnto vs, than hee
was before Christes comming. For if
it were so, what should we say else, but
that Christ came not to fulfill, but to
weaken and abolish the promises of
God: since that in times past among
the olde, the grace and the promise
were effectual in necessitie without
the signe: but nowe among vs being
without the signe, they begin to bee
voyde and of no force.

Wherefore trusting to Gods mer-
cie and his trueth and undoubted pro-
mise believe that infants departing out
of this woorde, by to to timelie death,
before they can bee baptised, are faied
by the meere mercie of God in the po-
wer of his trueth and promise through
Christ, who faith in the Gospell, Suf-
fert little ones to come vnto mee, for
of such is the kingdom of God.

Againe, It is not the will of my fa-
ther which is in Heauen, that one of
these little ones should perish. For ver-
ily God, who cannot lye hath saide I
am thy God, and the God of thy seede
after thee.

Whereupon Saint Paul also affir-
meth, that they are bone holy which
are begotten of holy parents: not that
of flesh and blood any holy thing is
bone. For that which is borne of the
flesh is flesh, but because that holines,
and separation from the common seed
of men, is of promise and by the right
of the
of the covenant. For wee are all by nature and naturall birth, born the
sonnes of wrath, death and damnati-
on. But Paul attributeth a speci-
all privilege to the children of the
faithfull, wherewith by the grace of
God, they which by nature were
unclean, are purified. So the same
Apostle in another place both gather
holy branches of an holy roote.
And againe elsewhere he saith, If by
the sinne of one many bee deade,
much more the grace of God, and
the gift of grace which is by one
man Iesus Christ, hath abounded
unto many. And therefore Augusti-
ne doubted not to say, As all which
die, dye no otherwise but in Adam: e-
even so all that are made alike, are not
made alike but in Christ. And by
upon this, whosoever shall say unto vs,
I am in the resurrection of I dead, can
be made alike otherwise than in Christ:
he is to be abhorr'd and detested as
a common plague of Christian faith:
Ad Hier. ep. 28. They obiecte, By this
means the die of baptisme is made
void and quite taken away. Pea Pe-
lagianisme is sprung vp againe,
which with so great trauel, S. Aug. wth ma-
ny other learned and holy men beate
downe and keep under. He hastily speake
that saide, The soule whose forre skinne
is not circumference, shalbe cut off from
his people, because he hath broken
my covenant: hee hastily speake that
saide, Verily, verily, I say vnto you, Ex-
cept a man be borne of water, and of
the spirite hee cannot enter into the
kingdome of God. Foz if these say-
ings be true, and children not bap-
tised, truly the sequel is, that they dying
without baptisme are not saued. I an-
twerpere, that I weaken holy baptisme
by no meanes, much lesse take it quite
away: when I defend that Infantes
upon the pinch of necessity not being
guilty of the contemt of GOD, or
wicked negligence, are not damned,
though they be unbaptised. Foz fo
salvation should be tryed to the signe,
and I promise of God should bee make
voide as though that they alone with-
but the signe upon the point of neces-
ity were vaine & could woorke nothing:
as if the hand of God were shortened,
and bounde as it were to the signe.
Foz otherwise I teach by all meanes
that infantes are to be baptised, and
that baptisme is notto be delayed, neg-
ligently, to be put off maliciously:
but in the meanes time, if by too spe-
by death they depart unbaptised, I er-
hozt and charge that a good hope & co-
fidence be had in the truth and mercy
of the Lord, who promiseth in the law
and the Gospel, that hee is the God
of young infantes, and that his will is
that not so much as one of his little
ones should perish. With Pelagius
and Pelagians we have nothing to do:
nether are we ignorant, what S. Au-
gustine hath written unto Hierom.
E. pi. 28. in this behalfe: Who souer
shall say (faith he) that infantes which
lauue this life, not having beene par-
takers of Christ his sacrament of bap-
tisme, are quickened and made alike
in him, this man doubltlesse doth set
himselfe both against the preaching
of the Apostles, and condemneth the
whole Church: where for this cause
they make haft, and runne with their
children to haue them baptised, for
that without doubt they beleewe, that
by no meanes otherwise they could
be made alike in Christ And against
the Pelagians, ep. 106. The Aposto-
licall seate dealing against Pelagius,
accurseth them which sayde, that In-
fantes unbaptised haue life euerla-
fing.

The

The
The same Aug. Lib. 1. de ani. &c. ca. 9. to Renatus, disputeth against Vincentius Victor, who granteth that infants are intizalled to original sin, yet neve-
theless are saved though they be not
baptised: against whom be bringeth
forth this saying of our sauntor, Ex-
cept a man be borne of water & of the
spirit, he cannot enter into his kingdome
of God. But we which condenne both
Pelagius & Pelagians, doe affirm both
those things which they deny, to wit,
infants are borne in original sin, and
therefore that it sanctification of Christ
is necessary unto the, without which
they are not saved. Again we defend
maintaine, that same infants ought to
be baptised if it be possible, though by
right of thos covenant they belong to the
body of Christ, are sanctified by the
blood of Christ. Pelagius taught, infants
ought not to be baptised, for that
he held opinion they are without all
fault, or any sin, blame & offence. That
wicked & ungodly man therefore, did not
acknowledge either our own corruption,
or that benefit which God hath performed
by, in, through Christ. Yet cannot
thou find neither of these in our assertion
& doctrine, wherefore we take no
part with Pelagians. S Aug in that
selfe same epistle unto S. Hierom, ex-
presse faith, Thou art none of the which
say, there is no guilt drawn fi o Adam,
from which the infant should be washed
by baptism: and againe Julian also
Lib. 1. cap hoc proueth by the sentences
of the holy fathers, that infants have origi-
nal sin, therefore gathered that
therefore infants ought to be baptised,
because they have sinne. For the Pelagi-
ans gathered cleane contrarie. They
have no sinne, therefore they are not to
be baptised. For the counsel of Carthage
Wisteth thus to Innocent. The Pelagi-
ans deny that infants are to be be bap-
tised. For these say they, perished not,
neither is there any thing to be saved:
because there is nothing in the that is
corrupt or wicked, &c. But wee, in so
much as we believe infants are borne in
sinne, yea and that they are both
borne the children of wrath and are
corrupt and wicked: moreover, be-
cause we beleue that the sonne of
God was borne without sinne of a
pure virgine, to fulfill, and confirm
Gods promises, which doe not shutte
out infants from salvation, but let
them in as Ionites-parteners in the
league: therefore wee holde and de-
fende that they are to bee baptised.
And therefore this reason gathered
of Augustine, we can not simply allow.
Out of the fellowship of Christ, no
man commeth unto life: But by
baptisme wee are joyned as members
into the body of Christ, and have
fellowship with him: therefore in-
fants which are not to be baptised
are without the fellowship of Christ,
and therefore are condemned: For
as we deny not that wee are granted
into the body of Christ, by part-
taking of the Sacramentes, (as we de-
clared in our last Sermon of Sacra-
mentes, next and immediately go-
ing before this) so wee have elsewhere
ceived, and that too often times al-
readie verifie largely, that the first
beginning of our uniting or fellow-
shipp with Christ, is not wont
by the sacramentes: but that the same
uniting or fellowshipp with Christ, is not wont
by the sacramentes: but that the same
uniting or fellowshipp with Christ, is not wont
by the sacramentes: but that the same
uniting or fellowshipp which was
founded and grounded upon the pro-
mise, and by the grace of God through
the holy Ghost was communicated
to vs and ours, yes before the
vse of the Sacramentes, is continu-
ed and sealed unto vs by the partici-
pation, or receiving of the Sacra-
mentes. Although therefore an infant
die
die without Baptisme, and being shut out by necessitie from having fellowship with Christ so that he be neither partaker, nor yet sealed by the visible signe of the covenant, yet he is not altogether an alien or stranger from Christ, to whom he is fastened with the spiritual knott of the covenant, by the vertue wherof he is faied. The place of Gen. 17, allended of cutting off the unconscimeft from the people of God, in consideration of the time, it fitly agreeth to those that are of perfect age and grown in yeres, and not to babes or infants, which thing is sone in Poses, who the angel of the Lord for neglecting circumcision, or for delaying it longer than was lawfull, would have slain, as he testified of himselfe: neither am I ignorant that certaine olde interpreters referre that not to Poses, but to Eleazar the soune of Poses. But the verie course of the historie, and the circumstances of the same doe sufficiently prove that danger lay on the fathers, and not on the sonses nekke. What is a reason be added in the words of the law, which by no meanes agreeth to infants? Therefore shall the unconscimefted perish (saith he) because he hath broken my covenant. So that if we consider that circumcision in the very same place was commanded not only to infants, but to such as were of perfect age, as to Abraham, Ismael, and others desiring to be iponned into the fellowship of God, we are not to maruell, that destruction is threatened to the disobedient. For if any man at this day understand and know the Lords ordinance comprisèd in his words, he which shall beleue and bee baptised shall be saved, yet nevertheless not bee baptised, but boatheth his faith is sufficient for him unto salvation, that baptisme is superfluous, he hath despited the ordinance of God, and is condemned for a rebel and an enemy to God.

Furthermore that place of John 3, is not to be understood of the outward signe of the holy Baptisme, but simply of the inward and most spiritual regeneration of the holy spirit, which when Piscimus understande not perfectly, the Lord figured and made the same manifest unto him, by parables of water and of the spirit, as is to say, of the wind or the aire, by elementes vere base and familiar. For by and by he addeth, That which is borne of the flesh is flesh, and againe, The winde bloweth where it listeth. For the other part of the comparison followeth, So is euery one that is borne of the spirit. Furthermore, he addeth, If I tel you of earthly things and yee beleue not, howe will you beleue if I tel you of heauenly things? But the argument which he put forth was not altogether earthly. For this is the argument of his whole disputation; Except a man be borne from a boue, hee cannot see the kindome of God: That is to say, unless a man be reborn, and as if it were borne again by the spirit of God, which is given from above, that is to say, pouzed in to him from heauen, he cannot be saved.

The doctrine is altogether heauenly: but the meanes whereby hee deliuered, declared and set forth this heauenly doctrine, is earthly. For by things taken from the earth, he hath didowed out to man, being grosse of understanding and earthly, a spiritual and heauenly thing, and laid it open as it were even to the view of his eyes. As by water and aire oftentimes the qualities of bodies are changed, and as the effect and working of water and
and the air in bodies is mercellous: in like manner is the working of the holy Ghost in the soule of man, which it chaungeth, purifieth, and quickeneth, &c. For so the Lord himselfe afterward (which I tolde you even nowe) expoundeth an other parable of the spirit. And because all olde writers, for the most part, by water have understood sacramental water, that is to say, holy baptism, we also receive this interpretation.

For we willingly grant that baptism is necessarie to salvation, as well in such as are of perfect age, as also in babes or infants: so that necessitie constraineth not the contrary.

For otherwise, if we goe forwarde subburnely, with Saint Augustin to condemnate infants by this place, truly we should be compelled also to condemnate even those that are baptised, if they depart this life without partaking of the boose and blood of Christ.

For Saint Augustin being infected with the like error, defended that the sacrament of the Lords Supper ought to be put into the infants mouth, or else they are in danger of death & damnation, because it is written: Except ye eat the flesh of the sonne of man, and drink his blood, ye haue no life in you. Wherefore after this same order he placeth these two sentences: Except man bee borne of water and of the spirit, he cannot see the kingdom of God. And, Except ye eat the flesh of the sonne of man, &c.

So that if thou persist obstinately in Saint Augustines sentence, verily thou wilt condemn the whole Church at this day, which denieth the partaking of the Lords supper unto infants.

But if in this thing there be admitted a convenient interpretation, why are ye so rigorous and obstinate in another, and the like place and cause not disagreeable? What will you say, if in this opinion Augustin doeth not baptize no not himselfe in all and everie point? To a Lay man he thinketh it beneall time, hee baptizeth in time of necessity. He cannot tell whether it be godily spoken, that baptism ministr'd by a Lay man ought to be iterated, or done againe. But howe much better and safer had it bene, letting the necessitie of baptism passe, which hath no lawfull causes, to holde opinion that infants if they be not prevented by death ought to bee baptiz'd, of the minister of the Church, in which their parents procuring it as opportunitie first serveth: & that too too speedy sodaine death (which we call the pinche of necessitie) is no let hinderance to salvation, to them which are not yet brought to be baptiz'd. The same Augustin trembleth and is afraide to determine of the punishment of damned infants, for not being baptiz'd, neither kneweth truly what he might certainly say. In his first boke De anim. &c. cap.9 he faith, Let no man promise to infants unbaptiz'd, as it were a middle place of rest or felicitie whatsoever it be, or wheresoeuer it be, betwenee hell and the kingdom of heauen.

But that sentence is so the most part receiv'd of all men: whereupon also the infants are buried in the church-yard in a certaine middle place, betwene the profane and holy ground. And against the same Augustinus contra Iulianum Pelagianum, lib.5.cap.8. writeth, That those infants of all other shall come in the easiest damnation. And immediately he addeth: Which of what manner, and how great it shalbe, although I cannot describe, yet I dare not say, that it were better for them to be as no bodie, than to be there.
And againe in his Epistle to Saint Hierome 28. he saith: When I come to determine of the punishmentes of little infants, beleue me, I am driven into narrowe straites, neyther finde I any thing at all to answer.

Here also may that be added which bee disputed by Donatist. Lib. 4. contra Donatist. cap. 22. & 23. touching the truth which was tractated with Christ, among other things laying, That then baptism is fulfilled invisibly, when not the contempt of religion, but the point of necessity excluded and sheweth out from visible baptism. Why then should wee not beleue also that infantes departing by too timely death, baptism is invisibly performed, since that not contempt of religion, but the extremity of necessity which can not bee avoyded, excluded and debarreth them from visible baptism. And since very many at this day doe graunt that any man of perfect age without baptism in the point of necessity may bee saved, so that he have a desire of baptism: why then may not the godly desire of the parents, accquire the infants now newly borne from guiltines, But this much hitherto.

Touching this also who are to bee baptized, both in time past and our age there hath beeene better tarring. Pelagius in time past denied that infantes ought to be baptized which wee heard even nowe. Before Pelagius time, Auxentius Arianus with his sectaries denied that they are to bee baptized. Some in the time of S. Barnard denied the same, as we may gather out of his writings. The Anabaptists at this day, a kindes of men rayed up by Sathan to destroy the Gospel, deny it likewise. But the Catholique truth which is delivered unto vs in the holy scriptures, doth simply pronounce, that all they are to be baptized, whome God acknowledgeth for his people, and giveth sentence that they are partakers of purification or sanctification, or remission of sinnes. For in all this treatise concerning the sacraments, I have already, doe now shew, that baptism is a badge or cognizance of people of God, and an assured token of our purification by Christ. Therefore since the yong babes and infants of the faithful are in the number reckoning of gods people, and partakers of the promise touching the purification through Christ; it followeth of necessity that they are as well to be baptized, as they that be of perfect age which professeth his Christian faith. But there is a busie disputatiion begun. Who be the people of God, and partakers of remission of sinnes by Christ? So that the disputatiion is touching the secret election of god, other hard questions depending on this thing. But briefly and simply we can rid our hands of this. Wee say that the people of God are acknowledged, either by mens confession of the Christian faith, else by the bountifull promise of God. By mens confession, for wee acknowledge them to be the children of GOD, who being now growne to perfect age, doe openly confess the true God, that GOD is their God, and that Jesus Christ is their Saviour. But that confession is ytther unseignedly, or hypocritically made. Unseignedly, as when S. Peter faith, Thou art Christ the Sonne of the living God; when the Christian faith. I beleue that Jesus Christ is the Sonne of God; but hypocritically, as when Simon Paganus in the Acts of the Apostles faith, That he
belecuerth in Iesu Christ. But whether a man beleeue not signifie to hypocritically, when hee maketh open confession of his faith in Christ (the secretes of the heart GOD onely seeth, so he only is rightly beloved to be the searcher of mens heartes) it belongeth not to vs if he make a right confession to separate, or cast him away from the people of GOD. For Philip did not cast off or put backe Simon Pagus: but lyttle is his confession receiv'd him for a faithfull man, and baptis'd him as a faithfull man: though hee in very deed, and before GOD, were an hypocrite. In the first Solomon of this Decade wee declared that hypocrites also are reckoned in the Church, till time they be revealed. But concerning remission of sinsnes, those onely among them that be of perfect age, doe obtaine it, which unseign'dly belov'd. Which in an other place is oftenshewed. Peter said to Simon Pagus, though hee were baptis'd, Thou hast not gaine the fellowship in this business, because thy heart is not right in the sight of God. Furthermore, by the few and bountifull promise of God, not onely by the confession of men, wee effeecte, and acknowledge the people of God. For to whomsoever the Lord promiseth that he wil be their God, and whomsoever hee receiveth, and acknowledgeth for his, those no man without an horrible offence may exclude from the number of the faithfull. And GOD promiseth that hee will not onely be the God of the the that confesseth him, but of infants also: & promiseth to them his grace and remission of sinsnes. Who therefore gain'd say's the Lord of all things, will yet deny that infants belong to God, are his, and that they are made partakers of purification through Christ:

And that GOD acknowledgeth infants for his, and sanctifieth them by the verie summe of the covenant it is manifest. I will make my couenant betweene me and thee sayth the Lord unto Abraham, and thy seed after thee in their generations, by an everlastinge couenant, that I may be God vnto thee and to thy seede after thee. There is added circumcision, a signe of sanctification, whereof I spake abundantly, when according to order I intreated of circumcision. Neither is there any cause why any man should fear, that with circumcision and the ceremonies of the lawe, the promise is abrogated, and that by the comming of Christ the couenant is broken and annihiliated. For we laid eue now that Christ came to fulfill the promises of God, & not to breake them. And therefore the Lord in the Gospell speaketh of infants, that is to say, which have not as yet confess'd the faith, and faith. Suffer little children to come vnto me, & forbid them not, for of such is the kingdome of God. And though it be said Of such, and not Of those, yet no man is so ignorant, but understanding there is a likenes betweene those things which are compared betweene the sexes. Therefore if the kingdome of God belongeth unto them that are of perfect age, because they are become like little children, surely it followeth of necessity, that the inheritance of the kingdome of heaven belongeth also to infants or little children. For it followeth in the Gospell, Whosoever shall not receive the kingdome of God, as a little child, he shall in no wise enter therein. Therefore it behoveth the heires of the kingdome of God to bee first infants or little children. And who knoweth not, that no man, unless hee bee sanctifieth and purifieth, that enter into
The fifth Decade, the eighth Sermon

He addeth, But hee which shall offende one of these little ones, that believe in me. He manifestly calleth the little ones not yet able to confesse believers, because he reputeth them of his grace, for believers. Neither is this any wonder or strange thing, since God, yea, to them that are of perfect age, imputeth faith for righteousness. For in all things righteousnesse, acceptation, or sanctification is free, and imputative; that the glory of his grace might be praised. Furthermore, his will is, that little ones should not be despised, much less to bee called out among the number of the Saints. Ye he doth affirm that Angels are given unto them to bee their keepers, who though they be ministers of God's stative, yet the selfe same are given and granted to little children to bee their guarde, so that hereby we may indige what great scope the Loiske scattereth by Infantes, and learn unto wipe them out of the scope of Gods people, to whom the inheritance of life is due.

We attribute nothing here to the 2th, which is after the 1st, but all things to the grace and promise of God. Nowe it is evident by all the testimonies, that as well the Infants of the faith full are to be baptised, as also those that are of perfect age, confessing faith.

Nowe on the contrarie part the Anabaptists doe confente, that none is to be baptised but hee alone, which both is able to be taught, and to bee confesse, yea, and to make confession of his faith also. And for confirmation of this thing, they bring these sayings of our Saviour. Out of Saint Mathew, Goe ye therefore and teach all nations, baptizing them in the name of the Father, &c. Out 

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of Marke, Goe yee into the whole world, and preach the Gospel to all creatures, hee which shall beleue & be baptised, shall be saved, &c. Be therefore baptisme, say they, teaching goeth before baptism. Therefore, they that are not able to bee taught, ought not to bee baptised. Furthermore to beleue any thing before of God, and & Sonne goeth before, and to baptise followeth of God, and the holy Ghost, are to bee after. Infants doe not beleue, therefore they are not to bee baptised. Upon all these, they heape vp out of the Actes of the Apostles, examples which prove that the faithfull, that is to say, they that confesse the faith, were baptised of the Apostles. They reckon vp also the newly instructed Chaflis ans of the olde time, to whom they say, there had beene no place given, if they had baptised infants. Answeres, If the order of the words make any thing in this matter, we also have in a readiness to serve our turne. Fo2 in Marke thus we read, John baptised in the desert preaching the baptism of repentance, in which place we see, that to baptise goeth before, to preach followeth after. Yea, I will thesee also that that place which they alledge out of Matthew, fo, themselves, maketh also fo2 vs. Fo2 Matthewes worldes be these, All power is given unto mee both in heaven and in earth, faith the Lord, Go therefore and preach, that is to say, discipulate (that I may so speake) that is,make ye me disciples 02 gather together all nations: yea, hee teacheth them also the way and teaches how to gather disciples unto him out of all nations, 02 all nations, by baptising and teaching them. By baptising and preaching ye shall gather mee together a Church. And he setteth out both of them severally one after another, sweetly and shortly, saying: bapti-
sing them in the name of the father, and of the Sonne, & of the holy Ghost: Teaching them to observe all things which I haue commanded you. Now holde, say they, teaching goeth before baptism. Therefore, they that are not able to bee taught, ought not to bee baptised. Furthermore to beleue any thing before of God, and & Sonne goeth before, and to baptise followeth of God, and the holy Ghost, are to bee after. Infants doe not beleue, therefore they are not to bee baptised. Upon all these, they heape vp out of the Actes of the Apostles, examples which prove that the faithfull, that is to say, they that confesse the faith, were baptised of the Apostles. They reckon vp also the newly instructed Chaflis ans of the olde time, to whom they say, there had beene no place given, if they had baptised infants. & Sonne goeth before, and to baptise followeth of God, and the holy Ghost, are to bee after. Infants doe not beleue, therefore they are not to bee baptised. Upon all these, they heape vp out of the Actes of the Apostles, examples which prove that the faithfull, that is to say, they that confesse the faith, were baptised of the Apostles. They reckon vp also the newly instructed Chaflis ans of the olde time, to whom they say, there had beene no place given, if they had baptised infants. Answeres, If the order of the words make any thing in this matter, we also have in a readiness to serve our turne. Fo2 in Marke thus we read, John baptised in the desert preaching the baptism of repentance, in which place we see, that to baptise goeth before, to preach followeth after. Yea, I will thesee also that that place which they alledge out of Matthew, fo, themselves, maketh also fo2 vs. Fo2 Matthewes worldes be these, All power is given unto mee both in heaven and in earth, faith the Lord, Go therefore and preach, that is to say, discipulate (that I may so speake) that is,make ye me disciples 02 gather together all nations: yea, hee teacheth them also the way and teaches how to gather disciples unto him out of all nations, 02 all nations, by baptising and teaching them. By baptising and preaching ye shall gather mee together a Church. And he setteth out both of them severally one after another, sweetly and shortly, saying: bapti-
If at this day we should go to convert or turne the Turkes to the faith of Christ, first truly wee should teach them, afterwarde baptize the servants of Christ, and those that would yeeld themselves into his subjection. So the Lord himselfe in times past also first renewed his covenant with Abraham himselfe, and instituted Circumcision for a scale of the Covenant, and after that Abraham was circumcised. But he himselfe, when he understood, that infants also were partakers in that covenant, and that Circumcision was the scale of the Covenant: hee afterward did not onely circumcise Israel being thirteene yeares of age, and all that were borne in his owne house, but infants also, among whom we reckon Isaac also. Even to the faithful which were tourned by the preaching of the Gospel from Gentilisme, and confessing were baptised: when they understood that their infants were counted among the people of God, and that baptism was the badge of Gods people, they caused also their infants to be baptised. As therefore it is written of Abraham, He circumcised all the men children in his house; so we oftentimes read in the Actes and writings of the Apostles, that after the matter of the house is tourned the whole familie is baptised.

But as concerning the newly instructed Christians, they came in the olde time from the Gentiles hastily unto the Church, whom these did instruct in the principles of faith, being ignorant therein, and afterward baptised them. But the ancient fathers themselves, nevertheless baptised also the infants of the faithfull: which anon we will declare.

Neither doe they lawfully gather, when they conclude in this to have which shall beleue and be baptised shall be saued: Infantes do not beleue: therefore they are not to be baptised. For againe it is certaine that it is spoke of them that be of perfect age, as in Math. And because he required faith, and confession of faith, of those that are of perfect age: it doth not followe thereupon, that he requireth the same of infants. For he accounted these as his owne, of his more grace and free promise without their confession. So that of the contrary part wee doe thus reason. They, that beleue are to be baptised: (which the verie adversaries also do confesse:) Infantes doe beleue. For God reckoneth them in the number of the faithfull, which I have afore manifestly proved: Therefore Infantes are to be baptised.

They object that infants understand not the mysterie of baptism: & therefore that it is not onely repugnant to religion, but to common sense and reason to baptize infants. For to baptise an infant is to baptise a logge, since neither of them hath the use of reason: but these filthy knaues let their tongues run at random, against the very Paitie of God.

God commanded to circumcise the infants: and circumcision contained high mysteries, which infants understand not. But hath God ordained any thing against reason & common sense: God ye false knaues, goe with your blasphemies to the place where you deserve. It is a most filthy dece, yea, and more than barbarous, in that ye compare infants to logges. For what great sloe God setteth by infants, we taught you already before out of the Gospel.

But men which nowe beginne to have the use of sounde reason, are silly-gently and earnestly to be taught and
admonished, to remember they are baptized, and to inculcure by calling on the name of the Lord, in all points to be answerable in life and conversation to their promise and profession. For Abrahams instructed his sonne Isaac, and all the holy Fathers their childer. But letting passe these brain-sick, straitly, and soul-mouthed rulers, who (as wee have heard) never want words to wangle, though wee have had nouer so much, nouer so oft, and nouer so earnest conference with them. Let us proceed to declare in a few but yet manifext arguments, that infants are to be baptized, and that the Apostles of Christ our Lord have baptized infants. The Lord commanded to baptize all Nations, and therefore infants. For they are comprehended under the words of all nations.

That the baptism of infants is of God, and that the Apostles baptized infants.

Again, whose sector God reckoneth among the faithful, are faithful. For Peter in a vision heareth, That which God hath cleansed call not thou common or unclean. God reckoneth Infants among the faithful: therefore they are faithful: except we had rather rebuff God, and seeme to bee stronger than he. And now we count it out of all controversy, that the Apostles of Christ baptized them, whose Christ commanded to baptize: but he commanded to baptize the faithfull: therefore the Apostles baptized infants.

The Gospel is greater than Baptisme: for Paul saith, The Lord sent me to preach the Gospel, and not to baptize, not that hee did absolutely denye, that he was not sent to baptize: but because hee preferred doctrine. For the Lord commanded them both to his Apostles.

Furthermore in the Gospel Chil-
of God, as well as wee that be grown in age; who (I pray you) can forbid thee to be baptised with water, in the name of the Lord? At the first the Apostles murmured, being then insufficiently instructed, against them that brought infants into the Lord; But the Lord rebuked them and said, Suffer little children to come unto me. Why then do not the rebellious Anabaptists obey the commandment of the Lord?

For what other thing doe they at this day, which bring children unto Baptism, than that which they in times past did, which brought infants unto the Lord? And the Lord receiv'd them, laid his hands on them, and blessed them: and to bee short, by words & gestures, he notably signified, that children are the people of God, and most acceptable to God. But why then by the same meanes, say they, did not he baptise them? Because it is written that Jesus himselfe did not baptise, but his disciples. Now since of the thing it selfe, it is so plainly determined, why as yet do we contend about the signes? Whither are good men satisfied: but contentious persons goe on to bulke them selves with questions.

Beside this circumcision among the old people of God was given to Infants; therefore baptism ought to be given to Infants, among the new people. For baptism succeeded in the place of circumcision. For S. Paul saith: By Christ yee are circumcised, with Circumcision made without hands, by putting off the bodie of the flesh subject to sinne, by the circumcision of Christ; buried with him in baptism. Lo, Paul calleth Baptism the Circumcision of Christians, made without handes, not that water is not ministred by hands, but in that no man henceforth is circumcised with hands, the mystery of circumcision remaining Nevertheless in the faithful.

Neither shall they read any of the old interpreters of the church which have not confessed, baptism came in stead of circumcision. Ye, the likeness and similitude of both of them doe sheve a manifest succession.

To that which I have said, I joynye this. The servants of God have always been careful, to give the signes to them, for where they were or layed. For that I may pass over all other, did not Josua diligently provide that the people should be circumcised, that they entered into the Lande of promise? And since the Apostles, the Preachers to the whole world, have beene the faithfull servants of Jesus Christ, who hereafter may doubt, that they baptised Infants, since baptism came into the place of circumcision?

Undoubtedly the Apostles of Christ framed all their doings into the types and figures of the old Testament, therefore it is certaine that they framed baptism also, and therefore that they baptised Infantes, because they were in the figure of baptism. For the people of Israel, went through both the red sea, and the river Jordan with their children. And although they be not always express'd, as other women are in the holy scriptures: yet they are comprehended and under stood by them. To this appertainth that which is clearly set downe in the Scriptures, that the Apostles baptised whole houses of families. In houses first of all children are comprehended, as the greatest and most beautiful part of the house.
So then the Apostles baptised children, or little ones, and not onely them that are of perfect age. And that a house especially of babes, or little ones, it may be declared verie saucie. And first out of the place of Genesis 17 which even verie nowe I allledged. First, in that Joseph sent for Jacob his father with his whole house, out of the land of Canaan into the land of Egypt, lest his house should have perished with hunger. There are many places of this kinde in the lawe, and the Prophets, and in the whole Scripture. But be it there were no infants in those houses, (which thing these tangles object) which the Apostles baptised, yet nevertheless they doe pertaine unto the house, and are counted of it, so that if they had ben in the house without doubt they had baptised them. Whereas therefore they contend, that they were not baptised, in those families or houses, truely, I say, that the fault was neither in the children, as though they had beene unworthy of baptism, neither in the Apostles, as though they were not wont to baptise infants, but in that, because they were not present. For if they had been present, they had beene baptised. For where the Apostles baptised whole houses, unto which children belong.

Now, I can declare by the writings of the old Doctors, that baptism of infants hath continued from the Apostles time even unto vs, neither was it obained by any counsels, or by the decrees of any Pope, or other men: but instituted and delivered of the Apostles out of the Scriptures. Origen lib. Enarrat. in epist. Pauli, ad Roma. 5. expounding the 6. chap. saith, That the Church of Christ, received of the Apostles themselves, baptising of Infants. Saint Hierom maketh mention of the baptising of infants Lib. 3. contra Pelagianos, and in his Epistle to Lacta. Saint Augustin citeth 9 place of Epist. S. Cyprian making no new decree, but most stedfastly keeping the faith of the Church, was of this opinion with certaine of his fellow-bishops, that the newe borne childre might rightely be baptised.

The place of Cyprian is to be seen in Epist. ad Firmum, as also I declare before, when I spake of the time of baptism. That Saint Aug. against the Donatists, Lib. 4. ca. 23. & 24. belshy affirminmeth, That baptising of children was not fetched from the authoritie of men, or of counselors, but from the tradition or doctrine of the Apostles. Cyprian Lib. in Leuit. 8. both approoueth the baptising of children, and condemneth the iterating of Baptisme.

Which thing I do not allledge to this end, to builde the baptising of children upon manes witness, but to teach that manes testimonies agree with the testimonies of S. Obad, and that the truth of antiquities is on our partie, and newe forgeries on the shamelesse Anabaptistes fire, who saigne that baptising of children was commaundes by the Pope. Now I thinketh it not labour looke to speake somwhat of Anabaptiste. In the time that Decius and Gallus Cæsar were Emperours, there arose a question in the partes of Africa of rebaptising Heretiques. And Saint Cyprian and the rest of the bishops being assembled together in the counsell of Carthage, liked well of Anabaptisme. But Cornelius bishop of Rome, in verie deede an holy and learned man, and a Martyr, also, together with the
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the other Bishops of Italie disliked the same. For they woulde that heretics, after they had renounced their wicked opinions, and made their confession touching the right opinion, should be cleansed by the onely laying on of hands. We may read this in Eusebius Ecclesiastical History, Lib. 7. There is also extant a treatis of that matter in the Ecclesiastical Decrees Cap. 52. But wee must understand, that S. Cyprian affirmed nothing obstinatly in this cause. For in the end of his epistle to Iubaianus he writeth: These things have I briefly sent vnto you in writing, after our meane capacitie (most deare brother, commanding no man to followe them, neither preventing any mans opinion, but that euery Bishop having liberty of his owne judgement, may doe what he thinketh best.

After that time both the Arians and Donatists did rebaptise. Touching the Arians, hystoriographers write, and specially Sozomenus Lib. 6. Ecclesiastical writers do touch the same thing also else where in their works. Against the Donatists S. Augustin with other learned men disputed.

There is also an Imperial law made by Honorius and Theodosius, that holy Baptisme should not be iterated. Justin. Cæ. 9. had published the same in Cod. Lib. 1. tit. 6. in these words.

If any Minster of the Catholike Church be detected to have rebaptised, any, let both him which committed the unapposeale offence (if at least by age he be punishable) and he also that is yonne and persuaded therunto suffer punishment of death.

Moreover, Valentin, Valens, and Gratianus give in charge to Florianus Superintendant of Aia in these words.

That same Minister which by vulawesull vlage, shall iterate holy Baptisme, wee account him vnworthie of an Ecclesiasticall function. For wee condemne their error, which treadeth vnder foote the preceptes of the Apostles, and having obtained the sacramentes in Christes name, they purifie not againe by a second Baptisme, but defile and desloure them vnder the name of cleansing. Thus farre they.

And verily they which rebaptise, and are rebaptised, they both vtilise the name of God, which was called on over the baptised in the former Baptisme, and cast from them the institution of God, as baine and vicious. Christ is read to be baptised but once. The apostles were not baptised twice. All the Saints of God are baptised once but once. Pea those which Iudas baptised once, are not read to be baptised again of a wother minister. For in my last Sermon I shewed that the pureness of the Sacraments depended not upon the wother sine of unworthinesse of the Minister. Neither can you reade that any in the olde time were twice circumcised: no not they which were manifestly known to be circumcised of idolatrous Priests, before the reigne of Czechias and Josias: but they were not baptised into idolatrie, but into the covenant of the Lord God. Whereas I have admonished you else where.

Therefore it is an horrible offence to iterate the cerimonie of baptism, and it is without example. Neither in this matter is there any necessity: for to what ende is it to baptise againe, when as Baptisme once done is sufficient for the whole course of a mans life? Beside this, since Anabaptisme is nothing else but a confederacie, conspiracie, and a certaine lynchinge together by one marke into a newe and sedicious, or at the leafte superstition.
ous company, into a newe and schismaticall Church, and into a newe and straungke kind of doctrine, and as contrary as can bee to the doctrine of Christ and his Apostles: truly it is no marvel that the obstinate Anabaptistes are kept under and punished by common lawes. For otherwise these things are damnable and not to be dissembled:22 suffered of a Christian magistrate. But the Anabaptistes presently objecte unto us these two places. The first out of the fifth Chapter of John, where we read in these words: Make thee sharpe kniues (of stone) and goe to againe and circumcise the children of Israel the seconde time.

Beholde, the seconde time they could not be circumcised, say they, unless they had bene also circumcised before. I answere, To circumcise the seconde time,22 to do a thing once againe, doth not signifie to do that which was done before. For when the fow-shine was once cut off, how could it bee cutte off againe. Therefore that which was left undone for a certaine space, is now againe renewed, and is said to bee done the second time. So that the seconde time is not applied to them that would be circumcised, but unto the very time wherein they that were uncircumcised should be circumcised. For they were first solemnly circumcised in Aegypte, before they did eate the passaguer.

Nowe entering into the lande of Chanaan, they are the seconde time solemnly circumcised, which hitherto by reason of the wilfernese and journaying were not circumcised. And so it followeth immediately in the same Chapter, that all the males that came out of Aegypte dyed in the wilfernese, & that their sons were uncircumcised, so that now it was expedient that they should be circumcised, as their fathers were before them. Therefore the Anabaptistes in this testimony of the lawe, have no defence at all.

The latter testimonie to main-taine Anabaptisme 02 rebaptisings, they bring out of 3: 10. cap. of the Acts, where they say that those twelve men of Ephesus were once baptised by Apollos, with the baptism of water, and with that of Johns likewise: but the very same afterwarde are rebaptised of Paul in the name of Christ. I answere, That those twelve men were not baptised againe of Paul with water. They were once baptised with water which was sufficient for them. But neither coude Paul minister another baptism of water, than that of Johns. For I taught and evidently proved anone after the beginning of this sermon, that the baptism of water ministered by John, Christ, and his Apostles, is one and the selfe name. Where I declared that the baptism of fire,22 of the spirit, is peculiar and proper to Christ.

Those men therefore of Ephesus, were baptised with 3: baptism of water, as 3: Samaritanae were by Philip: but they were not as yet fully instructed of the baptism of fire, neither were they baptised with fire: yea, they confess they know not whether there be any such baptism, that is, whether there be an holy Ghost, which in the visable forme of fire should come down upon men. For they coulde not be altogether ignorant, that there was a holy Ghost, without whome undoubtedly they had not beleued; yea, in some they had beleued, if they had rightly beleued. Therefore they were onely ignorants of that baptism of fire. As therefore Peter and John layde
laid their hands on the Samaritans, and they soothed them with received the holy Ghost: So Paul laid his hands on the men of Ephesus: and they receive the holy Ghost.

For Luke faith, When they heard these things, they were baptised in the name of the Lord Jesus. And any man should understand this of the baptism of water, by & by see addeth the manner thereof, and a plaine exposition saying: And when Paul had laid his hands on them, the holy Ghost came upon them. This I say, he called baptising in the name of the Lord Jesus. For it followeth, And they spake with tongues and prophesied. And this always hath bene the fruit and effect of the baptism of fire in the Primitive church, as I declared anon after the beginning of this Sermon.

Wherefore the Anabaptists have no testimonies out of the scriptures, for their Anabaptism or rebaptising. So that all that will gather their wits about them, doe plainly see, that they are to be so taken and shunned of all good men.

But we have sufficiently disputed against them as it seemeth. Now we go forward to expose those things that remain to be opened touching baptism, which are not the last and of least account.

Now that we are come to entreat of the vertue and efficacy of baptism, we will follow that order, which we shadowed out in a description of baptism, knitting up at least the particulars; because in the general consideration of Sacraments we have spoken largely of them. Yet nevertheless it is good first of all to know, what the adversaries of the Church have sometime thought, touching the force of Baptism.

The Manichees baptised none of their sect. For they taught that Baptism did avail the receivers nothing to salvation. The Scolacians who are called also Hermians, did likewise set baptism at naught. The Meffalianes which he called Euchites, or prayer-makers, (as I have showed in the end of my former sermon,) and the Enthusiastes, inspired (I say!) by some heavenly power, nay rather by some hellish fury, are persuaded baptism neither profitteth nor hindereth any man. For to they did attribute al means of salvation to the inward working of the spirit, yea, to mans prayers, in so much that they loathed & abhorred all outward helps, yea, and doctrine also, as unprofitable and without force.

Which Theodoret in his Ecclesiastical history Libr. 4. cap. I. rehearsed of them:

But the holy Scripture teacheth that we are washed clean from our sins by Baptism. For Baptism is a sign, a testimony, and sealing of our cleansing. For God verily hath promised sanctification to his Church, and he for his truths sake purifieth his Church from all sins by his grace, through the blood of his sonne, and regenerateth and cleanseth it by his spirit; which cleansing is sealed in by baptism which we receive, and thereof is it called in the scriptures, cleansing, and remission of sins, purifying, newe birth, regeneration, and the Later 02 fountain of regeneration: as circumcision is called the covenant: and sacrifices, sins and sanctifications.

For we read in the Copsele according to Saint Mark: John baptised in the desart, preaching the baptism of repentance, for the remission of sins.
The same also is mentioned in Luke.  

In the Gospels of John the third chapter baptism is called Purifying. In the Acts of the Apostles, Peter saith to the people which demanded what they should do. Repent ye, and let every one of you be baptized in the name of Jesus Christ for the remission of sins. Ananias also saith to Paul, Arise and be baptized, and wash awaye thy sins, in calling on the name of the Lord. And now saith Christ, I have loved the church, and gave himselfe for it, to sanctifie it, when he had cleansed it, in the fountain of life in the word.

Wherefore the promise, yea, the truth of sanctification, and free remission of sins, is written and ingrauen in our bodies when we are baptized. For God by his spirituen the blood of his sonne bath newly regenerated and purged againe our soules, and even nowe doth regenerate and purge them.

And baptism is sufficient and effectual for the whole life of man, yea, and reacheth and is referred to all the sins of all them that are baptized. For the promise of God is true. The seal of the promise is true, and not deceivable.

The power of Christ is ever effectual throughly to cleanse, and wash away all the sins of them that be his.

Yowe often therefore sower wee have sinned in our life time, let vs call into our remembrance the mysticall of holy baptism, while with vs the whole course of our life we are washed: that we might know, and doubt that our sins are forgivens by the same God and our Lord, yea, and by the blood of Christ, into whom by baptism once we are grafted, that hee might alwaies be the salvation in vs, even till wee be receiv'd out of my-
made one with him, and as it were to bee joined and incorporated in him, that he may live in vs, and we in him. For hee onely by his spirite regenerate, and rennew vs and most liberally enriched vs with all manner good gifts, which the same Apostle in another place expresseth in these words, God saued vs, by the fountain of regeneration, and renewing of the holy Ghost, which hee shed on vs richly through Iesus Christ our Saviour. 

Poe, and therefore Christ our Lord is baptised in our baptism, to declare that he is our brother, and wee ioyned with him. Very well therefore said S. Augustine, That baptism is thus farre forceable, that wee being baptised, are incorporated into Christ and counted his members. The same Augustine calleth Baptisme the sacrament of christians fellowshippe. For wee are gathered againe visibly by baptismo, to the vnitie of one bodie with all the faithfull, as many as haue beene, are and shalbe. For Paul also faith, By one spirite we are all baptised into one bodie. And it followeth hereby that baptism is, and is rightly called the token of christians religion. For it is a badge or cognizance, whereby we witnesse and profess that wee consent and are linked into christians religion. We confess that we by nature are sinners and unclean, but sanctified by the grace of God through Christ. For if we were clean by nature, what needed wee then any cleansing? But now since we are cleansed, who doubteth of the truth of God? Therefore when we receive baptism, we truely and freely confess, both our sinne wherein we were borne, and also free forgiveness of sinnes.

Lastly, the remembrance and consideration of the mysterie of baptism, putteth vs in minde of the duttie of christiansitie and godlinesse, that is to say, all our life long to weigh diligently with our selues, of whose body wee be made members, to deny our selues, and this world, to mortifie our flesh with the concupiscences of the same, and to be buried with Christ into his death, that wee may rise againe in newnesse of life, and live innocently, to love our brethren as our members, with whom by baptism we are knit together into one bodie, to remaine in the bond of concord, and in the vnitie of the Church, not to followe strange religions, being mindfull that we are baptised into Christ, to whom alone we are consecrate, and farre separated and divided from all other Gods, worships, or religions, and to be host from all heresies. Let vs thinke also, that we must constantly and valiantly fight against Sathan. As often therefore as we remember we are baptised with Christes baptism, so often are these things put into our minde, and we admonished of our duttie. But the Apostle handlest this matter more at large, in the first chapter of his Epistle to the Romans, where he expressly maketh mention, that wee by baptism are made the graces of Christ, that is to say, that we might grow out of him, as branches out of the vine, and seed in our minde and bodies, both the death and resurrection of Christ. For since we are indued with the spirite of Christ, which worketh in vs, our bodie liberly dieth daily, but our spirite liueth, and recometh in Christ. To whom be glory for ever and ever Amen.
The ninth Sermon.

The holy baptisme of our Lord Chrift is coupled with the Sacrament of the boodie and bloud of our Lordede, which we call the Lordedes Supper. For those whom the Lord hath regenerated with the laver of regeneration, those both hee also feed with his spirituall goode, and nornieth them unto eternall life: wherefore it followeth necessarily, that wee intreat next of the holy Supper of the Lozde.

This hath many names, even as hath the feast of paascoer, and is instituted in the place thereof, in olde time it was called, The passinge over, or the Lordes passcoer, which was in deede a memoriall of the passcoer, also a Remembrancc, Signe, Solennitie, a festivall or holy day, a meeting together, or an holy assemblie, an observation or worshipping, a ceremonie and sacrifice of paascoer, a sacrifice or offering, of which wee have spoken in place convenient. This is called by S. Paul the Apostle, The Lords supper, because the Ceremony was instituted by the Lozde in his last supper, and because therin is offered unto vs the spirituall banquet. The same Paul termeth it The Lordes table, and that boullesse for none other causes. By the same Paul it is also called the communion, not so much for that wee haue communion or fellowshipp with Chrift, and hee with vs, as that wee being many are one bready and one bodie, which do partake of the same breade. Luke calleth it Breaking of breade, naming the whole by a part. And it is evident, that our forefathers of old gaue not unto vs recogners of the Lordes supper a morsel, but that they brake the bread amongst them selves. In time past some leagues were performed by breaking of breade. It is called also a memoriall and remembrance of the Lordes passion, For the Lozde saide, Do this in the remembrance of me. It is named a thankes giuing, because when we celebrate the Lordes supper, wee thanke him for all his benefites, and especiallly for his death,by the which we are redeemed. It is called also a Token, and a mysterie, and a sacrament of the bodie & bloud of the Lozde. Our forefathers did terme it by this worde Synaxis. Synaxis is a toyning together, a knitting, a closing, or an agreement. For the Church is toyned and united unto
unto Christ in the holy supper by a most strait league: and to conclude, the members themselves are therewith joined very fast together.

Furthermore, it is called an assembly of Saints, an holy company, and a gathering together. For in the old time it was never customably celebrated, but in some assembly of the Church. Which is plainly to be proved by the words of the Apostle 1 Corinthians 10:16. To conclude, we shall observe nothing at all, if we call the supper of our Lord, The Testament and will of God, and of our Lord. For herein shall thou find all things belonging to a full and perfect Testament. For Christ is the Testator. All faithful Christians are appointed heirs. The Legacy is the forgiveness of sinners, and life everlasting, obtained by the body of Christ (which was) given, and his blood (which was) shed.

The letters of table of this testament, will be the words of the Lord’s supper, witnessing as it were by a public writing, that Christ is the end and life of the faithfull. The order and doing thereof, is as it were the seal.

Wherefore, even as we do call that a testament which hath letters sealed, containing a testament both by writing and sealing, so the Lord himself did call his supper a testament. For this cup, which thou shalt partake, is the new testament in my blood. For otherwise the new testament is not the remission of sins. Which thing Jeremias and the Prophet doth plainly tell us in the 31 Chapter, and Paul to the Hebrews in the eighth Chapter. This holy mystery hath diverse other names, but these for the most part are chiefly and most commonly used, of the other names we will speak else where.

They do define (for the most part) the Lord’s supper to be a spiritual banquet, wherein with the Lord both keep his death in remembrance, and also feedeth his people unto life (everlasting.) But let me set downe a more large description thereof unto you. The supper of the Lord is an holy actio instituted unto the Church from God; wherein the Lord by his setting of bread and wine before us at the banquet, both certifieth unto us his promise and commandment, and the bread and wine: for his gifts and layeth them before our senses, gathereth them together into one body, and saith, will have his death kept of the faithfull in remembrance, and admonisheth us of our duty, and especially of praise and thanksgiving.

First we say, that the supper of the Lord is an action or deed. For the Lord when he made his supper did give thanks unto God, he brake bread and gave the cuppe and saith, Doe this in the remembrance of me. Again, it cannot be every action. For at the table where we eat meat, we also give thanks unto God, he brake bread and gave the cuppe: but it is an holy action, because it is from God and instituted unto the Church. Wherefore, it far differeth from our ordinary meat suppers, as well as that it is specially instituted by the Sonne of God unto the Church, as also because it hath his word of God, and the peculiar example of Christ. Therefore S. Paul making a difference betweene this and common eating, saith: If any man hunger let him eat at home, least that yee come together to your condemnation. And againe, Haue ye not houses to eate & drinke in? As though he might say, This supper is mystical. Again, what manner of action it is, it both forthwith appeare by that which followeth: where
where the Lord by the setting of bread and wine before us at the banquet, doth assure us of his promise and communion, &c. This supper therefore hath his peculiar limits, of which although I spake when I entreated generally of the virtue of the sacraments, yet will I repeat certaine of them that make most for this purpose, when I shall purpose toward an end of this sermon.

But concerning the description of this Supper, these things are chiefly to be considered and declared: First who did institute it, and who is the true author and maker of the Lord's supper, not any man, but the word of God himselfe, the wise and wisedome of the father, wise God and man. So that we come not to the table of men, although a man being the minister bee the chiefeft there, neither do we receive holy signes at the handes of the minister onely, but also at the hand of our Lord himselfe, whose guestes we are if we be faithful. He hath confecrate the Supper for vs, and doeth yet confecrate it by his holy word, his will, and his power: of which matter we spake before. And because the faithfull understand and knowe these things, they take downe to the holy and heavenly banquet with Christ, being wholly occupied in heavenly things both in mind and soule.

He instituited the supper the same night that he was betrayed, the next night by his death and bloudshedding he confirmed the newe testament.

For to come as he had eaten the figure Atine Lamb with his disciples, and had plainly tolde them that from that time forwards that cerimonie should not be vefed, the Supper was establisshed in the place of that which was abolished. That like as the bloodie

Lambe did signifie that Christ should suffer, and to the bread which is without bloud, witnesseth that Christ who is the bread of life, is already taken upon the Cross and bath suffered, and made the food of all believers. Wherefore that night was worthy to bee observed and celebrated, and that last supper is full of mysteries. For we commonly most of all account of the words & deeds of our bestest friends which they bee a little before their death. Wherefore as all Christ's doings are beloved and precious unto vs, so ought this his last supper to bee most dearly beloved and precious in our sight.

The supper consisteth of the word and manner, promise and ceremony. The word is this, that Christ is preached to have bee given by to death for our sines, and that he be done his bloud for the remission of our sines. Promise is made unto all that believe, that their offences shall be forgiven.

The same thing is also expressed by the manner, the manner is diligently set down in writing by Saint Matthew, Parke, and Luke, whom S. Paul following, hath nothing at all varied from them. The wordes therefore (bearely beloved) as they bee gathered out of these foure into one text, I will recite unto you. The same night in the evening wherein hee was betrayed, the Lorde came with the twelve, and when it was time hee late downe, and the twelve with him, and while they were eateing, Iesus tooke bread and when hee had giuen thanks, he brake it, and gave it unto his disciples, saying: Take and eate, this is my bodie which is giuen for you (as broken) Doe this in the remembrance of me. Likewise taking the cup after he had supped hee gave thanks and
and delivered it vnto them, saying, Take ye this, and diuide it among you, drinke ye all thereof. And they dranke all thereof. And he said vnto them, this is my blood, which is of the new testament, which is shed for manie, for the remission of their sins. This cup is the new testament in my blood (which is shed for you.) This do as oft as you shall drinke it, in the remembrance of me. Verily I say vnto you, that I will not drinke henceforth of the fruit of the vine, vntill that day come that I drinke it new with you in my fathers kingdom. These are wordes word the tolernace and most holic words of the Lord spoken at his last supper.

The high bishop of the catholike church Christ our Lord, celebrated his supper with his disciples in like sort as we have now seen and heard, with the ceremonie of the laue, appointing and diuiding the Lords supper lawfully, so one brenke, and another breake, distribute, and eate the Lords bread which they receive at the hands of Christes ministers: and likewise diuide and drinke all of the Lords cup, which they receive at like as the high bishop Christ bad thing sumptuous. Most things appertaining to the laue were troublesome, and all belonging to the Gospel easy and nothing sumptuous. The Lords fitteth downe with his twelve disciples. Whereby we learne, that first of all there must a companie be gathered together, which must celebrate the Supper. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for euer. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for euer. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for euer. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for euer. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for euer. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for euer. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for euer. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for ever. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for ever. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for ever. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holic mysterie with giving of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for ever. This is the most easy and nothing sumptuous. Wherein we see, that the faithful make an end of this holi...
not after any other: There is no final solace and rapturine, yet rather great ungodliness, therein betwixt. For to what end cereueth the most simple, most plane, best, and perfectest fomne of the Supper delivered of the Lord himselfe, and received of his Apostles, if we deuise another? Who I pray you shall deliver a better than the Sonne of God himselfe, the high Priest of the catholike Church hath alreadie deliv-ered? Or who (I beseech you) that is well in his wits shall either add or diminish any thing to the ordinance of God? Who dare be so bold as to change that which is delivered by the everlastinge wisedomme of God? All the sayings and doings of Christ are most perfect: Therefore the fomne also of the Lords Supper, is a most perfect fomne of a right singular and excellent ordinance or institution. The rites or ceremonies of celebrating the Sacramento of the olde Testament were most perfect, so delivered from the first institution of them, that nothing was added to them nor taken from them, by such as were religious, not so many piers after.

For Ezechias the king celebrated the pateuoure, so likewitse did Josias celebrate the same, but not after anie other rite or maner than was deliv-ered from Poles. The fathers circumcised their infants, but not anie other maner, no anie other rite than was first instituted. In times past who so had not sacrificed in the same place and according to the same maner which God comande by Poles, was by the law accursed of murther, Nabab and Abihu are smitten with lightening from heauen, for bringing strange fire into the Tabernacle, Oza is smitten with sudden death, for that the arke of the Lord of hosts was not handled in such a fott as was by the law comanded, And therefore that maner of celeb-rating the Lords Supper, as it was by the Lord instituted & delivered to the Church by the Apostles, is to be obser-vved with great religion: unless we will believe that the institutions and maners of celebating our Sacraments are more unperfect than theirs of olde time: that God the father doth now adaites leffe regard the prophanation, or the religious observation of his sons institutions, than these of Poles's the fathers in olde time. But Paul the bel-lor of election, knowing Christs in-stitution to be most perfect, and that the same ought to be kept still in the Church simply and without any addi-tion, faith to the Corinthians, I received that of the Lord, which I have also delivered vnto you. For he thought it an heinous office to deliver any other thing to the Church than that which he had received of the Lord. Let vs therefore with great religion hold that act which is delivered vnto vs by the Lord and the Apostles. But the Apo-stle delivered none other thing to the Corinthians, yea manie piers after the Lords ascension into heauen than that which was faithfully let downe vnto vs in writing by the holy Apostles and Evangelists, S. Matthew, Marke, and Luke. Certainly it is well known, how that certaine hundred piers after the death of the Apostles, this simple maner of celebating the Lords Supper was held in the Church.

For the paioz or minister of the Church, after that he had preached the Gospeell, and given publike thanks unto God in open prayer, then came he forth into the midst of the holy assem-bly. Before the face of the people stood a table furnished with bread & wine, behinde which the minister stand-
The first Decade, the ninth Sermon.

The performance of the Lords supper changed, and turned into a strange use, and in fine the malle was patcht together, in which appereth but small antiquitie. But touching these matters I have treated very largely in another place, & you your senses are very well scene in this point: we which defend & hold that the institution of our Lord Christ which is delivered unto vs by the Apostles is most pure and perfect, do nothing regard, neither what any man, nor at what time anie bishop hath ad
ded this or that to the holy rite, or else hath taken away or changed: but rather what he, who is before & above all, did first himself, and commanded to be done. If the authority of him that did institute, is learning & holines, if antiquitie may be of force, then the Victory is ours, who have Christ on our side with the best chosen companie of the Apostles, for so these we have what we celebrate, and that which we hold, that all godlie men ought to celebrate. But why the Lord instituted this mystery under the form of bread and wine, it is evident. For bread comforteth, & wine maketh glad the hart of man, which I also touched where I intreated of the proportion & agreement of the sacraments. Moreover our fathers in the figure of Danna, did eat bread which rained down from heaven. Also in their sacrifices gratulatory & of thanks giving, and in their drink offerings they used bread and wine. But there hath sprung a great contencie concerning the substance of the Lords supper, some holding opinion that it ought to be celebrated with unleavened bread, & others with such as is leavened. But among our forefathers of olde, there was about these no such contention: for the Church used both indifferently as they pleased. It may seeme that at the first supper the Lord used unleavened bread, but why was it substituted with leavened bread: And if it be so, it must be so for some cause, and therefore let us try, whether the bread ought to be leavened or unleavened.

But consequently in latter times the praiers, blessings, and the ceremo
nies grew to be very great. Moreover, Christs institution was changed, and became the most holy and precious mystery of the true body and blood of our Lord Jesus Christ, who was slain for the remission of our sins. And although the bread be unleavened, yet for the体量 of the word of the apostles. And the greatest thing is, that the Lord himself, during his life, at the table of the widow of Nain, blessed the bread, and the leavened bread of their content; and so be lesse broken, and the people that did eat thereof were filled. The Scripture also saith, that he blessed the bread, and brake it, and gave it to his disciple, with the residue as followeth in the gospel. These things being repeated out of the gospel, the minister proceeds further, saying: Let vs pray, being admonished by wholesome precepts, and instructed by divine institution, we are emboldened to say: Our father which art in heaven, &c. After the rehearfall of the holly mysteries, the people received the holy mysteries and did communiate together, and after they had given thanks and praised God they were dismissed. And of this form there remaine certain footsteps in the writings of the ancient fathers to be scene, to wit, in St. Cyprian, St. Augustine, and others.

Why it was instituted in the forme of bread and wine.
Of the Lord's holie Supper &c.

bread at the table, according to the ancient manner of celebrating the pasco-
ner. Therupon many churches used unleavened bread, who notwithstanding con-
demned not them of heresie which used leavened bread. The Pope and his adherents, conceiving no small displeasure hereat, hath deeply accused the Greek church soz fo trifling a matter. But the Artotyrites were upon some just cause condemned by the ancient fathers, of whom Epipa-
nius makes mention betweene the Pepuzianes, and the Prieedianes, setting bread and chalice upon the table in their celebrating contrari to Christ's institution.

Whether water is to be mingled with the wine.

It is furthermore disputed upon, whether unmingled wine or delayed with water, is by the faithfull to be bled at the supper. Cyprian the martyr holds opinion, that in this matter the wine ought not to be unmingled but delayed with water, and so to be offered, that is to say, drunken by the faithful. For thus he hath written, Because Christ hath borne us all, who also bare our sins, we may perceive that in the water the people is to be vnderstand: in the wine the blood of Christ is to be vnderstand. For when water is mingled with the wine in the cup, the people is united vnto Christ, & the multitude of the believers is coupled and joined vnto him in whom they beleue. And thus in blessing the Lords cup, onelie water may not be offerd, neither in like sort may wine onely. For if any man offer onely wine, the blood of Christ beginneth to be without vs: but if it be water onely, then both the multitude begin to be without Christ. But when they are both mingled together, and are joined with a confused mixture betwixt them, then is there an heavenly and spiritual sacrament wrought. By these words truely both Cyprian theve vnto vs a good mysterie: but why do we seek to be wiser then Christ, and to mingle together noe mysteries then we have received of him? The holie Scripture maketh mention of no water, but rather reporteth that the Loysde bled naught else but more wine. For the Loysde faith: Verilie I saie vnto you, that henceforth I will drinke no more of the fruit of the vine. For he plainely saide not the wine but the fruit of the vine, that herein we should make no manner of mingling. But what is that holie martyr, of GOD himselfe Saint Cyprian, hath laboured by all the means he might, to shew that onelie is to be followed of the faithfull in celebrating of the Loysde Supper, which they have received of our Loysde Christ himselfe: And forasmuch as that testimonie both make much to all this our treatise, concerning Christ's supper to be celebrated according to the wordes of the Gospell, I will recite it wondrously out of the second epistle of the third boke of his epistles. We must not (faith he) depart in any respecte from the doctrine of the Gospel, and those things that our master taught & did him selue, the schollers also ought to obserue and do. The blessed Apollo in another place speaketh more constantly and stoutly, saying, I maruel that you are so soone changed from him that called you to grace, vnto another gospel: which is nothing els, but there be some that trouble yow & go about to overthrow the gospel of Christ. Howbeit if we our selves or an angel from heauen, do preach vnto you any other thing then that we have taught, let him be accursed.

In celebrating the supper nothing to be followed but that which we have received of Christ.

As
As I have said before so saie I now againe, if anie man preach anie other thing vnto you than that which you have received, let him be accursed.

Since therefore neither the Apostle himselfe, neither an Angell from heaven can preach or teach otherwise than Christ himselfe once hath taught, and his Apostles have preached, I much more marvel to whome this custome hath growne, that contrarie to the doctrine of the Gospel and the Apostles, in some places water is offered in the Lords Cup, which being taken alone cannot express the Lords blood.

And againe, there is no cause, deare beloved brother, that anie man should thinke that the custome of certaine men is to be followed, if there be anie that heretofore have supposed that water alone is to be offered in the Lords Cup. For it must be demanded of them where they have followed herin.

For if in the sacrifice which is Christ none is to be followed but Christ, doubtles he ought to shew us to harken unto, and to doe after that which Christ hath done and commanded to be done, since he himselfe saith in his Gospel: If you do that which I command you to doe, I will call you my father among my brethren. And that Christ alone should be heard, the Father himselfe also witnessing from heaven, saith: This is my wellbeloved Sonne in whom I have delight: hear him. Wherefore, if only Christ is to be heard, we ought not to regard what anie other before vs have thought meet for vs to doe, but what Christ did first who is before all other. Neither ought we in anie case to follow the custome of men, but the truth of God, considering what the Lord speaketh by the prophet Esaiie, saying: They worship me in vaine, teaching the commandements and doctrine of men. And againe the Lord repeating the false same words in the Gospell, saith: Ye let Gods commandements aside to establish your owne traditions. And in another place he saith: Hee that shall break anie one of the least of these commandements, and shall on this sort teach men shall be accounted least in the kingdom of heaven. But if it be not lawfull to break the least of the commandements of God, how much more heinous is it to break things so great, so weightie, so much belonging to the Lords passion, and the Sacrament of our redemption, else to change it into anie other order by mans traditions, than is instituted by God? And so saith as followeth. There is no man can deny, but that these things are of authoritie even against the author himselfe. For neither by the scriptures, nor by the example of Christ can it be proved, that water was mingled with the wine at the supper.

As for the authorities and testimonies which the author allledged, euery man may perceive how little they make to the purpose, yea that they be wrested from their natural meaning. The gospell plainly pronounceth, that the Lord drank of the fruit of the vine unto his disciples. And as often as Paul maketh mention of the cup, yet teacheth he in no place that water was mingled with the wine, or that it ought to be mingled with it. Wherefore, these watermen, that is to say, they that use water only, in celebrating the Lords supper, are utilly condemned: such as the Martionites and Tarians were. Howbeit it is an indifferent matter, whether you use red wine or white in the supper.
Againe, why did not the Lord declare the Sacrament of the Supper unto vs under one forme of bread, or wine onely, but rather under both kinds

The doctores of the Church by one consent suppose this to be the cause, that he would signify 2 apprehensions or significations unto vs that he take both foules and flesh upon him, and gave the same for vs, & also hath delivered our fouls and flesh from everlastinge destruction. For although there be two kinds, yet doe they make but one sacrament, and they may not be separated. Neither is their opinion of judgement to be allowed of, who of their owne private, or rather sacriegenous authentick, do corrupt the institution of Christ offering to the lay people which doe communicate, the one kind onely of bread, and granting to priests both kinds, and so challenging both kinds to themselves onely. But Paul the Apostle received the authoritie from the Lord him selfe, to admit all the faithful people of Christ unto the Lords cup: and therefore let these bold fellows consider from whence they have received commandment to put backe the Laitie, and to forbid them the cuppe, which by the Lorde our God is granted unto them. For Christ in plaunc words, and as it were by the spirite of propheticke, foreseeing what should come to passe in the church, saith not of the bread, but of all this: But when he tooke the cup he added, Drinke yee all of this. Saint Mark also adoineth hereunto not without juridgement, And they dranke all thereof. Hereunto also appertaineth that which the Lord speaketh in Saint Luke: Take this and divide it among you. S. Paul the Apostle having a speciall regarde unto this excellent and plaunc institution of Christ, three or four times joineth the cup to the bread, saying: As often as you shall eate of this bread, and drinke of this cup, you shall express the Lords death. Againe, Who soever eath of this bread, or drinketh of the Lords cup vnwoorthily, he shall be guilitie of the bodie and blood of the Lord. And againe he faith: Let a man examine himselfe, and then let him eate of the bread, and drinke of the cup. Againe, Who so eath and drinketh vnwoorthily, &c. These testimonies are manifest, and woorthy absolutely to be believed, and unto which all traditions of all men whatsoever, should give place. The Lord hath instituted the cup of the supper unto all the faithful: wherefore the Apostles exhibited the same unto all the faithful. For if the sacrament of the blood of Christ were given to the Apostles only, surely then the thing it selfe, to wit, the remission of sinnes which is obtained through Christs blood, belongeth onelie to the Apostles. Howbeit the Lords faith plainly, This is the blood of the new Testament, which is shed for manie, for the remission of sinnes.

It is also in other places of the scripture manifestly let down, that Christs blood was shed for the remission of the sinnes of all the faithful. Wherefore, if the Laitie be capable of the thing, how much more of the signe? How if our aduersaries procede further & late, that the Apostles only late at the supper (who represented the figure of the priests), and that the use of the cup was granted unto them onelie, and not to be granted unto other, but to such one ly as were present at the first supper: then do we demand of them by what authoritie they gie the Lords bread to the Laitie, or by what right they doe
doe admit simple women unto the Lords Supper: Since it is manifest that neither the one no the other (according unto their speaking in this matter) sate at the Lords table. And in this point they being taken tardie, can go no further. But they object the danger of the cup, which if it be given unto all without exception, it would come to passe through the sallie and negligence of men, there might some great offence be committed in letting it fall, or pouring it on the floor. As who should say, the eternall providence hath not soordone to great an offence, which wise men doe well perceive now at length in the end of the world, and do amend that, wherein the Sonne of God did anmte.

For they cry out, that one kinde is enough for the laie people, sozasmuch as by a necessarie coherence it followeth, that where the bodie of Christ is, there is his bloud also: and thus much it then follow, that the one kind is instituted in baine. But the Loze distinctly first offered the bread, and afterward the cup: and the Loze instituted nothing in baine: therefore both kinds, since the Loze hath so commanded, ought to be parted among all the faithful: which as many as have read the writings of the ancient fathers, will report was observed ever before even almost unto the time of the councell of Constance. Of whom manie have not bene atraide to saie, that the dividung of this sacrament after this manner, could not bbe done without sacrilege.

The matter & substance of the supper being declared, there is lightly some question moved concerning the same of the consecration of the bread and wine. But sozasmuch as I have in-
treated herof in the generall consocration of the sacraments, there is no cause why I should with lothsomenes to the hearers, reape the selle-same thing again. We do not acknowledge anie transubstantiation to be made by force of words or characters: but we affirme that the bread and wine remaine as they are in their owne substances, but that there is added unto them the institution, will, and word of Christ, and so become a sacrament, and to differ much from common bæde and wine, as we have saide in place convenient.

Consequently infueth the questi- on touching this point. Who should administer the Supper: that is to say, Whether any one of the congregation ought to be these in the celebrating of the Supper: then, Who the same should be: Surely the thing it selfe requireth, and nature also commandeth, that every thing be done decently and in god order: and religiou requireth that all things appertaining to the Supper be done according to Christes example. But he was the chiefe dealer in the Supper: And he likewise hath appointed ministers of the Church, by whom he will have the sacraments to be administered.

Wherefore, like as everye man both not baptize, but the lawfull minis- ter of the Church: so appertaineth it not unto everye man to prepare and minister the holy Supper, but to the minister which is 0yned by GOD. Herin now we dispone the papistical doctrine which alloweth of primte Masses, and teacheth that the Priest offereth by the bodie and blod of our Lord for the SONDERS by, and that by the Paffe he applieth the merit of redempction unto them that with doa-
tion come to that Sacrifice. For as there is no one woude of the Lord ex-
tant that commandeth the priests to
Sacrifice, 02 privately to apply the sup-
per for others, 02 that promiseth any
thing unto them that stand by and
look on it, for he faith, Do this, care
ye and drink ye also in the remem-
brance of me: he faith not, Look up-
on the Priestes onlie while they be
eating and drinking for you: for Christ
is not bodilie present in the bread and
wine: he is toyned unto our harts,
and minded by his spirit, for it were
of none effect that he remained in the
breads. And if he were present there
indeede, yet coulde he not be sancti-
ced, both for that he hath offered up
himself once upon the crosse, neither
can the most wothie and onelie be-
gotten Hone of God bee offered up
gaine to God the Father by a sinfull
man: as also for that there is no neede
for him to offer againe. For Saint
Paule faith, Christ being one onely
sacrifice offered up for sinne fiteth
for euery at the right hande of God,
looking for that which is yet to
come, vntill his enimies bee made
his footesfoole. For by one oblation
hee hath made them for euer
perfect, that are sanctified. And a-
gaine he faith: Wheres is full remi-
ッション of sinnes, there is no more ob-
lation for sinne. But wee have full
remission of sinne by the death which
Christ once suffered. Therefore there
is no sacrifice in the church for sinne.
Indede the church doth celebrate the
memoriall of the sacrifice which was
once perfectly finished upon the crosse,
but the church doth not offer up sacri-
ifice any more, either with bloude or
without bloud.

Praise and thanksgiving are a
most acceptable sacrifice to the Lord:
the same the minister offereth not for
others, but with others. Hee nowe
therefore wee attiebe none other
thing to the minister, but the mini-
sterie, that he be the president 02
chiefe dealer to recite the prater in
the celebration of the Supper, and af-
ter the holie preleation, and the pro-
ouncing of the Solemn and words, let
him, after the example of Christ, be-
gin to brake the Lordes breade, and
distribute his cup, and let him re-
ceive also the Sacrament to himself,
as the other faithfull people doe, as
companion of the faith, and when the
communion is done, let him ende the
holie action with thanksgiving, and
some holie exhortation. Concerning
the place where the Supper is to be
celebrated, I finde no contention hath
been amongst the most ancient mi-
isters of the Church. It is read how
that our Lord Jesus blesse the hall of
a certain private mans house. And al-
so the Apostle Paule both preached
and brake breade at Troas, in a cer-
taine dyning place. The auncient
Church which infused immediatly
after the death of the Apostles, almost
unto the time of Constantine the
great, had none 02 verie fewe large
and publique Churches. For it was
scarcely lawfull 02 safe in to trouble some
a time, to the Christians to recrea a
breade. In the meane time they bled
verie honest places, in the which the
met togethier in holie assemblies, ha-
ving places of prater. At this present
there semeth no place to bee more
wothie 02 more commodious to ce-
lebrate the holie Supper in, than that
which is appointed for doctrine and
prater.

For to have wee learned of Saint
tyannicall power will not suffer us,

Of the place
where the
Suppers to
be celebra-
ated.
to have a Church, what shall let us, but that we may reverently celebrate the Supper in honest private houses? Touching the holy instrumentes belonging to the Supper, the matter also requireth to speak some thing in this place. In the time that the Apostles lived, they supped at tables set forth and furnished for the purpose: they knew no fixed altars builted of stone, which are more fit to make fire upon, and to burne beastes on for a Sacrifice. A remouing table agreeth better with the example of Christ. Notwithstanding we condemne not standing altars: so that they serve one use to the lawfull ufe of the Supper. Saint Paul in the 1. to the Cephasians calleth the altars of Ehnikes, tables, so that we nede not to mer- nuaile, the ancient fathers termed our tables, altars. For it is an ease matter to fall from the one to the other; and it shoulde some that they allued unto the onely altar of the Tabernacle of God.

In olde time the tables were covered with some faire cloath, with some linnen table-cloath, or towell. From whence perhaps were borrowed those things which are called corporals. As for that outarde brauerie and woollie trimming, it was not then vled on the altars of Christians. We read how it is forbidden by the lawe, that there must no altar be builded of betwixt stone; by which pionito, all cett and brauerie in religion is forbidden.

Thus it is manifest, that in the ancient times there were no precious noz castlie vessels vled at the supper. For like as Christ and the Apostles taught that frugallite shoulde be vled in all places, condemning superflity, and beating into vs the contempt of gold and silver: so in those holy misteries they have not overthorne that doctrine of theirs, or given occasion of excelse. After long persecution, when peace was restor'd to the church, then began the custom to celebrate in the church with vessels of gold and silver. But then also there were some that bought the same againe to his old frugality and simplicitie. Chrysostom cried out (as I have also declared in another place) that in receiveng the lords Supper, we ought to have golden mindes, and not golden vessels. And Saint Ambrose faith, The Sacraments requireth not gold, neither are those things pleasant in gold, which are not bought with gold. The ornamentes of the Sacraments is the redemption of captives. Saint Hierome commendes Saint Exuperius bishop of Toledo, who carried the Lords body in a basket of wicker, and the blood in a glasse, and had expelled courteous ones out of the Church. And truely that canon of the Triburren Councell which is yet extant in the popes decrees, forbidding that no priest shoulde minister this holy misterie in woodden vessels: both proue sufficientely that certain churches more than eight hundred yeres since Christs passion, vled to drinke the blood of Chriss in woodden vessels: wherefore woodden cups in the Supper be of all most ancient. Bonifacius the archbishop (which example although I have alleag’d elsewhere, yet am I enforced to repeate it here againe, for that it agreeth to title with this present matter) being asked long since, whether it were lawfull to minister the sacraments in vessels of wood: answered: In olde times (faith he) golden priests vled woodde cups: but now contrariwise, wooden priests vle golden cups. But if any man being
Of the Lords holy Supper, &c.

having vessels made of any other stufse without excelle and superstition, I would not greatly strive with him, to that he will also acknowledge, that they do not offend which be the wood- den. For as touching the forme and matter of the cup, al are free and law- full for the faithfull church to be.

Whereover, it is evident that the Lord in the first Supper, yea and the Apostles also in celebrating the same Supper, bled their owne blsall and decent apparel. And therefore it is not disagreeable from the first institu- tion if the minister come unto the Lordes table covered with his owne garment, so that it bee comeline and honest. Sureli the communicantes do weare on them their owne blsall apparel. Wee must take heed then that there crepe in no superstition. Our foze fathers as it seemed, did weare a cloake cast over their common gar- ments; which they did not after the ex- ample of Christ or the Apostles, but according to mans tradition. At the length that stufe which is bled at this day was taken up according to the imitation of the priests garment of the olde law, & appointed to be worn by the ministers that would celebrate the Supper. Neither both Innocen- tius the 3.of that name, Dillembel this matter in the 4. Chap. and 4. booke of his worke, De Sac.altar,mysterio. As for as we have learned of late, that all Le- uticall matters are not onlyy put as Wafe, but not to be brought againe into the Church by any. For as much therefore as we remaine in the light of the Gospel, and not in the shadow of the lawe, we doe upon good cause reiect that Leuticall blassing appa- rell.

I have also declared in an other place, that it hath bene the maner in olde time, that every nation hath bled their owne nativce, and bulgar tong in ministring the sacraments, of the gestures which the minsters do use in celebrating the Lords Supper, we can say none other thing out of the gospel, than what we have learned. The Lord tooke the brede, blessed it, brake it, distributed it, &c. If the minister do follow these things he needs not to be carful of other gestures.

Those which at this day are by the invention of men receivd into the celebration of the mass, are to far off from giving any maistic to the mys- teries, that they bring them rather the more into contempt. I wil lay nothing else that may some more gre- nous.

The matter is indifferent whether the Church take the Supper sitting downe or going to the table: whether a man take the holy mysteries in his owne handes, or receive it into his mouth at the hands of him that ministrith. It is most agreeable with the first simplicite and institution of the Supper, to sit and to receive the sacra- ments in a mans owne handes of him that ministrith, & afterwaords to break it, eate it, and to divide it unto others. For as the Lord sat at table with his discipels; so he reached forth the mys- teries, saying: Take and divide it am- mong you. Wherever, as there is no se quietnes and lesse stir in sitting at the Supper, whiles the minsters carie the holy mysteries about the con- gregation: so it is well knowne by his- tories of antiquitie, that the Sacra- ment hath bene delivere into the hands of the communicantes.

It is meer superstition and repugnant to the doctrine of the Apostles, to trapse the hands of the lay people that have touched the holy Sacrament of the
The suppl. Why do they not also by the same law scrape the lips, tongue, and jawes of the communicants: If these things before handled springeth another question, What is to be thought of the remnants and leavings of the Lords Supper, and whether there ought any part of it to be reserued, and whether that which is reserved ought to be adored: This question semeth to have no godlines at all in it, but to be altogether superstitions and verry hurtfull. For who knoweth not that bread and wine cut out of the holie and lawfull use appointed, are not a sacrament? Shall we proceede to demand with these Sophisters, what that is which the mouse gnaweth, when he gnaweth the Lords bread? These questions are most unworthy to be demanded and to be raked up in holy oblivion. Touching the shutting up of the sacrament, the Lord teacheth us not one worde in the Gospell, much lesse of worshipping it. Take (faith he) ear, & divide it among you. Ye faith not, Lay it up and worship it. For the true worshippers worship the father in spirit & truth. Moreover we read how the Lord hath plainly saide in the Gospell: If they lay unto you behold where he is in the desert, go not forth: behold where he is in the innermost parts of the house, do not beleue. He setteth downe the cause of this his commandement, For like as the lightening goeth forth of the East, & appeareth in the West, so shall the coming of the Sonne of man be. The comming againe of the sonne of man faith he, shall be glorious and not obscure, neither that he com again but to judge both the quick and the dead. And therefore Saint Paul the Apostle teaching us true religion, wil-
but yet not so fasting, that a man may not taste of somewhat at their hand for his healths sake. For Saint Paule saith: If any man be hungry let him eat at home. The same Apostle also will not have anie other feast to be received together with the Lords mysticall Supper, And therefore we fay, that we ought not to receive that with other meate.

Tertullian wrioth that Christians have used oftimes to eat other meat with it: which kind of Supper, as he wrioth, was called ἱππόδωμα, that is to saie, mutual loue or charitie, bow-rowing the name from loue: for that there the poore were refreshed with the seating of the richer: wherefore it provision of meat, drinke, and other necessaries, might well enow be made for them without the church. Paul will not permit that in one place both publicke seats should be made, s also the mysticall supper of the Lord be celebrated.

Furthermore, how many times in a yeare the faithfull ought to receive this Sacrament of the Lord's supper, the Apostles have given forth no commandement, but have left it indif- ferent unto euerie churches discretion.

For what is more plaine than that which Saint Paule hath said? As often as you shall eat of this bread and drink of this cup, you shall declare the Lords death vntill he come. For the Lord (as the same Apostle seteth it downe) first commanding, saith: Do this as oft as you that drinke it in remembrance of me. Howbeit, let no man thinke that the celebration of the Lords supper is left to frely vnto him, that he neede never to receiue it. For that were no lawfull libertie, but most unlawful licentiousnes. They that celebrate the supper of the Lord vpon certaine and ordinarie times of the yeare would not have it brought into contempt or lost by reason of the daily frequenting. For they have some consideration of their owne people, and they would have the supper to be celebrated worthily, and that the people may have a desire vnto it. But they that celebrate it vberly, they suppose it an unneece thing, that good things by often frequenting them, should be despised: for the better the thing is, the ofter, saie they, is to be used. Both these fo:sa desire to serve the Lord, and would have that to be done to great and good effect, which the Lord hath left free. Between these if S. Augustine be made umpire and Judge, doubtles he would pronounce none other judgment than that which he hath already pronounced of the same caufe writing vnto Januaryus, and saying: He shall best decide this strife betweene them, who so adu- sed them especially to abide in the peace of Christ, and that euerie man do that which according to his faith he is perswaded to bee good and godlie. For neither of them dishonor eth the bodie and blood of our Lord. Onely that meate must not be con- temned.

Now to Whom this holy supper is instituted, and to whom it is to be ministered, we have also to consider. It seemeth that it is instituted and to be vnto all faithfull Christian people, of what race, colour, men and women, high and low. Wherefose to great a mysterie is not to be cast vnto swine and dogs to be contemned and troden under foot.

Before it be ministered all men are earnestly & effectually to be admonish- ed, vnto whom this meate appertaineth, namely to them that acknowledge
their sins that are very for their faults, and believe in Christ: All are to be admonished, that enemie mandiscen-
ding into himselfe, doe prove himselfe, and afterwarde to eate of this holie brede, and drinke of this holy 
drink, that he eate not and drink not thereof unworthyly unto his condemnation. But after this sorer admo-
nition, if any approach unto the table and sit downe, and by their sitting downe do as it were openly profess, 
both that they are, and also desire to remaine true worshippers of Christ, by whom they trust to have remission 
of their sinnes, sasurelie such are not to be put backe by the miniters, neither are the holy mysteries to be de-
ied them. For the Lord himselfe who is the searcher of harts, sasurelie, diligently, plainly, and in many words 
in his last supper, before he distributed the mysteries, admonished Judas being an hypocrite, a thiefs, a traitor, 
a murtherer, a pea a paricide, a blasphemer, and a falseaker of his maister, but being admonished, when not-
withstanding he departed not from the table but taried among the saints, the Lord did not violently put him away, no; but him openly to depart, neither withheld he the Lordes bread to him, but gave it unto him as he did unto others, although he knew assuredly what he was. Which thing the miniters of the church do not alwaie 
socertainly knowe of them that sit downe at the table. Neither did the Lord offend any whit at all in so doing, 
neither did he cast that which was holy to the dogs. For the Lord warned him diligently of all matters, whereof 
he was to be warned, and he hearing understanding them all remaineth notwithstanding among the saints, 
vanteth himselfe to one of the faithful not for an hog, and as one of the faith-
full taketh part of the bread and of the cup. By which hypocrite notwithstanding he pronounced the heavy judg-
ment of God against him, even as also at this date this holie meate and this 
holie drinke turneth to the destruction both of the bodie and soul of all hypo-
crites. Neither did the presence of the hypocrite at the Lords supper desile 
the other faithfull disciples of Christ 
which sat at the table: like as neither at this day are the faithfull polluted, 
although they see many hypocrites sit 
downe at the table with them, for they 
cup not with them as with hypocrites, but as it were with the faithfull. In 
the mean while the hypocrite hurtet 
himselfe and not others, he faleth and per-
ishes to his owne destruction, he ea-
teth and drinketh his owne damnation, but the faithfull lineth by his owne 
faith: of which thing we have increas-
ted in other sermons. And although 
that infantes are reputed to be of the 
Church, and in the number of the 
faithfull, yet are they not capable of 
the supper. In this point the ancient 
fathers shamefully erred: which I 
have also noted in the sermon of Bap-
tism. Infantes are not deprived of et-
erlastinge life, although they depart 
out of this worlde without receiving 
this mysticall meate. This was 
instituted for them that are of law-
full peres and not for Infantes. Let 
a man examine himselfe (faith the 
Apostle) and let him so eate of the 
bread and drinke of the cup. And 
the Lords faith. Do as this in the re-
membrance of mee. And againe, 
Shewe forth the Lords death vntill 
he come.

All which sainge take place in peo-
ple of lawfull peres, not in Infantes, 
Our children must be diligentlie in-
structed
Orated from their infancy, that they may rightly understande these mysteries and frequent them, which things the Lord commanded the children of Israel, saies: If your children that fail unto you, What manner of worshipping is this? you shall answere: It is the sacrifice of the Lords Passover, who passed over the houses of the children of Israel when he broke the Egyptians, and delivered our houses. Surely we must not shew our selves to be more slacke in informing our children, than they were, since we have received a more noble benefite than they have.

Of like nature unto this question are these other: Whether the supper bee to be celebrated privately for some cause or necessitie? Whether it bee to bee carried unto the Sickle, and those that keep their beds? Whether it bee to bee applied to the dead, that is to saie, to be offered for the dead, to obtaigne rest for them? Touching these matters, I knowe what is commonly laide and done. There happeneth some peckilence, famine, warre or tempest, and by and by the Supper is commanded to be celebrated, that as it were by this sacrifice the present calamitie may bee taken away.Againe, there is one sicke, another perished with hunger, and afflicted for want of all manner necessaries the same requireth of the priest to have the Lords Supper ministered unto him, that thereby the diseale may be cured as by a most present and approved remedie, and his hunger and pouertie releas'd.

But this is not the one celebration of the Supper, but a filthy profanation thereof. For the Lord hath not instituted it to be a cleansing sacrifice against all calamities, whereby he would be pleased, but to be a memorial of his death, and a dutifull thanksgiving. For when we bee at the Supper we offer nothing unto him, for which hee should be favourablie unto vs, and turne away such an evil from vs, and give vs such a good thing as we desire of him, but we give thankes for the benefites which we have received. It is lawfull otherwises for them that are oppressed with troubles, to offer uppe their vowes (that is to saie) their prayers to the Lord: but it is not lawfull to convert his holy mysteries to any other purpose than he hath appointed.

Neither have we anie examples to prove that any holy man did ever use the Lords Supper to any such ende, as these men doe. The children of Israel received the feast of the Passchal lambe in remembrance of their deliverance out of Egypt, and that they shoule continue thankfull unto so beneficall a Lord: howe great an offense had they committed, if they had so oftentimes eaten their banquet as being oppressed with calamities, they desired to be delivered, and desired it by doing that deed? They received the Arke of the covenant, from the Lord, in token of his divine presence and assured helpes: but when contrarie to the end wherunto it was appointed they bare it into the camp, to the intent they might obtaine the vittoric therby, they themselves were put to shame andaine, and the Arke carried away by the Philistines into captitie.

Againe, if the Lords Supper bee a publique holy feast of the whole Church gathered together in one, in the which there ought to bee heaving, distributing, eating, and drinking,
king, and thereby the communion of the body and blood of Christ be declared and sealed: it followseth that the Lords Supper ought not to be ordained neither for any in helth, or sicknes, neither for any lying sick in his bed, or at the point of death, be it either privately at home or openly at church: neither can the godlie require the Lords Supper unto any such private bles.

For the institution of Christ our Lord must not be altered by anie humane authoritie or custome. Verily S. Paul hee requireth a publique assembly of the church, and a general meeting for the due celebrating of the supper. When you meete together therefore in one place, this is not to take the supper of the Lord, that is to saie, Ye do not eat the Lords supper. The reason is, For every one when they should eate, taketh his owne supper &c.

Wherefoze he will not that anie thing be done the in privately.
Likewise in the same place he saith, that they meete together and eate the Lords Supper to their owne damnation, which make haste to the Supper not carrieng for the congregation untill they do al meete, and they eate and drinke togethers. For he saith, Wherefore my brethren, when you meete to eate and drinke, carrie one for an other (if any man be hungry let him eate at home, to wit, that he be not constrained to eate before the residue) that yee meete not together to your condemnation. Wherefoze the Lords supper is not a private, but a publique supper to be given to no man privately. And soasmuch as that assembly is not publique or generally when foure or five do communicate with the sicke, their laieng is nothing which say that the Supper may be obeyed for the sicke, if to be that others do sup with them.

Moreover who will deny that the example of Christ and the Apostles is perpetually to be followed: But it is evident enough that Christ celebrated his supper in a common dining place, having gathered the church unto him, as well as it might at that time be gathered.

S. Paul saith, that in that point he followed the example of the Lord, and that he hath delivered no other thing to the church than that which he receeued of the Lord.

Neither read we in any place of the Scriptures, that the other Apostles of Christ carried the Sacrament to the sicke, and that they ordained the holy supper privately or every one to appease his tentation.
But all the Apostles command us in every place to conforme and strengthen the sicke and afflicted conscience with the Lords wordes: they teach us also to succour the distressed with diligent prayer, S. James hath diligently set downe in writing how the faithful full shall behave themselves towards the sicke, and them that are departing out of this world: but as touching the celebrating or carrying the Sacrament to them, he speaketh not one word: Neither is it likely that the Apostles, the most faithful doctors of the church, would dissemble the matter, if so be they had thought that it had appertained chiefly to our salvation. They have warned vs often of things of far lese importance. And certainty it is, that they have taught the church all things that belong to true godliness and salvation: but as for this matter they have not mentioned one word of it.

They
They object out of the Acts of the Apostles this authority, And breaking bread from house to house, they eate meate together with gladness & singleness of heart, praising God. But that place is to be understood of the bodiie and nourishing meate, not of the mystical word. For it followeth, They receiued meate or sustenance together, And therefore as it is read in the 58. Chapiter of Estaias, to brake bread is as much to saie as to saue, & so it signifieth her also. For as I haue saide before, at that time they beare private houses in stead of Churches. And therefore they supped in private houses, not to saue the sicke with the bread of the sacrament, but because the universall Church of that place was gathered together in them: as it appeareth in the 20 chapter of the Acts, as the maner is in persecutions. They object moreover, that the ancient fathers sent the sacrament unto them that were bound in prison, & to them that were departing, to fed on upon the way. But I haue declared in place else where, wherefore the ancient fathers did so. Veruunto also we add, that mans custome cannot prejudice the word of God.

The blessed martyre Irenæus wrieth, that the bishops of Rome were wont to sende the sacrament to other Bishops which came to Rome from other places, in token of consent and agreement. But that custom was not used by all Bishops, neither is it used in the Church at this present. Hereof it followeth that many things were done by the ancient fathers (as that whereof we spake before, which was in giving the sacraments to infants:) which notwithstanding are no lawe unto vs. God men also at this day may suffer a private supper, for a time, for them that do not yet understande the full use of the supper.

But who will gather herof, that euery man ought of duty to do that, which is permitted unto some upon sufferance? But if we continue contentiously to affirme it to be a relishe for us in our travell, it will growe to this (which we have seen received alreadye certain hundred yeres ago) that there shall be hope and confidence put in the receiuing of the sacrament, as though that in respect thereof we were acceptable unto God, and when we depart out of this life we shouldie die straight waies up into heaven, but without receiuing the sacrament bee thrown directly volume to hell.

There must also needes arise sundry other errors. Neither is there any necessitie to constraint vs to minister the sacrament to the sicke.

For as prisoners are absent from receiuing the Lordes Supper without danger of salvation, so likewise are the sicke and those that are ready to die. For being nevertheless by perfect faith gathered to the body of Christ, and although they be absent in bodie, yet being in minde present with the congregation, they be also made partakers of all spiritual good things. And is sufficient for them that as long they have bene in health, they have bene alwaies present at the
holy mysteries. The feast of Passover was not celebrated enucle where, but at Hierusalem only, in one place. But howe manic were there, thine we, y by reason of their bodily health, impaired with sickness, and for old age, could not tranable to Hierusalem from so large and wide a kingdom? And although no man brought them home a peace of the Passall Lambe in their pockets, notwithstanding they did communicate with y whole Church of Irael. And who doubteth but that by the coming of Christ, the condition of the Christians is not impaired.

Our Lord Christ did not institute his mystical supper for the dead, but for the living only, wherefore it is not to be celebrated for the dead, and to be applied to their redemption. They that die without faith, immediately fall under the judgement of damnation. But they that are dead in Christ, are already joined unto the company of the elders, and stand before the Lamb, singing Halleluiah for evermore. For I have declared in my Sermon of the soul, that the salvation of the faithful souls which are departed by corruption doth not depart, and where some object, that the ancient fathers have made mention of offering for the dead, we suppose that it appertaineth not unto us. For we believe the Canonical scriptures without contradiction: we believe not the fathers further than they can prove their own sayings by the Canonical scriptures. Neither would they have these elsewhere believed. And therefore if the fathers think that the supper is a sacrifice, and that it is to be offered to procure rest to the soules departed, we do not receive that opinion, as not agreeing with the Canonical scriptures, which teach that the Lorde instituted not his supper for that purpose, and therefore by such abuse of the supper God is rather displeased than pleased: yea that there is no wroke of man be it never so good, much lefe if it be against Gods word, that can sanctifie, since that prerogative belongeth only to the merite of the sonne of God: and moreover that the soules departed are not in any such state in that other world, that they can or ought to be holpen by any wrokes in this world. But if the ancient fathers by oblation or offering, do understand sacrifice of praise or thanksgiving, we will not strive against them, but that there may be made oblations for the dead, that is to say, that thanks be given to God, and his godnes praised, who hath called out of this miserable world such as were inveted with true faith, and hath joined them unto the companies of Angels, and all the blessed Saints in that everlasting kingdom of all joye and felicitie.

But surely there is no truth for the godlines that willeth vs to celebrate the supper for the dead. And we make a distinct in sacrifice or oblation. For there is a sacrifice of expiation, and there is a sacrifice of confession or praise. The sacrifice of expiation is offered to cleanse or purge sinnes, and also for satisfaction of sinnes. This cannot be accomplished without death and bloud: as Saint Paul the Apostle speaketh plainly in the 9. Chap.to the Hebrews. The sacrifice of Christ was such a one (the figures of which were all the sacrifices of all the holy Fathers of the olde testament) who being both Priest and sacrifice, offered by himselfe once to God’s father, while he suffered upon the crosse, and shedding his most innocent bloud, there gave vs the Ghost. The Supper at this day is no such sacrifice, but a commemoration.
of the death, as of a sacrifice once offered by the cross. For neither ought it to be said that Christ be sacrificed again, who being once offered, is sufficient to cleanse at the sins of all ages. Why should he be sacrificed again? Neither can the sonne of God be sacrificed by any man, since that for the same cause, he offered himself once to God, as being a Priest for ever after the order of Melchisedech. Therefore, the minister of the Church doth not in the Church sacrifice the body and blood of Christ in the supper, for the living: but together with the whole Church doth celebrate the remembrance of the sacrifice which was once offered upon the Cross. Of which as I have saide else where, the supper may also be called a sacrifice, because it is a Sacrament of the sacrifice which was once offered by Christ, as Augustine also hath there written. The sacrifice of confession, is of praise and thanksgiving, which we offer to God for the redemption and benefits of god freely bestowed upon his Church. And since we offer the same always unto God in prayer, but chiefly when we are joined in the sacrament of Eucharist, as celebrating the supper, therefore the ancient fathers called it a sacrifice, because in the same we give thanks unto God for our deliverance from death, and for the inheritance of everlasting life which is given unto us. And that this sacrifice is generally offered by the Universal Church in celebrating the supper, and not by the minister of the Church alone, for those that live in the Church, we tolde you before. Power we have hethero to discuss certain circumstances, as questions which are wont to be moved about the Lords supper, so far forth as the necessitie of the matter seemed to require, and as much as our small abilitie was able to performe, it remaineth that we describe further to declare, so what cause the Lords Supper was by the Lord instituted, which place truly is not rashly reckoned among the chiefe. For we made mention of the same immediately upon the beginning of this sermon. For the Lord by setting bread and wine before us in the holy banquet, would have his promise and communion testified unto us, and his gifts represented unto us, and made manifest to our senses, and would also gather his church into one body, and retaine the memory of his death in hearts of the faithful, and finally, put us in minds of our duties, chiefly of praise and thanksgiving. All these things have we severally expounded, having discoursed upon them at large in the generall consideration & treatise of the sacraments: therefore at this present we wil do no more but touch them briefly so: memorizes sake, meaning to handle those things somewhat more largely, which shall by occasion arise as they are intended upon. But this word Communion, I mean the society, conjunctio, of partaking of the Lord Christ, by the which through his Spirit he doth wholly knit and yoinke himselfe to vs, and wee are made partakers of him by faith, are coupled unto him: so that being by him delivered from sinne and death, we may live in him being made heirs of everlasting life, and that he may live in vs and bee wholly ours, as we be wholly his. Neither doe we say, that the communion of the Lords body & blood is any thing else. For by his body which was delivered over to death for vs, and by his blood which was shed for the remission of our sins, it is come to passe, that we being purged from our sinnes, are made his
members and he now quickeneth vs, and sustrineth vs as God which giveth life: whereupon we are also fayde to eate and drinke him as the meate and drinke of life. The promise therefore whereof we made mention even now, is none other than the word of God, which declareth unto vs that life is in Christ onely: for Christ delivereth his body to the death, and saith his blood for the remission of sinnes, that we believing in him, may have life everlasting. But this promise and communion of Christ is not now first of all given in the supper, but by the supper, for the Lord our God immediately after the creation of the world, promised life and remission of sinnes unto Adam and his seed through Christ: and afterwarde renneteth the same promise with Eoe, Abraham, Moses, David, and the other fathers. And that the fathers did communicate with Christ, were partakers of this goodnesse, Paul the Apostle, with the whole scripture is a witness. But this so great goodnesse happened not to the fathers onely. For the promise was made unto vs also, and the communion of Christ was conveyed unto vs, is conned particularlly unto every one of vs in holy baptisme, also in the manifest preaching of the Gospel: moreover we receive the fame by faith, by which we are ioned to Christ, and are made his members. Therefore, as we are not voide without Christ before the supper, but are quickened by him, are made his members, or partners: so in the very action of celebration of supper, the promise is renewed unto vs, and we renew and continue that fellowship which we have in Christ, by the body and blood of Christ spiritually, truely participating his life and al his good gifts through faith. And by this means we eate the Lordes body, and drinke his bloud. Moreover the Lord doth visibly declare and seal unto vs that spiritual communion & promise of life made through Christ by visible signes, to wit, the banquet of bread & wine, ioned to this word & promise, namely that it is a quickening breads and drinkes, and that we (hauing receiued the signes by faith and obedience) receiving thereof to be sealed, doe take upon vs the promise & communion of Christ, by imprinting or transferring into our bodies the scale of sacrament of the body & bloud of Christ. Of which thing the Apostle hath also intreated in the first Tavnith, cap.10. And also to the Rom. cap.4. and we also haue layde more thereof in the general treatise of the sacraments. But before I intreat further of the other ends of the supper consisting in the description thereof, I will recite what other some allcadge of the promise and communion of Christ. They condemn our doctin as heretick call. For they contend that the Lord promised that he would give unto the faithful his very body & bloud, to be eaten & drunke under the signe of bread & wine, therefore it must by al means without all contradiction be beleued, that the bread is the Lords natural body, and the wine his bloud, that these ought to be eaten and drunken not only spiritually, but also corporally, unto life everlasting. And that Christ is bodily present in the supper, and that the bread is his body, the wine his bloud, thus they poune: That which the Lord speaketh cannot be false, for he is the truth it self. But he they say, must simply be believed, although reason it selfe, the whole
...wide, all sense, and nature it selfe be against it. We answer, that in deed all things are very true which God hath spoken, who is truth it selfe, but in that sense which he himself said and understanted, not in that meaning which we will inforce upon his words. Wherefore, before all things we must search out the true sense of the Lordes words in the supper, This is my bodie, This is my bloude, &c. These men cry out saying, that the Lordes words ought to be expounded simply, & according to the letter. For they are the words of a Testament: and that permiteth not his words to be expounded by a trope or figure. But we say that all the Evangelical & Apostolical books are numbered under the title of the testament, & therefore throughout all and every place of the scripture, nothing must be corrupted, nothing added, nothing diminishe, unless we will be subject to the curse of God. And yet we are also constrained to confess, there be infinite sentences in the holy scriptures, which if we wil, procede to expound simply according to the letter, we shall see the whole scripture and the true faith, or we shall see to charge the scriptures with lies & contradiction. I will bring forth one or two examples of this sort. The Evangelist S. John writeth, The word became flesh. Now if we wil cleave to the very words, then must we say that God was changed into man. But forasmuch as this sense is contrary to the faith & the scriptures: For God is immutable, & Christ is true God & man, & therefore without alimixture or conversion of natures, but remaining still in their owne properties, and to do we admit that exposition, which declareth that the word took flesh, and that God was made man, And this sense is not against scripture. For Paul faith that the Sonne of God in no sort take upon him the nature of Angels, but the seed of Abraham. Moreover the catholike fathers, together with S. Apostle, doe expounde this word: Else, by this word Assumptis, took up him. Whereof Theodoret hath intreated at large in his Polymorphus, Dialog. 1. Against the Lord faith in the same John, The father is greater than I: we should inforce an inequality upon the holy Trinity, if we should contend that S. Lords words are simply to be understood with out interpretation. But by conference of other places, and taking advice of faith we say that the sonne is equall with his father touching his divinity, but inferior unto him in respect of his humanity, according to that laying of the Prophet, which is alleaged by S. Apostle to his purpose, Thou hast made him little inferior to the Angels. Wee read in S. Gospel, that Christ our Lord had brethren, and that S. John the Apostle was called the Sonne of Mary, & Mary called the Mother of John. But who, unless he were infected with the heresie of Helvidius will stand herein, that these places are to be expounded according to the letter: specially since other places of the scripture doe manifestly prove that they were called brethren, which in bed were brothers & sisters children, confessing mans, kind men, of soure of blood; also the circumstaines of the place in the 19. Cap. of S. John, prove that Mary was committed to John as a mother to her son. Wherefore if they have a desire still to wrangle, as hitherto at their owne pleasures we have by profe sound them to doe, crying out, & reiterating in their cryes, This is my bodie, This is my bloude, This is, This is, Is, Is, Wee will also
also repeat. The worde was made was made, was made flesh. The father is, is, is greater than I. Christ hath brethren, I say he hath brethren, hee hath brethrench. The scripture hath so. The truth saith so. But tell me now, what commodite shall there rebound to the Church by these troublesome and odious outtries, and most crowarde contentions? Howe shall the hearers be edified: How shall the glozie of God be enlarged: How shall the truth be let forth: Necesitie therefore constraineth vs to confesse that in some places wee must vsake the letter, but not the sense, and that sense is to be allowed which faith it selfe, with other places of scripture conferred with it, and finally the circumstances of the place, the first being compared with the last, so yeld as if were of their owne accord.

When we also crye out, and repeat againe and againe, that we ought not without great cause to goe from the simplicitie of the worde. But when as the absurdite, not of reason but of picture, and the repugnance of the Scriptures, and contrariety to the articles of our faith, do induce vs, then we say, affirme, and contende, that it is godly, yea necessarie to depart from the letter, and from the simplicitie of the worde. And that these places which wee alleged even nowe, doe conforme vs to depart from the letter in these worde of the Lord. This is my bodie, This is my bloude, wee will prove by most founde arguments taken out of the Scriptures, when I have first briefly declared the true and ancient sense and meaning of these vsefull and solene worde.

The Lord sitting at the selfe same table with his discipels, reached the bread unto them with his owne hand. And he having only one true, humane and natural bodie, with the very same body of his delivered beade unto his discipels, and not a bodie either of any other mans, or that of his owne.

Neither doth that trouble us which S. Augustine reciteth of David, in expounding the 33. Psalm: And he was borne in his owne handes: Whereunto he addeth immediately: Who is borne in his owne handes? A man may bee borne in the handes of other men, but none can be borne in his owne. This was therefore meant of David, not of Christ. For Christ was borne in his owne handes, when as commending his verie bodie vnto them he said: This is my bodie. For that bodie was borne in his owne handes. For by these worde S. Augustine both not seigne that Christ hath two humane bodiess, but he meaneth that the humane body bare in his handes the Sacramentall bodie, that is to say, the bread, which is the sacrament of the true bodie. For he speaketh plainly, saying: He comending his bodie, bare that bodie in his owne handes. For in the second sermon almost in the same words being but a little changed, he faith: How was he borne in his owne handes? For when he had commended his bodie, & bloud, he tooke that in his handes which the faithfull knowe: & after a fortnight he bare himselfe when he saide, This is my bodie. By which words he manifestly declared, that he meant not that Christ in his natural body delivered his natural body to his discipels: but that which the faithful do know, to wit, the sacrament or mysterie. For it followeth, And he bare himselfe after a fort, (I pray you marke this saying, After a fort) when he saide this is my bodie.

Therefore those solene worde, This is my bodie which is broken for you: And likewise, this is my bloude which...
Of the Lordes holy Supper.

is shed for you, can have none other sense than this. This is a commemoration, memorial or remembrance, signe or Sacrament of my bodie which is given for you. This cup, or rather the wine in the cup, signifieth or representeth unto you my blood, which was once shed for you. For there followeth in 5 Lords Solemn Words that of which notably construe this meaning, Doe this in the remembrance of me. As if he should say, Now am I present with you before your eyes: I shal by ascension up into heaven, and then that this holy bread and wine be a memorial or toke of my body and blood given & set for you. Then break the bread & eat it; distribute the cup and drink it; and so this in the remembrance of me, praying my benediction bestowed on you in redeeming you, and giving you life. Although this interpretation be most laboriously reued and become abominable in the sight of many, yet is it manifest to be the true, proper, and most ancient interpretation of all other. Tertullian, lib. 4 contra Marc. lapth. Christ taking the bread and distributing it to his disciples, made it his bodie, in saying: This is my bodie, that is to say, the figure of my bodie. Hierome upon S. Mat. Collect, faith, That like as in the presaging of Christ, Pelich, fedech the priest of the Almighty God had done in bringing forth bread and wine, so he might represent the truth of his bodie. Chrysostome also in his 83, homily upon Pat. If Jesus be not dead (faith he) whose toke and signe is this sacrifice. Ambrose upon the first to the Corinthians, cap. 11. Because we be delivered by the Lordes death (faith he) being mindful thereof in eating & drinking, we doe signifie the death and the blood which were offered for vs. Au. Aug. also in many places heaupeth by many specheles like to this same kind of speech. The blood is the soule; The rocke was Christ, And This is my body. Let vs then hear then what he faith of these speeches, that we may under-stand what he thinketh of the true interpretation of this text, This is my bodie. In the 3. boke of questions in the 57. question oppon Leuciticus his lapth. It remaineth that that he called the soule which signifieth the soule. For the thing that signifieth is woont to be called by the name of that thing which it signifieth: as it is written, The seauen cares of wheate are seauen yeares. He faide not, do signifie seuen yeares. And seuen oxen are seuen yeares and manie such like. In like sort it is faide, The rocke was Christ. He faide not, The rocke signifieth Christ, but as though it were so in deede, which is not the same in substance, but by signification. So likewise the blood, because through a certain vital substance in it, signifieth the soule, in the sacraments is called the soule. Thus far he.

The same Augustine also against Adamantus, ca. 12. lapth. So is blood the soule, like as the rock was Christ. And again in the same place he faith, I may also expounde that that precept of the blood and soule of the beast, &c. signifieth in the signe. For the Lordes doubt not to say, This is my bodie, when he gawt the signe of his bodie. Thus much Augustine. There is no soule so doubtfull that will say, that these words of Augustine are darke or doubtfull. Who so list may ade hereunto that which the same authour hath plainly written concerning figurative speech, Libro. 2. Contra Aduers. Legis. Cap. 2.

But let us leave off to cite mens testimonies concerning the proper and most ancient exposition of Christes words,
Wojes, This is my bodie. Let vs rather proceed to alledge some arguments out of the scriptures, as we promised to doe, thereby to prove that we must sometime of necessitie depart from the letter, and that Christes words are accordingly as I have saide to be expounded by a figure.

First, it is evident that the Lord at this present instituted a sacrament: whereby it is manifest, that the Lord spake after the same manner as he is wont to speake in other places of the scripture concerning sacramentes, as when he saith that circumcision is the Lords covenant, the lambe, the Lords Pasover, that sacrifices are simnes and sanctifications, baptisme the water of regeneration. But wee declared in the first sermon of this Decade, that all these kinds of speches remain to be expounded. This saying of speche therefore is to be expounded: This is my bodie, This is my bloude, because it is sacramental. For it received the common interpretation, which most truely and most certeinly was used and received by the catholique church, ever since the time of the Apostles: ye and ever since the time of the Patriarches untill this day, to wit, that signes doe receive the terms and names of those things that are signified, so that there by they receive no part of their substance, but do still continue to remaine in their owne proper nature. For this cause it cometh to passe, that our Lord Chrift in the Gospel written by S. Luke, did mean by his banquet of the pasover with this our Lords supper, in such sort, that he substituted this in place of the other, that it should not seeme strange if he had said in this our sup-per, This is my body, for in the solemnising the feast of Pasover, it is thus saide, The lambe is the Lords Pasover. Which kinde of speche was not darke to be understood by the Apostles, who understood that this lambe was a remembrance of his passinge once pass. By that means also they understood that the Lords bread, given unto them by the Lord, is a remembrance of his bodie. For in other matters of much less weight, they bilitely questioned & inquired of our Lord, touching proper sense & signification of his words. But of these words they never once doubted or asked any question. For all sacramental speeches were to the holy fathers very well knowne. Pasover, if we continue to understand by words of the supper simply according to the letter, it followeth that the Lord hath delievered unto vs his body & bloud corporally to bee received. And I pray you, to what ende should hee deliver them, but that we receiving them corporally, might live. But the universall canonickall scripture teacheth that our life & saluation, our justification consisteth in faith onely, which we receiv in his body which was given & his bloud shed for vs (which is spiritual eating) not in any work of ours, much lesse in bodily eating of Christes body, which he receiveth in another place, to be no-thing availabe. Then since there is but one means and that most simple whereby to obtaine life & justification, to wit, by faith onely, not by the work of our eating, neither is the scripture repugnant to it selfe, surely the Lord hath not instituted any such workes of eating: therefore the solemn words of the supper doe admit some other explication. If his bread were the Lords true and natural body, it must necesitie follow that even the wicked being partakers of this bread, should eat Christes body, & that verily his flesh should be meat to save his boulie; since they ate it, lacke.
both mindes faith. But all holy men adhore that thought as absurd most unworthy: of which matter I will treate more hereafter. Therefore the saying of Christ, This is my body, ad-emiteth an exposition. The whole unicelll canonicall scripture witnesseth, that our Lord Jesus Christ take a body of the unbefiled virgin confubstantial in al points unto our bodies that is to say, an humane body, pea, that he was made like unto us in all respects, except time. Now it is manifest that he spake of his true sensible body, whè his faith, This is my bodie. For heaveneth, Which is broken or gien for you. But the true, natural, sensible or humane body was delivere and dyed for vs. But this appeareth not in the bread, or under the bread. Wherefore the Lordes words must be expounded. Surely if it had bene the Lordes will to make his body of bread & his blood of wine, according to the power whereby he made all things with his word, as one as ever he had saide, This is my bodie, the bread had bene the body of Christ, and that very body whereof he spake, most all, passible, to be felt and seen. For he spake the word and they were made, hee commanded and they were created. He enlade let there be light, and light was made, and such kindes of light as might be perceived did shine. But in the Supper was there nothing in Christes hands but bread, no bodie. And therefore it was not our Saviour's meaning by these words, This is my body, to create or make his body of the bread. For if he had meant so to doe, surely it had beene done. Neither is there any cause why they spold here as it were, casting their mittle before our eyes, and apply their coloured interpretation into a crotte construction, filling words, unspeakably, super- naturally, invisibly, not qualitatively, not quantitively, not in a place. For by these terms, they intending in the mean while to bring some other thing to passe, doe by the wondroull judgement of God, quite subvert and over-thowe all that is their owne. For if this their mistire be unspeakable, why then do they use these terms, essentially, substantially, really corporally? For they that speake so, doe utter truely and let down the manner of his presence. If the bread bee super-naturally the body of Christ, why then do they adue naturally; And if it bee Christes body invisibly, then can it not bee corporally, neither can it bee a true bodie, whose propriety is to bee visible. Who would not laugh if hee should heare that fire burnt and gave no heate, and that light did shine and gave no light: If he be not present in qualitie, quantity, and as in a place, then is he not corporally present. For I pray you, are not qualifications, quantities, and place belonging to the bodie? Hearken what Augustine saithe unto Dardanus touching the presence of God, Take (faith he) space of place from bodies, & they shal be no where, & because they shalbe no where, they shal not be at all. Take the bodies themselves from the qualitie of bodyes, & they shalbe no where, and therefore it must needs be they can not be at all. Let not vs therefore robbe or spoile the Lordes bodie of the properties thereof, and so deny the truth of his bodie. Again we that we bring not so many contraries and absurd things into one e the same opinion, we interprete the words of the Lord, This is my bodie, this is a memoriall of remembrance of my bodie: o hels, this signifieth my bodie. Moreover, if this word be, Is, be to be understood substantively in
in the Lords worde, This is my bodie, it followeth then, that the bread is changed into Chistles body. But that this is not so, all our sentes doe witnesse, the very substance remaining, not onely the accidents of the bread. It is necessarie therefore that our adversaries do understand, that in this, with this, or under this, is Chistles body. But so are they gone from the simplicity of the Lords words, who said, This is my bodie: and not, under this is my bodie.

Againe, if we bee so tied to the worde above recited, that upon paine of sacrilege we may not start from them an haires bread, I beseech you then how durst Luke and Paul recite the words which belong to the cuppe, farre otherwise than Pathewe and Park: For these two doe set downe the worde belonging to the cuppe in this sorte: This is my bloude which is of the newe Testament, which is shedde for many for the remission of their sinnes. But they two recite them thus: This cuppe being the new Testament through my bloud, which is shedde for you: And this cuppe is the new Testament in my bloud. But that we thinke that there is no difference betweene the bloud of Chist and the new Testament: So Paul desineneth the new Testament after Jeremias, to bee a ful remission of all sinnes. And the selfsame faith, that this remission of sins is obtained through the bloud of Chist.

But who will to impudently contende, as will dare to affirme that the very cuppe or the wine in the cuppe is really and substantially the remission of sinnes? What cause is there if we holde on and sticke precisely to the letter, why we should be forced to confesse that the cuppe, not the wine, no; the drinke, is either the bloud of Chist, or the new Testament, or the remission of sinnes. For the Lord saith not, This wine, but, This cuppe. Howbeit in this place to avoid absurditie, we willingly admitter a trope: Wherefore then are we not indiferent in a matter of equall importance? Wherefore like as the cuppe or the wine is the Testament or remission of sinnes, so likewise the cuppe or the wine in Chistles bloud, and in like manner also the bread is Chistles body. But the cuppe is not substantially the remission of sinnes; or bloud, but the sacrament of Chistles bloud, whereby the new Testament was dedicated, a ful remission of sinnes obtained for: Wherefore the bread is body of Chist, because it is the sacrament of the body of Chist.

Surely it is a strong and firme argument that we have brought forth: and of no leste force and strength, we hope, is that besides which we will now bring forth. The Lords at the celebrating of the holy Supper, saith: Doe ye this in remembrance of me. These worde doe not impose, that we would determine them to be really present, whom we ought to remember. For who shall be saide to remember those thinges, which he beholde before him in presence? But wee must goe from the simple signification of remembrance or memorie, specially since Paul's faith, Declare the Lordes death until he come.

For thus we gather thereby: We whose remembrance is repeated until he come or returne, bee surely is not counted to be present, but is looked for to come: therefore the Lords bodie which was given for vs, the remembrance whereof is celebrated in the mysticall Supper, is not present, but is looked for to come.
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Yet these places, touching Christes leaueing the world and departing hence do not simply admit the interpretation of the words of the supper. It is expedient for you (faith he) that I depart. For if I goe not away the comforter shall not come vnto you. But if I depart from you, then will I send him vnto you. Also, I went from the father, and came into the world: And againe, I leave the world, and goe to the father. And againe, And henceforth I am not in the world, but these are in the world, and I come vnto thee. These sayinges truely are repugnant: That he went hence, That he is no longer in the world, That he left the world, and that his natural bodie is in the world, and that verily it is given and receiued really and substantially in the Supper. Per- tider is it lawful signifiuely to interpret & testimonies which are brought forth of Saint Johns Gospell, concerning Christes departure. For the Apostles doe confesse, that the Lord spake plainly or simply without any parable.

In somuch therefore as the Apostles doe testify that this speach of the Lord was simple and simply pronounced, it is needfull that those other woordes which are contrarie unto these, This is my bodie, be expounded by a figure, that the scripture be not repugnant to it selfe.

Moreover, those places which beare recorde that Christes bodie, after the resurrection was circumscribed by place, scene and self, which also do make a difference between Christes bodie clarified and the angelical spirits (where, by the way we may see, that here is no place left for the deuice of the definitive meane) doe not ad-
woodes of the Supper by a trope or figure.

Finally, when as the Capernautes had heard the Loysde dispute touching the eating of his bodie and drinking of his blood, and did thinke and imagine of a carnall eating and drinking, he sayd that he would ascend into heauen; to wit, that they should not thinke on the eating of his natural body, since in the false same body he would ascend in to heauen.

Neither is there left here any place for the new and frivolous device of certaine men, which seigne that to ascend into heauen, is nothing els than to lay downe the weake state and condition thereof, and to receive a supernatural, for Saint Luke, whom altogether we must rather beleue than such subtile deuices or rather follies, faith that the Loysde was lifted up on high, and carried by into heauen from the sight of his disciples: moreover, that his bodie was received by a cloude, and that his Disciples looked up into heauen after him, until they heard the Angels saye unto them, that he would return againe in the verie same manner altogether as they sawe him departe away.

But who knoweth not that he that come againe in the clouds of heauen? Wherefore heauen into which the Loysd ascended, is the name of a place, not of a state or condition. Also in the Gospell he promiseth vs a place with him selfe saying, If I goe to prepare you a place I will come againe, and take you vnto me, that where I am, there you may be also. Yehe laide downe all the conditions and insirmities of a mortall bodie in his resurreccion, so that he had no neede to lay them down at his ascension.

I suppose that there is none of the faithfull that will deny, that the Lord instituted nothing to vs in vaine, or without some singular & speciall commoditie to vs.

But when the Loysd said in the Gospell, that his selfe being corporally eaten, auailed nothing: where he speake of none other body that of that verie same whereof he spake in the words of the Supper, to wit, which he gave for vs: it followeth without al contradiction, that the Loysd delivered nothing unto vs in the Supper, but that would profit vs. But he should have delivered that which would not have profited vs, if he had given vs his body to be eaten corporally.

It is evident therefore that it is ve- rie necessarie the words of the Supper should be expounded. Whereunto belongeth the notable prophecy, and manifest commandement of our Loysde Jesus Christ, saying in the Gospell: Then if they shall saye vnto you, Lo, here is Christ, or there is Christ, doe not beleue. For there shall arise false Christs and false pro- phets, and they shall woorke great signes and wonders, so that if it were possible the verie electe shall be brought into errour. Beholde, I haue tolde you before. If therefore they shall saye vnto you, Beholde where he is in the wilderneffe, goe not foorth, Beholde where he is in the innermost parts of the house, (in the closetes or coffers, I saye: for this word, signifieth the most secret and innermost partes of all the house, wherein we bee to lay by those things which we would haue safest kept, which in Dutch wee call Schryn, selooff, vnderghalt) doe not beleue. For like as the lightning goeth out of the east and appeareth,
peareth even unto the west, so shall the coming of the Sonne of man be. But although this place is said to be expounded by manie, of the calamities of the Jews, yet that can not be denied, which S. Hierome also him selfe confesteth, that in the same like-wise the destrying of all the world is prophesied of, even unto the end thereof.

Whereze this place which we have alledged, is concluded with the saying concerning Christes last coming into the world at the day of judgement. Moreover it can not be denied, that y Lord both absolutely condemne that doctrine that defendeth that Christ remaineth or is present, in divers places of the world in holes or close places: which not onely the bokes of the teachers of transubstantiation are scene to do, but also tabernacles which are erected unto Christes body, (which they call meate tentes) also chapelles with famous temples and monaste-ries.

In all and every one of these places, I say, they calle us Christ, saying: Lo here is Christ, and there is Christ, Beholde the bread of Angels. Christ is wholly in all these sacrifices, and he is fully and wholly in euery part of them, even in such sort as he was whoso he was borne of the virgin Marie, and shon into the crosse.

Which thing they by and by construe by miracles and wonders, they also set forth with circumstance of words, saying, that so great mysteries are not to be inquired of, but simply to be beleived. And these things were wext in suchwise as he was who he was borne of the virgin Marie, and shone upon the cross.

Neither did the Laws dissemble howe much this errour should increase. There shall bee such plentie, such great numbers of people that receive this errour, and running after Christ into the desartes and innermost places of the houses, that the very elect shall be in danger. But in y mean while in so great perill and danger of things, what doth Christ teach his elect to do? Immediately he addeth. Doe not beleue. What, do not beleue that Christ is here or there upon earth, in the wildernes, or in the innermost parts of the house, or even in the midst of the cities, or in the fields. He addeth moreover, so not forth. Follow not the multitude which by distance of place seeketh for Christ, as if he were yet conversant by the earth. Therefore now, if to be the Whole world, and all the Counsels in the world, all the kings, princes, and laws, if all the Angels and Saints should commande vs to beleue, that Christ is here or there conspirally: yet the commandement of our onely redeemer Jesus Christ, the Sonne of God, the father of wisdome, by whom all things were made, who forbiddeth vs to beleue y Saime, ought to bee of that authentick among all the Logy, that they may knowe that they must not beleue as creatures command them, but as the creature hath commandede them.

Pea mooreover, the Lord saith saith in this very same place of the Gospell, to give vs a reason of his doctrine. For why must we not beleue that Christs is conversant of & basely present upon the earth, but invisibly? Because, like as the lightening goeth forth of the East and appeareth in the West, so shall the coming of the Sonne of man be. Which is as much as if he had saide : The Sonne of God came once humblie into the earth, to redeem vs through his humilitie and death.
The third Decade the ninth Sermon.

1691

death on the crosse which thing being
smitten, hee made the earth and ascended into heaven, and sitteth on the
right hand of the father: from thence
he shall not returne into these our re-
gions, but to judgement. But then
shall ye appearre glorious, noble, to be
come of all men as it were the most
clare sonne, yea, rather like a lighten-
ing right terrible to all the wicked.
And therefore there is no caule, why
from the time of his ascension untill
his comming to judgement, wee should
looke for him to come invisibly, and to
remayne with vs corporally present.
S. Hieron expounding the same place;
faith: This also must bee sayde, that
the seconde comming of our Saviour
shall not bee shewed in humilitie as
before, but in glory. It were a foolish
part therefore to seekke him in a little
corner, or in some secret place, who is
the light of the whole worlde. Thus
farre hee.

But lastly I may seeme to stay my
selfe upon some humane authoritie, I
will rehearse that which S. Paul teacheth vs in his epistle to the Hebrews,
saying: Christ appeared once before
the ende of the worlde, to put away
sinne by offering vp of himselfe. And
for as much as itis appointed to men
once to dye, and after this commeth
the judgement: even soe Christ being
once offered vp to take away the
sinnes of many, shall the seconde
time bee seene of them without sinne,
who looke for him to their salvation.
Because therefore our Lord came
once into the worlde, hee was once
offered vp, but hee shall come againe,
of the seconde time, at the ende of
the worlde, truly hee cometh not again
every day into the worlde. And be-
cause he hath forbidden vs to belowe,
if any man should shew him present,
here or there unto vs in this worlde:
it must needs follow that hee may be
shewed present here or there, yea, in
all places where the Sacrament of
thanksgiving is celebrated, if wee
will understande the woydes of the
Supper according to the letter: there-
fore it followeth without all contradi-
tion: by conference of places, that
the woydes of the Lordes Supper
ought not to be expounded according
to the letter.

I think here with I have satisfac-
ted such as be not of contentious dispo-
sition. For undoubtedly their mean-
ing is, that wee should speake of the sacra-
mentes sacramentally, and that sa-
cramental speaches ought to be expou-
ded sacramentally. Besides that, wee
ought to belowe nothing that is repug-
nant to the rule of beleue. But by the
miracles and omnipotencie of GOD,
brought forth and alledged in this
place for the setting out & persuading
of an euill matter, they doe no good at
all, after so many and manifest argu-
ments of trueth.

Miracles are sppied into by woydes,
as it were scales, which thing the
Lord God himselfe testifieth in Saint
Parke. If then they be repugnant
to the woydes, and affirm that with
which the woyde altogether deniyeth: who
will not perceiue them to be of that
kynde of miracles, whereof the Apo-
nic speacheth in the second chapter of
the second Epistle to the Thessaloni-
ans, and whereof we have heard now
that the Lord gaue vs warning in the
Gospel, that we should in no case be-
lieue them. The Lord can doe all things
but therefore hee doth not all thinges:
The Prophet saith, Whatsoever the
Lorde would doe, that he did, both in
heauen and in earth. Therefore, hee
will not doe such things as are contra-
rie:
rie to his wordes and his faith, therefo he cannot doe that he will not doe. Theodoretus in his third Dialogue intituled Polymorphus, saith: The Lord God will doe nothing that is not in him of his owne nature, but he can doe what ever he will, but he wil doe such things as are fit and agreeing to his nature. Therefore the God of his owne nature is true, he cannot doe that which is contrarie to his wordes. Other sound writers doe addde: Not that he cannot doe all things, but that he wil not doe that which is contrarie to his nature, and becaus it both not become him to doe against himselfe.

In the meanes season I doe expressly proffe, that I am condamne not or slately am against all manner of Christ's presence in the Church, and in the actio also of the supper. For I am flat against that bodily presence of Christ in the breake, which the Papistes defende and enforce upon the Church of God. But I confess and acknowledge with open mouth and sincere hearte, that spiritual, divine, and quickening presence of our Lord Christ, both in the supper and also out of the supper, whereby he continueth to pource himselfe into vs, not by signes lacking life, but by his holy spirit to make vs partakers of all his good graces, to inflitte; quicken, nourish, sustaine, and satisfie vs: which presence wee doe also seele in our selves through faith, by the which wee are both sustained, nourished, and satisfied. For Christ is the head of his Church: and wee have fellowshipe with him. But how should a living bodie be without his head? Howe shoulde wee bee partakers of Christ, if wee shoulde not seelee him present, yea, living and working in

vs? But of these matters we have also intreated more at large in place convenient.

Some there are, I knawe well enouh, who otherwise are not inuiron to the truth, which gaineslay these things, crying out, that by this reason the manner of Christ's presence, in the supper is not fully enough expressed, especially since hee him selfe also hath saide elsewhe, Beholde I am with you continually unto the worlds ende. I, faith hee, whole, not my power of divinitie, not my spirit, noe my strength. Wherefore, it is a hazarde, least we shoule come to tear Christ in pieces, being that he cannot be wholly with vs, unless he bee present with vs as well in body as in divinitie. But wee wonder what is in their heads. Doe they not understande that the Lord in that divine talke, spoken both in the verie supper, and also immediately after the supper, did beate uppon nothing so much as that very same thing against which they set shoulder, to wit, that Christ would be absent in boodie, but present in spirit: and that this presence would be more profitable to the church than his bodily presence: Doe they not also understande, wherefore hee take fleshe, and was nailled on the croste: that is to say, what the effecte, and vs is of Christes bodie, to wit, that sacrifice of his bodie being once offered vs upon the earth, he might carry the same vp into heaven, in token that both our bodies and soules after our death shall through his merite be also carried therther? Wherefore after that the Lordes body had fulfilled on earth that which it came to fulfill, there is no cause why it should do any thing else upon earth.

He now sitteth, and ought to sit at the
the right hande of the father, that hee may draw all as either unto him.

If there be any that doth not yet fully believe that which we saye, let him read the doctrine of Saint Paul, the Apostle in the ninth and tenth Chapters of his Epistle to the Hebrewes. Let him also read the fowr

tenth and fifteenth chapters of Saint Johnes gospel. But if it be a pleasure to them to hale at the gable of contention and to sticke precisely as well to these wordes of the Lord, I am with you unto the worlds ende, as to these. This is my bodie. This is my bloud, let them then expound to me these holy testi

monies of the holy Scripture. Paul saith that Christ dwelleth in our hearts, and that Christ lieth in him, and hee in Christ. The Lord saith to the thence. This day shalt thou be with me in paradise.

And the Evangelist saith of the Lord being dead, They laide him into the sepulcher. The Scripture sayeth not, They laide flesh and bones into the sepulcher: but, They laide him into the sepulcher. The Lord saith not to the thence, Thy soule shalt be with my spiritt or soule in Paradise: But, Verily I saye unto thee, this day shalt thou be with me in paradise. By

erth dooth Saint Paul saye, that Christes spiritt and life dooth live in him, or dwell in our hearts: But he saith simply, That Christ dooth dwell in our hearts.

But who is so false and given to contention, that for these wordes and places of the Scripture, will contente that Christes triumfe was buried with his bodie, that Christes bodie was with his soule that same day in paradise in which either of them departed this life, that Christes bodie together with his spiritt dwelleth in the

hearts of the faithful in Paul, and that Paul lieth in Christs stead.

All men do willingly admit the catholique sente of the Catholique Church gathered out of the word of God, namely that Christ in his spiritt is present in his Church even to the worlds ende, but absent in bodie, and that the thence soule was that day present in Paradise with Christes soule, not with his bodie. So judgeth it also of the residue. But if any man mis

strue mine interpretation, let him hear Saint August. in his treatise upon John, saying thus, He speaketh of the presence of his bodie, when he saith, the poore you shall alwayes haue with you, but mee shall you not haue alwayes. For in respect of his maiestie, of his prudence, and of his unspakable grace, is that fulfilled which hee speaketh, behold I am with you alwayes, even to the worlds ende. But in re

spect of the flese which the woord tooke vpon it, in respect that hee was borne of the virgin, that he was taken by the Iewes, that hee was nailed to the Croffe, that hee was taken downe from the Croffe, that hee was wound in a sheete, that hee was laide into the sepulcher, that hee was manifested in the resurrection, you shall not haue mee with you alwayes. And why so? Because hee was conuerfant as touching his boditie presence, fourtie days with his discipels, and they accompanying him; but not following him, hee ascended into heaven: And is not here: For there hee sitteth at the right hande of the Father. And he is here: For hee is not gone hence in respect of the presence of his maiestie. Thus saith Saint August.

But if they yet procede, not re

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Of the Lord's holy supper, &c.

Oftentimes, to vige that saying of the Loync out of Matthew, Beholde, I euen I, I say, am publie, with you: wee will also object against them this saying of the Lord, and the same out of the Gospell. It is expedient for you that I (locus here they have also this wordes I) doe depart: wee object also against them this testimonie of the Angels out of Luke: This Jesus which is taken vp from you into heaven, &c. They shall bee at length contrayned, whether they will or no, to reconcile such places as seeme to be repugnant, and to admit the general understanding which wee have alleged and defended hitherto.

Neither is there here any danger of dividning Christ: neither divide wee Cristies person with Nestorius, since we defende the propotstie of both natures in Christe against the Euchilians. While Christ our Lorde in bodie was yet conversant upon the earth, hee himselfe witnessed in the Gospell, that nevertheless he was also in the heaven. And in deed Christ who was both God and man, all at one time, was then in heaven when hee was crucified and conversant upon earth, although his bodie was not crucified in the heaven. But as Christ divideth not himselfe, although being in heaven, he was not withdrawning conversant and conversant in bodie upon earth, not in heaven; so neither doe we divide Christ who is both God and man, although we say he is present with vs when wee celebrate the supper, and that we communicate with him: yet nevertheless wee affirm that in his bodie hee remaineth in heaven, where he sitteth at the right hande of the father, and to let vs have our selues within the compasse of the Scripture. Of this matter I have reasoned at large, where I have intreated of one part, and of both natures in Christ imperfectly.

Whereto have I spoken of the natural meaning of the wordes of the Lords supper as briefly and plainly as possibly I could. Touching the place of Pauls in the first to the Corinthians, Chap 10. The cup of blessing which we bleesse, &c. With such other textes, which are alleged to prove bodily presence: I shall not neede to doe many wordes; for wee have handled that place already: once or twice.

It remaineth therefore that wee examine and weigh what they deliuer unto vs touching the eating of Christies bodie, and also what the Canonical Scriptures doe teache to bee thought of that eating. What sape they, the Lord hath promised, the same most surely and fully hee performeth. They adde, But he promiseth that his would give vs his trice bodie and very bloud to be eaten and drunken in the same of bread and wine unto everlasting life. They gather, Therefore he hath given his very bodie and bloud to the faithfull, under the same of bread and wine, for meat and drinke to everlasting life.

Whereupon it must be eaten corporally as it is corporeal. To the confirmation whereof, they allege the Lords wordes as they are written in the 6. Chapter of Johns Gospell. We answer, God most perfectly and fully performeth that which he hath promised, but we adde, that he performeth not according to that meaning that we desiere, but as his wordes truly impoisteth. We must therefore see first of all, in what sense the Lords promised to give his flesh for bread, and
and his blood for drinke to the faithfull: and next howe we ought to eate his flesh, and how to drinke his blood. These things truly which the Lozde promiseth here, are wellnigh allegories and Parables. The Lozde promiseth he will giue vs his flesh, for bread or meate, & his blood for drinke. But because meate and drinke are ordyned and giuen unto men to preserve their bodily life, and the Lozde in the 6 chapter of John speaketh not of the life of the bodie, but of the soule, there is a passage made from bodily things to spiritual things. When therefore the Lozde promised that he woulde giue vs his flesh for bread, or meate, and his blood for drinke, what other thing did he promise vs, then that he woulde giue his body to the death, and shed his blood for the remission of sinnes: for by the death of Christ, we are as it were by meate preferred and delivered from death.

By Christes blood we are washed from sinne, & our soules are as it were with drinke spiritually drunken. Therefore the Lozde speaketh nothing here of the bread of the Lozde supper, neyther doth he promise that at the Supper he will make of bread his flesh, or that he woulde giue his body in forrme of bread. Then let this mine exposition of Christes words concerning the giuing of Christes body, & flesh in the forrme of bread, vs, bee false and reignted, unless I confirme the same by the wordes of Christ.

The Lozde layd in the Gospel. Seeke for the meate that perisheth not, but remaineth to life everlasting, which the soule of man shall giue unto you. A little after by interpretation he saith, And the bread which I will giue vnto you is my flesh, which I will giue for the life of the world. I saide that I would giue you bread or meat, (for this word bread, is after the Hebreue manner blis by the Lozde for meat, and all manner of suffrenance:) but saith he. This bread or this meate is my flesh, and therefore I promise to giue you my flesh, when I promise to giue you, The Bread of life.

Here haft thou expressly to understande that the Lozde by bread did not meane bodily bread, or the bread of the supper. But howe doth he promise to giue his flesh for bread, that is to say, to be meate for vs, to quicken vs? The Lozde repeateh this word: I will giue, and saith, Which I will giue for the life of the world, I will giue it, that is to say, even to the death, that through my death I may quicken you. By dyning therefore my flesh shall sede, that is to say, shall quicken. Thus much concerning the promise of his flesh for bread: hereafter followeth of the eating thereof.

Like as the hole Scripture setteth downe in euerie place, without trope or allegorie, that we are made partakers of Christes death, of his body which was giuen for the worlde unto life, through faith: so also in this present place by a trope or allegorie, he biddeth vs to eate and drinke the flesh and blood of Christ unto everlasting life. Therefore to eate Christes flesh and drinke his blood, is nothing else but to believe that Christes bodie was giuen for vs, and his blood shed for vs to the remission of sinnes, and consequentlie, that we remaine in Christ, and haue Christe remaining in vs. For the saith whereof we speake, is not onely an
Of the Lordes holy Supper &c.

imagination of thought concerning things past, and exceeding our capacity, but a most certain assurance, and a feeling of heavenly things received within vs to our great commoditie.

For therefore not onely faith, but also the vertue and force of faith, is by the Lord signified in John, by the allegorie both of eating and drinking. A feate pasheth not into the substance of our bodie without delight: so also by faith, through a great desire of the spirit we are joined with Christ, that he may live in vs, and we may live in Christ, and be partakers of all his good gifts.

This is the spiritual eating of Christ, who never thought no not so much as once dreamed in this place, of the grosse and bodily eating, which is indeed unprofitable. But so as much as the whole point of the controversy consisteth in these words, of eating and drinking the flesh and blood of the Lord, they interpreting the same words bodily and we spiritually, it seemeth good to be chewed, that by the words of eating and drinking, the Lord meant no other thing than to believe, and consequently to abide in Christ, and to have Christ abiding in vs: we will therefore by conference of places of the Scripture, bring forth the evident testimonies in confirmation of our assertion.

I am (saith the Lord) that Bread of life, who so commeth to me shall not hunger, and who so belieueth in me, shall not thirst for ever. But who will deny, that there is relation betweene to eate and not to hunger, to drinke and not to thirst? Because therefore the Lord saide, He shall not hunger, he should first have Lorde, Who so eate me: But he rather used the words of comming, and saide, Who so commeth to me shall not hunger. To eate therefore is to come, and to come is to eate. And what it is to come to him, he expoundeth immediately, saying: Whosoever hath heard from the father & hath learned, he it is that commeth to mee, that is to say, receiveth me, and belieueth in me. For Paul also saith, Whosoever will come to God must belieue.

These testimonies without contradiction doe prove, that to eate is nothing else but to belieue. Yet that fellowship which is more manifest, And who so belieueth in mee shall never thirst: And, Who so drinketh shall not thirst: therefore to drinke, he hath put for to belieue. Therefore to drinke is to belieue. For faith satisfieth & pacifieth our mindes. Here they have an antwerc make this evication, Whether the Lord himselfe had not words whereby he might declare his mind, if to be by eating and drinking hee had meant belieueth: They have I lay an open testimonie whereby he beloth the one for the other.

Again in the same treatise the Lord saith, Whoso eate eth my flesh, & drinke my bloud, hath everlasting life, and I will raise him at the latter day. And againe in the same treatise he saith, This is the will of him that sent me, that who soever shall see the sonne and belieueth in him, may have everlasting life, and I will raise him at the latter day. Lo here thou hast againe these words, to eate Christes flesh, to drinke his bloud, and to belieue in Christ, all in one sense.

Againe the Lord saith, I am the lively bread which came downe from heauen. And againe he saith, Verily I say unto you, he that belieueth in me hath
hath life everlasting. Whosoever shall eat of this bread, shall live for ever.
Then to eat Christ and to believe in Christ are all one.

And again, he faith, Whoso eateth my flesh and drinketh my blood, abideth in mee, and I in him. 

Verily, John in his Canonical Epistle, faith: Whosoever shall confess, that is to say, that he believes, that Jesus is the sonne of God, God abideth in him, and he in God.

Againe, Verily, verily, I saye vnto you, vnlesse ye eat the flesh of the sonne of man, & drink his bloud, you can haue no life in you. And the same Lord faith also in the 8. chap. of John, If you do not believe that I am he, ye shall die in your sinnes. And againe, Verily, verily, I saye vnto you, who so keepeth my sayings, he shall never see death.

Again the Lord faith, Like as the living father hath sent me, and I liue by meanes of the father: so likewise who so eateth me, shall also liue by meanes of me.

And John in §. ch. 5. faith, Like as the father hath light in himselfe: so hath he giuen to the sonne to haue life in himselfe. And likewise in his Canonical Epistle he faith, Whoso beleeueth in the sonne of God hath a testimonie in himselfe. And who so hath the sonne hath life.

Unto these most evident testimonies of God, we will now ioyn the testimonies of men, which doe save the very same, that to eat Christ, is nothing else but to believe in Christ, and to abide in Christ. S. Augustine in his 26. treatise bün John, expounding these words of the Lord, faith: This is the worke of God, that you should believe in him whom he sent, as he left written: This is therefore to eat the
teste that perisheth not, but which remaineth vnto everlasting life. Why then doest thou prepare thy teeth, and thy belly? Beleeue, and thou shalt eaten.

The same again in his 26. treatise faith: To beleeue in him, this is to eate the bread of life. Whoso beleeueth in him, eateth inuisibly, and is filled, because he is borne inuisibly. And again in the same treatisse he faith, This is to eate that meate, and drink that drink, to abide in Christ, and to haue Christs abiding in him, & by this meanes who so abideth not in Christ, and in whom Christ doth not abide, doubtles he neither eate eth spiritually his flesh, &c.

The same Augustine Lib. de Doctrina christiana, ca. 16. the wing when a figurative speech is to be admitted, & when not, faith: If it be an inioyning speech, or forbidding some heinous offence or trespass, or comanding some profite or good decde to be done, it is not figurative. But if it seeme to command some heinous offence or trespass, or to forbid some profite or good decde, then is it figurative. Unlesse you eate the flesh of the sonne of man & drink his bloud, you can haue no life in you, this seemeth to command an heynous offence & trespass: therefore it is figurative, willing vs to be partakers of the Lordes passion, and sweetly & proffably to keepe in memorie, that his flesh was crucified and wounded for vs.

Thus said Augustine, who doubtlesse set downe, not onely his owne meaning barein, but also the meaning of the whole catholicke Church, which was at that time. Let our adversaries therefore take heed what they doe, who will mine all the faithfull to this wickednesse and offence, to wit,

Lett 2 that
that we should corporally eat Christ's body.

Furthermore hereunto is to be added that which by reason of the perspicuity and plainness thereof, both almost surmise at that we have allreadyed before, the Lord himself answered to those that wrode or rather murmured, saying: How can he give me that his flesh to eat? after that he had declared the fumne of the true faith. Doth this offend you, faith he? I saide, I would give you bread which came from heaven, even my flesh to be meat to all believers: I suppose that offerre shall take no just place, where you shall be me ascend into heaven, from whence I came downe unto you, and where I was with my Father, before all beginning: then shall ye perceive by my divine attention, that I am the heavenly bread, the naturall Sonne of God, and the life of the world: ye shall perceive moreover, that my flesh is not to be eaten bodily, and to be consummed and taken in mouthes, but is carried by into heaven, for a pledge of the salvation of mankinde. And shortly after this he saith further, It is the spirit that quickeneth: the flesh availeth nothing. And yet more manifestly he speaketh, The woordes which I speake vnto you, are spirit and life.

Certaine it is that Christ's flesh availeth very much, and is more profitable to the world than any tongue, yea, the most eloquent can expresse. Yea, the Lord hath warned us before had, that we shall have no life, unless we eate his flesh. Then doth the Lord deny that his flesh availeth vs any thing at all, if to be it be eaten, as the Capernaites understande, that is to say, bodily. For being bodily eaten it availeth nothing, but being spiritually eaten it quickeneth: and the Lord hath plainly professed, that he spake of the spiritual eating in which confiseth life.

These things being declared and confirmed after this maner, we gather such thinges into a short summary, wherein we thinke sufficient answerere is made unto our adversaries objection. The proposition is true, which holdeth that the Lord doth certainly performe that which he hath promised. But the second proposition is false, which saith, that the Lord by his wordes in the first Chapter of John, by bread meant the materiall bread of the Sacrament, and that he promised that he would convert the same into his flesh. For by bread he meant not the materiall bread of the Sacrament, but meat to live withall, according to the propriety of the hebreue tongue, yea, his very flesh which was delivered to the death: to be meat I say, that we might live through Christ's death.

Thus therefore should the argument have beene framed. That which God promiseth he performeth: but he promiseth that he will give vs his flesh for bread, that is to say to be eaten and life for vs. Therefore hath he given his flesh to be meat, that is to say, he hath given over himselfe to the death that by his death we might live.

Which being so, surely the meat whereof the Lord speaketh is no bodily meate, although the Lord himselfe have a true, humane, and naturall body of like substance to ours, but spiritual: not that the flesh is converted into the spirit, but that it ought to be receivde spiritually, not bodily.

We:
But it is eaten spiritually by faith, not with the bodile mouth. For as chewing or eating maketh us partakers of the meate; so are we made partakers of the bodie and the blood of Christ through faith.

But thou wilt say, How commeth it to passe, that seeing bread whereof mention is made in the first chapter of John, doth not signify the breade of the Supper, that almost all the Doctors, interpreters, and ministers of the churches doe apply these wordes to the Lords Supper? I answer, that these wordes of the Lord may be applied to the matter of the Lords Supper for other causes, although the bread signify not the bread of the sacrament. Yea, I confess, that these wordes of the Lord, of the eating his body and drinking his blood, doe bring great light to the matter of the Lords Supper.

Saint Augustine Lib. de consensu Evangelistarum tertio, Capite primo, faith: John said nothing in this place (John the 13.) of the bodie and blood of the Lorde, but plainly witnesseth, that the Lord hath spoken more at large thereof in another place. Thus much faith he, speaking undoubtedly of the first of John. Since therefore it is one and the selfe same bodie of our Lord whereof he speaketh in both places, in the first of Saint John, and the 26 of Mathew, and the selfe same is faide in both places to have bene delivered to the death for us, or for our life: and likewise, because there is but one means to be partaker of Christ, which is by faith in his bodie, which was delivered, and his blood shed, and finally, because it is the catholicke or univerfall and undoubted doctrine, that Christ's flesh being bodily eaten avaleth nothing, surelie the things before written in the first Chapter of John, are agreeable and doe fullye open the matter of the Lords Supper. And to the intent that this yet may be the better understood, I will recite what testyes and monies have bene alvays allledged in the church out of the holy Scriptures, concerning the two kindes of eating of Christ.

Christ's bodie is eaten and his blood drunken spiritually, it is also eaten and drunken sacramentally. The spiritual manner accomplished by faith, whereby being united to Christ, we be made partakers of all his goodness. The sacramental manner is onely performed in celeberating the Lords Supper. The spiritual eating is perpetuall unto the godlie, because faith is to them perpetuall. They communicate with Christ both without the Supper and in the Supper, and by it they doe more increase, and continue their new beginnings, as we have also shewed before: and now by adorning of the holy action, all things are done more manifestly and plainly. As for the unbelieuers and hypocrites, with their captain Judas, they never communicate with Christ neither before the Supper, nor in the Supper, nor after the Supper, in as much as they continue in their unbelieve, but they of the Lords sacraments to their owne judgement and condemnation.

I knowe here what some do teach, and how they deuise a certaine third kinde of eating Christ, which is neither spiritual nor yet sacramentall, but altogether compounded of sacramentall and corporeall. For they holde opinion also, that the true and natural bodie of Christ is receiued bodily by the unbelieuers in the formes of two kindes of eating the Lords Supper.

The third kind of eating.
Of the Lords holy Supper, &c.

That Judas was present at the Lords Supper.

What Judas received of the Lord at the supper.

The contrarie altogether appeareth in Judas and all his fellowes: wherefore the unbelieuers doe neither eate the Lords bodie, nor drinke his blood. Moreover, it is out of all doubt that there is no agreement between Christ and Belial. For this hath the Apostle pronounced out of the general content of the Scriptures. But Judas is by Christ himselfe called Satan: therefore Judas did not communicate with Christ.

Now if we will contend absolutely, that Judas did eate the Lords bodie, truly we shall be constrained wickedly to assirse, that it is not onely an unpoisible, but also an hurtfull meate: howbeit, godlineSe teacheth vs, that Christ is a wholesome meate alwaies to all them that eate him truly.

S. Augustine also denieth that Judas did eate the Lords bodie nor drinke his blood. In the 59. treatise upon S. John, The Apostles faith ye did eate the bread which was the Lorde, but Judas did eate the Lords bred against the Lord. They did eate life: but he punishment. Againe in the 26. treatise, Who so dwelleth not in Christ, nor Christ in him, doubtlesse he neither eateh his flesh spiritually, nor dranketh his blood: although carnally and visibly he breake in his teeth the sacrament of the bodie & blood of Christ: but he rather eateh and dranketh the sacrament of so great a matter to his condemnation, &c. The like also, and almost plainer, both he write in the 21. booke and 25. chapter, Decemitate Dei.

Against these they obiect the authoritie of Paul, saying, That they which eate unworthy, are not guiltie of the bread and cup which they have eaten and dronken of, but of the Lords bodie
The first Decade, the ninth Sermon.

bodie and blood: and also that they doe
eate and drinke their owne damnati-
on, for that they make no difference
of the Lords bodie: whereby it fol-
loweth necessarily, that they have ea-
ten and drunken the Lords bodie un-
tworthily, and not onely the Sacra-
ments of the body and blood of Christ.

We answere, that Paule faith thus
in plaine words: Whosoeuer eateth
of this bread, and drinketh of the
Lords cup, &c. Marketh, he faith:
Who so eateth this bread, and drinketh
of this cup unworthily: he faith not, Whosoeuer eateth the flesh, and drinketh the blood unworthily. For they which eat the Lozed, are not without
faith, and Christ dwelleth in them,
and they in him. If thou yet maruell, how the unbelieuers can be
guilty of the Lords bodie and blood
being eaten but sacramentally, learne
this out of other places of the Scrip-
ture. The Lords faith in John, Verily,
verily, I faie vnto you, he that recei-
ueth whomsoever I shall sende, re-
ceueth me: & whoso receueth me,
receueth him that sent me. Where-
foere, whoso receiueth not an Apostle,
trespasseth not against the Apostle,
but against God himselfe, although in
the meane while he hath not seen
God, no; will not come to have repel-
led him. We reade how the Judge
will faie to them that are on his lefi
hand: Depart from me you wicked
into everlasting fire. For I was hun-
gry and you gaue me no meate, I was
thristie and you gaue me no drinke,
&c. But harken now how the repro-
bate will make exceptions against this
sentence of the Judge, Lord, when did
we see thee hungry or thristie, and
ministered not vnto thee? Then hear
again the what the Judge will answere,
Verily I saie vnto you, in that yee
did it not to one of the leaft of these,
ye did it not to me. Wherefoere like as
he that sinneth against a minister 02 a
beggar, sinneth against Christ himselfe,
although in the meane while he
hath not hurt Christis person in anie
point: so is he also guilifie of the bodie
and blood of Christ, whosoeuer recei-
ueth the sacrament of the bodie & blood
of Christ unworthily, although in the
meane season he have not received the
verie bodie and blood of the Loze.

Paule faith in another place, that re: Hebr.6.

volters do crucifie againe vnto them-
thes the son of God. He also denieth
in another place by al maner of means
that it is possible for Christ to be cru-
cisde 02 to die anie more. Wherefoere
Christ cannot be crucifed againe by
the Apostates, 02 revolters, howbeit
their shamefull falling away from
him is so esteemed of, as if they had
cruifed the sonne of God.

Although therefore the wicked do
not eate the Lozdes verie bodie, 02
drinke his blood, nevertheless they
are guilifie of betraying the Lozdes
bodie and blode, as farre as in them
lieth. If a rebell tread under his fote
the scale 02 letters of the Prince 02
Magistrate: although he touch not
the Magistrate himselfe, 02 treade
him under his fote, yet is he saide
to have troden the Magistrate under
his sote, and is accused not 02 hur-
ting the scale 02 deseling the letters:
but he is charged of treason, and accu-
sed 02 treading the Prince under his
fote.

What maruell then if we heare it
laide, that they which doe eate the
Lords bread unworthily are guilty of
the bodie and blood of Christ: For the
bread and the mysticall cup are a Sac-
rament and scale of it.

Vitherto haue we disputed of the
Diff 4 eating
eating of the bodie of Christ, and of drinking of his blood, handling every one point thereof with as much bene-
tic as we could. Now we go to knit
by the other ends of the Lordes sup-
per being placed in the description of
the supper. We faide that the supper
was instituted by the Lord, that it
might represent visiblie the gifts of
God unto the church, lay them forth
before the eyes of all men. But we have
learned by the whole discourse of this
matter, that Christ himselfe is a most
full and rich treasure of all the gifts of
God, as namely from whom being de-
linered for us unto death, we have all
things belonging to life, remission of
sins and life everla\(ing. Since these
things be insensible gotten by faith,
they be also visibly, that is to say, by
sacraments represented almost unto
all the senses, to the sight, to hearing,
to tasting, and to feeling, to the extent,
that man being wholly therewith mo-
ved both in bodie and soule, may cele-
bzate this most comfortable mystic-
ere with great rejoicing in hart. Hereun-
to noto appertaineth that Analogie,
whereof I have spoken before in the 7.
Sermon of this Decade, whereby I
woulde have these things to be better
learned.

Furthe\(moe, we have faide that
the supper was instituted of the Lord,
that he might visibly gather together
unto one bodie all his members, which
were in a maner dispersed throughout
all partes of the world. Whereupon
we have faide that the holie men
some where else, did call the supper
a league or confederacie. We are
knitte visiblie with Christ, and all
his members, by visibie faith and
participation of one spirite; but in the
supper we are joyned together even
by a visiblie conjunction. For now not
by wordes, but by doedes also, but by
misterie, but by sacrament we are be-
die namely knit and joyned together,
pening and declaring to all men by ce-
lebrating the supper, that we are also
of the number of the that believe that
they are redeemed by Christ, and that
they are Christes members, and peo-
ples. But we binde our selves together
unto Christ and the Church, both that
we will kepe the sincere faith, and
promising that we will vs god doedes
and charitie towards all men. Luke
for more touching this matter in the
seventh Sermon of this Decade.

Hereupon truely did Saint Paul
pro\(ne that it was not lawfull for them
which receive together at the Lords
table to eate of meate offered to idols,
and to take part of prophane sacrifices.
Which thing, if at this day manie
woulde rightly weigh and consider,
they would not seeme to be soe to hu-
lic in strang and sofraine sacrifices.

We faide also, that the Lord insti-
tuted the Supper, that thereby he
might kepe his death in memorie, so
that it shoulde never be blotted out
with oblivion. For Christes death is
the summare of all Gods benefits, we
woulde have vs therefore to kepe in me-
more the benefits of his incarnation,
pasion, redemption, and of his love.
And although the remembrance of a
thing that is past be celebrated, to
wit, of his death, yet the same belong-
eth greatly unto vs, & quickely vs.
Neither must we thinke that this is
the least end. For there is none to di-
ligently expressed as this is. For the
Lord repeated this saying, Do this in
remembrance of me. But that holy
rite or holie action, being joined with
the wordes, or with the preaching of
Christes death, and the redemption of
mankinde, howe marvellously both it
reme
renue from time to time that benefit, and suffereth it not to be forgotten.

Last of all we said, that the supper was opened of the Lord that thereby we might be admonished of our duty, praise, & thanksgiving. It is our duty to be sincere in the faith of Christ, and to embrace all our brethren with christian charity for the Lords sake, and to beware that we destroy not our bodies with the sight of the世界上, since we be cleansed with the blade of Christ. Paul the Apostle faith: So often as ye shall eat of this bread, and drink of the Lords cup, declare the Lords death vntill he come. But to declare the Lordses death, is to praise the goodness of God, & to give thanks for our redemption obtained through his death. For the apostle Peter faith, Yee are a chosen generation, a royall priesthood, an holie nation, a people set at libertie, that yee shoulde shewe foorth the virtues of him that hath called you out of darknes into his maruelous light. But herof we have spoken also in another place. Thus much I thought good in fewe wordes to repeate touching the ends of the supper, which every godly man being instructed by the holy Ghost, both diligentlie consider. I would now let you go, delye beloved brethren, but that I see it will be a common commodi-tie, to teach in fewe wordes how you every one shoulde prepare himselfe to the Lords Supper, that he come not to it unworthily. But it were not lost labour first of all to search out, who doe worthily or unworthily eate & drinke of the Lords bread and cup. There is no man that can deny that there are degrees in our worthines and unworthinesses, if he rightly examine the judgments of God, and looking narowly into the nature of our religion is able to give judgement thereof. The chiefest degree of unworthines, is to come to the holie mysteries of faith, without faith. He commeth worthily that commeth with faith: unworthily he that commeth without faith. Such are laide to be workes worthy of repentance in the Gospel, as are penitent works or simeely for such as profess repentance. But what is more becoming, more meete, and inuite, than that he who is to celebrate the Lords Supper, do believe that he is redeemed by Christs death, who was offered up as a price for the whole world, and that for that cause is desirous to give thanks to Christ his Redeemer? Contrariwise, what is more untemely and unmeet, than to receive that pledge of Christs body, and in the mean while to have no communion or fellowship with Christ? To come to thanksgiving, and yet not to give thanks from the bottome of his heart: For what uniteth vs to Christ, or what maketh vs partakers of all his benefites, and therewith also to bee thankfull, but faith: What both separate vs from Christ, and spoileth vs of all his gifts, and maketh vs most loathsome, but unbelieve: Therefore faith or unbelieve maketh vs partakers of the Lords table worthilie or unworthilie. Paul the Apostle in the Ates, faith to the Jewes, who through unbelieve did reiect vs set at naught the preaching of the Gospel: The worde of God ought first to be preached vnto you: But because you reiect it and judge your selves unworthy of everlastinge life, behold, we returne vnto the Gentiles. How did the Jewes pronounce against the-selves that they were unworthy of everlasting life, and like Judges gave sentence against themselves, in ter-
Of the Lords holie Supper, &c.

Of the Lords bodie is not onely that spiritual bodie of the Lord, to wit, the church of the faithfull, but that verie bodie which the Lord took of the virge, and offered up for our redemption, that now sitteth at the right hand of the father. To be short, the bread of the Sacrament in the Supper is the Lords bodie, it is I say the Sacrament of the true body which was given for vs. Whosoever therefore putteth no difference between this the Lords mystical bread, and prophan meat, but cometh to Christes table, as he woulde to a table of common and grosse meat, and acknowledgeth not that this heavenly meate differeth far from other humane meate, neither commeth after that loathe the Lord hath instituted, but followeth his owne reason, surely he maketh no difference of the Lords bodie, but eateth and drinketh his owne damnation. Paul againe expoundeth himselfe sayeing: Therefore my brethren when ye come together to ceste, carrie one for another, that yee meete not to condemnation. Who so therefore preventeth the publicke like supper by eating his owne private supper, that is to say, who so sippeth not as the Lord hath appointed, the same ceste and drinketh unworthily. For before unworthie eaters and drinkers, are said to caste and drinke their owne damnation: and here they are faide to mate together to their condemnation that make haste to the supper, not carrying for their brethren: and they make no difference of the Lords body. S. Augustine in his 26. treatise upon John saith: The Apostle speaketh of those which receivd the lords body without difference & carelessly, as if it had beene any other kind of meate whatsoever. Here therefore if he be reproved which
which maketh no difference of the Lords body, that is to say, doth not diserne the Lords body from other meates, how then should not Judas be damned who came to the Lords table, faining that he was a friend, but was an enimie? &c. How much more grievously do they come to sin at this day, who perverting the lawfull and first use that was instituted by the Lord, do stabish their own abuse with great contention, yea, and grievously persecute them that cry out against it and will not receive it? Furthermore, since by experience we find everyday, that there are many things wanting unto our faith, by means whereof divers vices spring up among vs, wereof our unworthinesse is the lightest of all which the Lord of his grace may easily wash away, and almost wipeth away by sending his cronle upon vs, not imputing such infeirmities to vs to our condemnation. For the Apostle in another place faith, that there is no condemnation for them which are grafted into Christ Jesus, and walk after the flesh, but after the spirit. Neither with equal punishment doth our most just Lord punish these sordid sorts of unworthinesse. Let vs therefore see what the blessed Apostle teacheth vs concerning the punishment of those that are unworthy. Thenfore he saith, Who eateh this bread or drinketh of the Lords cup unworthily, the same shall be guilty of the Lords body and blood. By which words vertly he meaneth that chiefe and most sordid unworthiness of all other, to wit unbelye. For he is guilty of the Lords body and blood, to whom the fault of the Lords death is imputed, that is to say, to whom Christes death becommeth death, and not life: as it also happened unto them, who through unbeliefe and wickednes did crucifie Christ. For unto them Christes blood seemed prophane, as if it had bene the blood of some beast, murtherer, or wicked person, as being worthily shed for his offences. And I pray you, what else doth he thinke, than that Christs blood is prophane, who belieueth not that the same was shed for the sins of the world? And yet he dareth take part of the Lords supper, that he may wozthily be said to be guilty of the Lords body and blood. It is a verie great offence to eat the Lords bread, to drink of his cup unworthy through unweliefe: which thing by the example of Judas is laide before our eyes. He beleued not in the Lozde Jesus, yea he inventeth how to deliver him into the hands of theues and murtherers, yet nevertheless he late down to meet, and took part of the Lords supper, therefore in the ende the diuell wozthily challenged him wholly unto him. For 5. John 13. John witnesseth, that about the ende of supper the diuell entred into Judas: not that he was not in him before that he came to the supper: for he had Luke 22. begun before to dwell in him, and to stirre him forwarde: but so that after to mane admonitions of our Lords Christ, and after that he had prophane the mysteries of Christ, and as it were troden them under foot, he wholly entred into him, and fully possessed him.

The same Apostle Paul the threateneth damnation to them that make no difference of the Lords body, who are placed, as it were, in another degree of unworthinesse, saying: For whofe eateh & drinketh unworthily, eateth and drinketh his own damnation. The reason hereof he setteth downe in this sentence, to wit, why we ought not rashly and carelessly to
Of the Lords holy Supper, &c.

to come to the Lords table, for that we
approach then to our condemnation.
But condemnation or judgment is the
paine or punishment which the Lord
laideth upon his faithfull people when
they sin, not in another worlde truly,
as he doth upon the unbelievers, but
in this worlde. For it followeth in the
worldes of the Apostle, which mini-
sitrieth unto vs the same sense.For this
cause manie are weake and feeble a-
mong you, and many sleepe. For if we
had judged our felines, we should not
have been judged. But when we are
judged, we are corrected by the Lord
that we should not be condemned
with the worlde. The Apostle plain-
ly distinguisheth between the unwise-
thy eaters that are subject to Gods
correction, and worldly men, that is to
sai, unbelievers, whose punishment
the Lord doeth to them other wise:
but upon his faithfull people, who yet
offend through the negligence, and
come to the Supper not sufficiently
instructed, he labled divers and sundry
afflictions, as pestilence, famine, sick-
nenes, and such like, to make off their
downs. For it followeth. If we had
judged our felines, that is, if we our
felines had restrained our vices, & se-
parated our felines from evil, we had
not been judged, that is to say, puni-
ished and corrected. For immediately
he addeth, But when we are judged,
we are chastised of the Lorde. To be
indged therefore is to be chastised.
But hereby we learne from whome
there do follow so manie mishiches into
the church, to wit, by the unwise the
use of the Lords Supper.

But some man will answere here,
if the matter be so, it were better who-
ly to abstain from the Lords Supper.
But if anie abstaine wholly, he also
thereby sinneth against the Lord, and
that grievously. For he setteth at
naught the Lords commandement,
who faith, Doe this: yea he setteth at
naught both the Lords death, and all
the gifts of God. Wherefore he hath
not escaped danger, who hath omitted
to celebrate the Supper: which thing
also we have said before. Thou must
go another waie to worke, if thou de-
sire to avoid both danger and sinne.
Yeare the counsel of Pauls very com-
pendiously layeing: Let a man examin
himselfe, and so let him eate of that
bread, and drinke of that cup. And
we must marke, that in this examina-
tion he sendeth no man to another, but
euerie man to himselfe. The Papists
bid thee, Go to an auricular confes-
sor, there to confess thyself, to receive
absolution, and to make satisfaction
for thy sinnes, according to the forme
that is commanded thee. And so they
bid thee as sufficiently cleansed, to go to
the Lords table. But Pauls the Doc-
tor of the Gentils, and the belsh of ex-
clusion, speaketh not a worde of those
things, but faith simply, Let a man
examine himselfe, and so let him eate
of that bread, and drink of that cup.
For like as GOD is the searcher of
the harts, and requireth the affecti-
on of the minde, and hateth hypocri-
tie: so none knoweth what is in the
harte of man, or what affections we
bear to Godward, but we our selves
do: therefore he willeth vs our selves,
to examine euerie thing in our felines:
that is to saye, he willeth euerie man
to descend into himselfe, and to exa-
mine himselfe. This examination
cannot be made without faith, and
the light of Gods word. But the faith-
full man having the light of Gods
word e shining before him, and faith
extending his force and power, in-
quiryeth of himselfe, whether he
doth

How we should prepare our felines to the Lords Supper.
both acknowledge at his times which he hath manifoldly committed against God: and whether he be sojy for them, being committed, and whether with sincere faith of heart he believe, that Christ hath washed away & forgiven all his sins: and whether he confess freely with his mouth as he belicveth in his heart, that life & salvation consists in Jesus Christ only, and in none other: and whether he have determined with himself to die in this confession: and whether he meaneth diligently and earnestly to apply himself to innocence and holiness of life: and whether he be ready to love, and help all the members of Christ’s body, of whom he is also a member, and be ready to spend his life for them, according to the example of Christ: and whether he have remitted or pardoned all anger and enmity: and whether he be desirous to call to minde Christ’s passion, and the whole mystery of our redemption, and to give thanks to God for our redemption, and for other gifts of God already received and to be received. This is the right examining which agreeth with the receiving of the mystical Supper: and when we have done so, we may in humbleness and fear of the Lord, and with gladness, approach to the Supper of our Lord Christ.

But here be the faithfull do tremble, who are as it were privie to their owne imperfection and infirmity. For they do not finde these things to bee so perfect in theirs minds, as other wise they knowe a just perfection required. Satan commeth, and he calleth in many and great stages, to the intent he may draw vs backe from the celebration of the Supper. Therefore we say, if any man suppose that none is to be admitted to the Supper but he that is purged from all sinne & infirmity, surely he shall drie away and exclude all men howe many soever live in this word, nay he shall altogether depriue the of the Lord’s supper, as not to be any longer for sinfull men but for angels. We must remember that this examinatio refeth with in his own bounds, and that God here also as every where else, both be this clemency and mercy towards vs. He knoweth our weaknesse and corruption, and with vs can bear our infirmities. The Israelites under King Ez Parsons being not fully cleansed, take part of the passchall lamb. But his king prayed, and said, The Lord who is good will have mercie vpon al men, that with all their heart seek after the God of the fathers, and will not impute it vnto them that they are not sanctified. And hereunto is added in the holy historic, in 2. Chro. 30. chap. And the Lord heard Ezekias, and he was pleased with the people. The worthinesse which is required for by exact examination, is no absolute perfection, but a will and minde instructed by God, which humbly acknowledgeth it owne worthinesse, and therefore humbly prayeth for increase of faith & charity: and al perfection in Christ only. At that first Supper the Apostles were Christ’s guests, and among these was Judas; but because he lacked faith and was a traitor, yea, a murtherer, he was made guilty of the body and blood of the Lord. The other Apostles were also interms themselves, but not wicked, they belauned in Christ, they loved Christ, & one of them loved another like brethren: they therefore did not eate of the Lord’s Supper unworthily, as Judas did. Although in the meanie time at the same table they showed tokens of great imperfection.

A comfort or assured consciences.
Of the Lordes holy Supper, &c.

For Peter not without great contempt and reproch of his brethren, preferreth himselfe before them all. Moreover, they contend among themselves for honour, which of them should seeme to be greater than another. I will not now recite that straightway after they arose from the Table, they shamefully took their maister and ranne away, and many waies behaued them selues unworthily: but at these things were easily walked away, for that faith had taken very deepse roote within them.

Neither wilt I here sticke to recite word for word, the comfort of Maister John Caluine, a godly & learned man, who with great commendation teacheth in the church at this day, my fellow Maister, and most welbeloued and dere brother, which he hath set downe for the afflicted in this case: Let vs call to remembrance, that he, that this holy banquet is a medicine for the sick, a comfort for the sinfull, a large se to the poore, which to the whole, rich & rich, if there could anie such be found, would bring small vantage.

For seeing that in this banquet Christ is giuen vnto vs to be eaten, we understand that without him we faint, faile and are forsaken. Moreover, seeing he is giuen to vs to be our life, we understand that without him we are but dead. Wherefore, this is the greatest and onely worthiness which we can giue vnto God, if we lay before him our owne vilenes and vnworthiness, that through his mercie hee maye make vs worthy of himselfe: if we disappeare in our selues, that we maye be comforted in him: if we humble our selues, that we maye be lifted vp by him: if we accuse our selues, that we maye be justified by him. Moreover, if we atteine vnto that onyty which he commendeth vnto vs in the supper: & like as he maketh vs all to dwell in him, so that we may with like-wis, that there were one soule, one heart, and one tongue in vs all. If we well weigh and meditate these things, then shall these thoughtes never trouble vs: that we that are naked and destitute of all goodnesse, we that are stained with spots of sinne, we that are halfe dead, howe should we worthily eate the Lordes bodye? Lette vs rather thinke, that we being poore doe come to a plentiful gier, we that are sicke come to a Phisitian, we that are sinfull come to a Saviour: that the worthiness which is commended by God, consisteth in faith chiefly, which reposeth all in God, & nothing in our selues: secondly in charitie, and such charitie, as it is sufficient if we offer it vnto God vnperfect, that hee may increase it to the better, seing we cannot perforne it absolute as it ought to be.

Thus farre he.

Thus much have I said hitherto of the most holy Supper of our Lord Jesus Christ, the most excellent & wholesome Sacrament of Christians, for which even from the very beginning, while the Apostles were yet living, Satan the most deadly enimy to our salvation, lying in wait, hath gone about to overthrow by many corruptions and desplings: from which beynge now for a time faithfully cleaned, yet doth he not to loose it, but intermingles and throwes an heape of contentions into it, beynge made vs to the Church the token of a covenant newer to be broken. Whereupon the thing it selfe, and our salvation requereth, that we be circumspect and giue no place to the tempter, but agreeing altogether in Christ and being joined into one body (by faithfull celebrating of the Supper) we may love one another,

The tenth Sermon.

There remaine certaine things but a fewe truely, which are to be expounded unto you (whereby beloved) the which partly appertaine to the institution of the Ecclesiasticall ministers and preservation thereof, there are partly certaine peculiar ordinances of the Church which the Church cannot want. Whereof in this last Sermon of this Decade, so farre as the Lord shall give me grace to speake, I intend as brieffely as I can to intreate.

First of all we must know that the Lord our God hath not burdened his Church with our manie lawes & institutions, but hath set downe a fewe easily to be numbered, those not costly, not intricate, not long, but profitable, simple, plaine, and short.

In time past, when as under the law the Lord appointed unto the people a costly and sumptuous worshipping of him, notwithstanding all things therein were certaine, numerable, and moderate: neither would he have anie thing added to, or taken from it, at the pleasure of men, or to bee otherwise vusted than he had appointed.

Who then will thinke, that after the abrogateing of the Lawe, the Lord would deliver unto the Church of his newe people, a sumptuous and an infinite discipline? Wherefore it is partly the courtesounesse of the Palefours and Estates of the Church, and partly the monstrous superstition of the common people, that hath made euery thing so sumptuous, and infinite in the church. Let us sticke unto this, that the Lord our GOD hath instituted in his Church, but verie fewe things, and such as are necessarie: and therefore we ought all to inbeavour, that the church be not over-burdened with traditions and institutions, which proceed not from GOD himselfe. The Church of God is goasseo enough decked and furnished, if the retaine and kepe the institutions of her God and Lord.

The chiefe and principall pointes of the Godlinesse of the Church of GOD, are the sincere teaching of the lawe and the Prophetes, of Christ and the Apostles, faithfull Prayer offered unto her onely GOD through Christ alone; a religious and lawfull administration & receiving of Christes sacraments whereof we have intreated hitherto.
hitherto through five Decades. Hereunto belongeth Charitie also, which is a communicating of riches, or, well doing, whereof we have faide somewhat what alreadie in the first Decade, and will saye somewhat else in this Sermon.

Neither doeth Luke in the Acts make mention of any other things, describing what manner of Church the faithfull primitive Church of Christ was, being founded by the Apostles, what were the principal points therof. They were continuing, saith he, in the doctrine of the Apostles, and in communicating, and in breaking of bread and in prayer. Under these few points all godliness is comprised. Unto the Ecclesiastical ministry are joined these that follow. Christian scholes have the first place, which being with a plentiful increase of Prophets or Ministers of the Church. All nations b casts they were altogether barbarous have understood that without scholes no kingdoms or common weales can happily be maintained. And therefore not only Moses in the boke of Genesis, but also Strabo in the 17. boke of his Geographie, reporteth how that among the Egyptians were instituted most famous Colledges for Priests and Philosophers. Histories also make mention, that the most noble men of all the world, transplanted into Egypt to obtaine wisedome, in which number Plato also is saith to be the first of the chief and principall among the Philosophers.

Neither is it unadvisedly written in the boke of the Kings, that Solomon excelled the wise men of the Egyptians in wisedome. And not onely the Egyptians, but also the Palatines, a Nation most famous for wares than for learning, are spayne to have had their Priests, of whom they asked couseil in matters of doubt, as writeth Samuel in his holy History.

And Daniel also wittnesseth, that the Babylonians had most famous Scholes, as also had the Medes and Persians, from whence sprang forth their Magi, I woulde saye wise men, notable in all partes of Philosophie. I neede not to speake any thing of the Greeks and Romans, since there is no man but knoweth their most famous City of Athens, which is so much spoken of by all learned men, and also the goodly Colledges of their Priests and Southlayers. But omitting foreigne examples, let us alledge our owne, as are Ecclesiastical.

God, who gave unto his people, a moste absolute soure of an happie Common weale and kingdome, distributed scholes through so tie and eight towns of the realme. Those towns by reason of the Philosophing Leuites, were called Leuticall. For he had consecrated all the Leuticall Tribe, unto the Priesthode and to Studies: Not for that it was not also lawful for Gentlemen of other Tribes to study Philosophie or wisedome: but because the Leuites were peculiarie appointed unto holy studies. For it is evident, that Esay and Daniel, two of the most bright lights of them that prophesied were of the tribe of Juda. Other Tribes also have brought forth most singular in all kind of knowledge. And those towns likewise were called Leuticall and Priestly, not that Priests onely dwelt in them, but because they had Synagogues in them.

But
But at the tabernacle in Silo, and specially in the city of Jerusalæ there was a schole surpassing all other, in manner of an universitie, as they call them now adayes.

And the same holy historie witnesseth that most famous men had the government of those scholes. For wee read in Kama that Samuel, who was the berie chiefest in all wisdome, godliness, and learning, was governour and principal of Naoth, that is to say, \( ^* \) Burse (as they term it) of Colledge of Prophets. Helias and Heliseus the most cleare lightes of the Church of Israel, were rulers over the schole of Hierico and Gilgal. That naughtie Jeroboam did pul downe \( ^* \) scholes and troade under foote the oped of the Priests, and placed without all choice some that were of the refuse of the people in their places.

But the men of God Helias and Heliseus knew well, that without scholes the sound doctrine could not flourish or be preserved: and therefore they applied them selues wholly to the renewing of schoes. And when lawfull tributes were denied them, being by wicked Princes bestowed upon flatterers and bellies, that is to say, priests of the Idols of caules of Baal: yet it came to passe by the goodness of the Lord, that some good men bestowed somewhat upon such as were desirous of learning, who holding them selues contented with a meane living, behaved themselves valiantly in that most corrupt age. But those notable men, those wise men & prophets, who had the governmet over scholes, were called fathers, whereupon also their disciples and scholars were termed the sones of the prophets.

Amos and Jeremie call them Nazarites. For, saith Amos, I am no prophet, neither the sonne of a Prophet, to wit, not brought up in the knowledge of liberall artes. And the same man saith againe: I have rayced vp of your sones for Prophetes, and of your young me for Nazarites, but Jeremie commendeth also the manner of them that studie, which in his lamentations he bewayleth to be altogether perished in the captitude. Furthermore, they are called the sones of the Prophets, for the affection which they bare towards their schole maisters, as if they had bene their parents, and for their obedience and daylie stude towards them.

But how much the more noble and wise the Princes were, to much the more diligence they employed in repairing scholes, and restoring Ecclesiastical order. Which a man may see, not in David and Salomone onely, but also in Josaphat, Ezechias, and Josias, who were most vertuous and most happy Princes. In the captitude and after the captitude of Babylone, the Chosen people was dispersd and scattered into many kingdomes farre and wide. But whither so ever they were carried, they erected scholes or Synagogues, and when the city of Jerusalem was restored, then they often came unto the same. For therefore the Ates of the Apostles make mention, that at what time Saint Paul preached the worde of God among the Gentiles, hee went into the Synagogues and taught.

And Saint James the Apostle saitheth, Moses in olde time had in enemie citie them that preach him in the synagogues. Where he speaketh not of the cities of Judea and Galile, but of the cities of the Gentiles, in Syria, Cilicia and Asia. But that which we reade in the Ates both sheweth they
they being dispersed and scattered abroad, did sometime come unto the holy citie of Jerusalem. There were dwelling at Jerusalem certaine Jews religious men, of all nations that are under heaven. And that also which Saint Paul reciteth of himselfe concerning the same, that being born free in the citie of Tharsus, he travelled to Jerusalem unto Gamaliel's sect, that is to say, to the intent to heare the instruction, and to be a scholer under Gamaliel. So likewise we read that at Jerusalem there were Colleges of Synagogues of the Libertines, Cyrenians, Alexandrizins, Cilicians, and Asiains. This use of scholes continued until Chrestes time, yea, and after his ascension into the heaven, almost until the destruction of the citie, although in the mean time it may appeare to have bene sundrie times depaused.

Chrest also the sonne of God, our King and high Bishoppe, he himselfe instituted the most famous schole of all other, calling thereunto the twelve Apostles, and the centenarie disciples, chosen men, I say, to the number of four-score and two. Yea, the Apostles themselves drew unto them very many disciples, and first of all Saint Paul the most chosen instrument of God to convert the Gentiles, is read to have had in his companie, Sopater of Beroea, Luke of Antioch, Marke of Jerusalem, Barnabas, Sylua 2; Sylanus, Caius and Timothie, Aristarchus and Secundus, Tychicus and Trophimus, Titus and Linus, Cresceens and Epaphras, Archippus and Philemon, Epaphroditus and Artemas, and many other.

He hath also commended most diligently unto good men, the studious, and the ministers of the Churches, exhorting all men unto liberalitie, that they may want nothing. And writing unto Titus: Bring diligently, saith he, Zenas the Lawyer and Apollo, vpon their waye, that they may want nothing.

Moreover it may bee gathered by plaine and manifest: prooves out of the thirtieth chapter of the Acts, that there was a verie famous and that an Apostolique scholl at Antioch in Syria. Eueebius also of Cefarea abundantly witnesseth what noble scholl were at Alexandria in Egypt, and in other renowned churches. And wee have also declared the same more at large, when time serued, in a booke which we have written of the institution of Bishops.

But in procliv of time, when all things appertaining to the Church beganne to decline to the worse, Ecclesiastical scholls also degenerated into Aribakes, or into Colleges of Canons, and Dodeakes.

But of all these things whereas we have spoken, I thinke it not unknownen unto any man, that scholls doe principally belong to the preservation of the Church, and the maintenance of the holy ministration, in which scholls good artes might be exercised, verie profitable for the furtherance of the studie of the holy Scriptures: of which sorte chiefelest of all are the studies and knowledge of holy tongues, of Logicks, natural Philo- sophie, and the Mathematicks, and these moderately knowne, and directed unto the certaine scope and end of Godinelle. For a man may some time finde wittes wayne and weared olde in diverse Artes and disciplines, howbeit not once medling 2; indeed with holy exercises and studies. But I would to God that the wicked being too much glutted with prophan studie, would also leave to continue
holy Scriptures as things plaine barbarous.

A man also may finde some wits so chused in the studie of the Mathematickes, that they are more mate to be masters of buildings, then governours of passours of Churches, Psa they are so farre crept into the studie of Astronomie, and the Astronomers heaven, that they quite forget the blessed heaven, which is the seat of the blessed Saints, any thing to pertaine unto them, and that they would be sufficiently happy if they can but once attain unto the knowledge of the motion of the visible heaven, and to the course of the Starres.As soz those that meddle ouermuch with the studie of Philosophy, and the trisies of Logick, and the rules of Rhetoricke, never attaine unto anie ende, noz earnestly think upon the descending of their travels to the edifying of the Church: commonly they become contentious and bawling disputers for the most part, and arrogant controllers: unto whome nothing seemeth to be neatly and app- ly enough, either spoken or done of others, but that which is tempered and as it were tuned to their great conceiving heads, and so agreeing with prescript rules, that they sworne not therefrom, no not so much as a hairs breath.

These men sneer and intangle all things with their doltish disputations putting out nothing else but quarrelling controversie, taking upon them most arrogantly to judge all mens boinges and sapinges what focuer, yea, though they be godly tolerable, they snappe at them, and maliciously caull against them, being rather vaine batters, than Philosophers, yea, the very plagues of scholes and churches: who spit out the poxton of debates, conten-

tions, variances, strifes and diuisions, at and into the Church. Against these St. Paul the Aposhte to Timothy see 1.Tim.6, meth to speake.

For after he had briefly set downe the summarye of sound doctrine, he addeth thereupon. This teach and exhort, Whosoever teacheth otherwise, and holdeth not him selfe contented with the healthfull word of our Lorde Iesus Christ, and the doctrine which is according vnto godlinessse, he is puffed vppe, knowing nothing, but spending his time about questions and contention, in wordes, whereof growth hatred, strife, slander, euill suspicions, vaine contentes, of men corrupt in heart, and defilute of the truth, which suppose gaine to be godlinessse. Auoyde the companie of such.

Truly it never went well with the church, when learned and studious men sataking the plainenesse and purrenesse of the worde of God, turned their eyes another way, and aimed not at the worde of God alone. They in ancient time, did not contenme the worde of God: but in the meanes while they attributed more to traditions thã was convenient.

But by that meanes they both gave occasion unto errors, and confirmed such abuses as were alreadie brought in. Certaine yeares past and gone, Gratian and Lombarde, with other ecclesiastical writers, went about to make an agreement of opinions, and to gather together a perfect and certaine summe of divinity. But therby they did not only carrie the scholes away from the scriptures, but also intruded strange doctrines into the Church.

After these there followed Alexander, Albertus, and Thomas, who not onely depended upon those senten-
ces, and commended them unto others but also endeavoured to mingle Philosophie with Divinitie, and to couch them together into one bodie. And hereof it came to passe that we had so many wares and sectes, so many piddles crawling full of frogses, so many scholes, so many Abbayes, so manic sophisters.

And if at this day likewise we continue unhappily to couple Philosophie with the holy scriptures, and superstitiously call them into disputation, and to call them unto examination by humane rules, o2 to the handling by artes, then shall we also corrupt them in the scholes, perverting the integritie of the Apostolique doctrine, to the great detriment of the church. In the meane while, certaine it is that good Artes and learning do make much unto perspicuitie and plainnesse, but moderately and religiously applied with judgement, so that the scriptures may have the upper hande, and all other Artes obey the same.

Wherefore, let pure godliness be taught in Ecclesiastical scholes, yea, let godliness be the ende of all our studies: at the first let the studious be diligently taught the Catechisme, and let them never rest, untill such time as they have learned it perfectly and made it familiar unto themselves: the let this young begunne godliness bee daily increated with Lectures and holy Sermons: Let the writings of the holy Evangelists and Apostles bee always reade unto them, that they may become perfecte in them in due season: let them also commodiously learne the tongues and good Artes, and let them be exercised in writing and reasoning.

But above all, let dissoluteness and wantonnesse bee banished out of the godly instituted and Christian scholes. Let discipline, yea, though it bee somewhat harpe, fourth. For if youth bee corrupted in the scholes, and grow vp in that corruption, what I pray you shall we look for at their hands, when they be set in authority over the Church? Let us not believe that they will be the salt of the church, who as they are most dissolute & bloate, so can they not abide sharpnesse in other. Shall we thinke that they will become lightes of the church, who doe themselves hate the light, and are delighted in darkenesse, and in the works of darkness? Wherefore, that which the sones of Helie were in the church of Israel, the same shall be and are the corrupt ions of the Prophetes in the church of Christ. They therefore shall likewise perish with the people which are committed unto them. And therefore now adayes, there is great offence committed through to much licentie in the scholes, a mischief which will never be washed away. For a man shall come into many scholes, where he shall thinke he seeth so many louddiers and ruffians, no scholers and students, whom they commonly call clearkes.

Neither their face, neither their apparella, neither their manners, neither their woordes, neither their deeds, declare them to be of any god disposition, honest, or studious. I know, that much is to be ascrib'd unto our unhappe and most dissolute age, in which the stubborn and rebellious will not hearken to the counsell of the elders: and againe I knowe, that there are great offences committed through the negligence and some gentlenesse of them that are in authority.

But for as much as the welfare of the Church consisteth of schooles well ordered,
ordered, we ought all of us to be great diligence, that in this behalf there may no offence be committed through our carelessness and negligence.

This much have I laide concerning Ecclesiastical schools, as few wondrous as might conveniently: of which I have intreated more at large in my book of the institution of Bishops.

Furthermore, to the end that schools with their whole ministry may be maintained, together with all holy buildings and Ecclesiastical charges, there needeth to be some good wealth and ability correspondent.

This place therefore admoniseth us to lay somewhat concerning Ecclesiastical goods. God in that common wealth which he would have to excell all other as best furnished with all things necessary, appointed standing fees to be paid unto the holy ministerie of the common charge, to wit, the tithes, the first fruits, and sundrie other kinds of offerings.

These things are in the lawe expressed by Moses the man of God in many wondrous: who nothing feared, least for handling of that matter he should bee accused of gradie desire, or coutsonelle. For those things which God commanded him to declare plainly to the people, he uttered unto them faithfully. Psa, the lawe of nature commandeth to reward him that taketh paine, and to maintaine common charges by common contribution. And these revenues or tributes that were publiclie gathered, were not bestowed but to publiclie uses. For they were partly given to the ministers for their ministerie service, partly they were disbursed upon publiclie buildings or holy charges, and part was employed to the relief of the poore.

And although by the newe Testament the Mosaicall law with all Prieftes be abrogated, notwithstanding it is certaine that the same universall law, which commandeth that publiclie charges should be leued by publiclie contributions, is not abolished.

For we read that our Lord Jesus Christe, although he lived not of the tenth's revenues of the Prieftes, yet lived he of the contributions of the publickly. For he executed a publick function. And sending his disciples abroad to preach, expressly faith unto them: I would not have you to be careful for your apparel: for the labourer is worthy of his hire.

Wherefore the primitive Church which the Apostles have gathered to Christ, bestowed their houses, lands and money for the preservation of the ministerie, and other things necessarie for the Church.

The Prieftes and Levites at that time possessed the holy revenues, not giving one iote to the Apostolique Church, which rather they wished might serve for hunger. But the godly and faithfull people knewe very well, that earthly substance and riches were very necessarie for the preservation of the Church.

For God hath appointed men not Angels to be ministers of the Church: and hath recommended poore men unto the Church to stande in his stead.

But they as men are wont to doe, lacke or are destitute of many things, wherefore good men through the motion of the holy Ghost, doe contribute together, and bestow money, houses, lands, and other goods, whereby both the poore and also the holy ministerie may be maintained.

And hereupon also it is evident that
of the institutions of the Church.

the Church of the people of the new testament, had ever since the time of Christ and the Apostles, goods and properties publickly gathered and received, and also laid out and bestowed them again for publick and common commoditie.

Gregorie the first of that name, bishop of Rome, saith that it was the custom in his time and also before his time, that there ought to be four positions or parts of the church of God.

One for the bishop and his family, another for the clergy, the third for the poor, and the fourth for the repaying of Churches.

But there are a great many that say that a bishop ought not to receive wages of his church. Let us therefore examine what Christ and his Apostles did teach by touching that matter. Christ our Lord, who never committed any unjust thing, received, as it is read, maintenance from such women as he taught, who ministered unto him of their subsistence. He also sending his disciples abroad, and willing them not to be careful for meat and drink, and raiment, faith further, The labourer is worthy of his hire.

The Lord judgeth it to be worthie, meete, and right, to minister necessaries unto preachers. Wherefore they do no unworthie deede which receive wages, thereby to provide necessaries for them selves and their family: yea, he compereth preachers not to idle bellies, not to them yt eate freely of other mens bread, neither to beggers, but to labouers, for as the Lord setteth down in his law, how that it is a great offence to deny labouers their hire: even so their offence is not small, such as are faithfull feeders of the flocke, to perish and decay through necessity. For in another place the Lord spake to his disciples saying, Yea haue freely receiued it, and therefore giue it freely. But he spake of the gift of working miracles, of the benefit of health to be bestowed upon the sick, diseased, and oppressed. For this it is written: Heale the sicke, cleanse the leauous, raise the dead, cast out deuils. And to these words he added this, saying: Ye haue receiued it freely, and therefore bestowe it freely. Therefore though the Apostles received rewardes of the to whom they preached: yet neuer any man read that ever they took any thing for the gift of healing which they received in Joses name. Like as He-lieseus would not take any thing at all though it were freely offered him by Naaman the Syrface captain, for that by his counsell he was healed of the leprose. Yet the selfe same He-lieseus refused not the gift of the man that came unto him from Baal-salta. But the selfe same Gospell of Christ our Lord, Ministers have to learne to what use they ought to put their wages they have of the church. For what time the Lord commanded Judas, which carried the purse, to depart, the residue of the disciples thought that he had bene commaned to go and buy such necessaries as should serve for the holy day, or else to bestowe something on the poor. Therefore it is plain that the Lord did with the gifte which he received, to provide necessaries for himself and his, and also to give almes thereof. Parke well then that the ministers of the Church may provide thinges necessarie for their living, function, and maintenance of their household, of the wages they receive of the church. Againe, they may also of the same wages give almes unto the poor, even as it were of their owne goods truly gotten. For the Lord faith plainly in the law, that the sacrifice of the Levites made of tythes, and other
other oblations or holy revenues, shall be as acceptable unto him, as their sacrifice that offer any thing out of their own chesf, store, or possessions. Truly if a labourer doe offer unto God any thing of his hire or wages (that is to say) if he give unto the poor, doth it not seeme a very acceptable sacrifice unto God? Very acceptable then is a almes, that the minister of the church both be- stowe, proceeding of the wages of the holy ministerie. But the case a labourer in building a church, receiueth his wages of church goods, should a man therefor say that the labourer take an almes and an almes ought not to be given out of an other? He received wages for his worke. For he did labour. Therfore he giueth almes of his wages of his own, lawful and proper goods. Therfore then should the minister of the church come to live by almes, and he ought not to giue almes of almes, who notwithstanding both labour for his wages, therefore receiueth the reward of his worke as a labourer both, unto whom the Lord himselfe compareth the minister; If any man be so far past honestie to think so, he shall heare not what I say, but what Paul the Apostle faith, If we owne vnto you spiritual things, is it a great matter if we owne your carnal things? And againe. Such elders as gouerne well, are worthie of double honor, and chiefly that trauell in preaching and teaching. For the Scripture saith, Thou shalt not moussell the mouth of the Oxe treading out the corne. And The labourer is worthie of his hire. Beholde therefore, the Apostle both not thinketh that inestimable goodnesse of the ministerie can by any meane be recompened with a vile thing, I mean with earthly wages. Again, they that labour, saith he; They that labour say I, not they saith he, that loyster in teaching. These doth he compare unto an ore that is a toyligious beast, and a thresher out of corn, & also to a labouring man. That whereof I do so greatly warne you is, that because in this our wicked & unhankfull world, certaine men, nay rather monsters most unhankfull are to be found out, that are perswaded, that ministers do nothing at all, yea, even such as most faithfully doe their duttie. For they cry out laying, They eate their bread as beggers doe, and it costeth them nought. By which name and infamie they terrifie many fine wits, and make them to so sake the fruite of good learning & divinity, so that they utterly abhor the ministerie, as it were a thing most beggerly & unhonnest. For in such sort the devil can devise to enlarge his kingdom, abusing, or rather stile bring to his purpose our ingratitude & malice. But why do they not suffer them selues to be numbled with Christ & the holy Apostles, who were fed & maintaine by the churches stipend, then to be reckoned among those unthankful proud people, who have scraperd and gathered all their goods together for the most part, by wary & other wicked means: at least if they have not gotten their goods by unfitter means, they have receiued them through the liberalitie & more goodnesse of God, for which they never sweate or took pains.

So Paul prayeth by strong and many arguments the right to receive a stipend for the holy ministerie. Have we not (saith he) power and authority to eate and drinke, or may we not carry about with vs a woman foster? For he meaneth the lawfulnesse and authority to receive anie thing necessary for him selfe, his wife, and his whole howsehold. And for that
be aske a question, he tremeth what he meaneth, that thereby he may declare a plaine truthe and equitie amongst all men, and thereto addeth examples, not of every man severally, but of all generally, and specially of the chiefest Apostles of Christ, and of them that were kinne unto Christ by blood, saying: Even as the other Apostles and brothers of our Lorde, and Cephas? And who is that Cephas, but Peter? To this Cephas the Lord saide in the first chapter of H. John: Thou shalt be called Cephas, which is a man interpret it, signifieth a stone. But Peter also was so renamed of a rocke, to the intent the interpretation of the name may alwaies fall upon the same.

And who, I say you are the Lords brethren, but John and James, and James the brother of Judas, and Judas & Simon the brethren of James: All these, faith Saint Paul, lined of the Stipende they had, being gathered of the common assemblie of the Church. Unto these examples he addeth other also like unto them, commonly put in practice. Who (sayeth he) doeth goe to warre at his owne colles and charges? Or who planteth a vineyearde, and eateth not of the fruite thereof? Or who feedeth a flocke and eateth not of the milk thereof? Surely hee bringeth forth these similitudes verie finely and properly applied unto them, and not unto anie other. For the ministers of the Church are sometime called soldiers, vineyard-keepers, sometime husbandmen and shepheardes. And who I say you, is to farre from reason: that he would denie unto soldierists, husbandmen, shepheards, meate and clothing, for the paines they take in warfare, husbandrie, and about cat-
tell: The true hearted men therefore, and such as are of an indifferent judgment, doe acknowledge that the ministers of the Church may live by the Ecclesiasticall ministry. But lest that manie should objecte that these humane parables and similitudes taken from the common use, doe prove nothing in an Ecclesiasticall cause, hee addeth presently: Doe I speake these things according to man? Doth not the lawe fayne also the same? For it is written in the lawe of Moses, Thou shalt not moseill the Oxe that treadeth out the corn. As though hee should say, I have in a readineste for the confirmation of our right, not onely humane similitudes, but also testimonies of the holy Scripture. And he allegedgeth a place out of the 2. chap. of Deuteronomie, concerning the nourishing of labouring oxe. Againes, least any man shoulde say that place is not to be understoode of preachers, but simulie of oxen, hee addeth, Doth not he speake it altogether for our sakes? Doubtlesse he hath written it for our sakes, that he which ploweth may plowe in hope, and he that thresheth in hope may be partaker of his hope. The Lord saide, hee in his lawe would provide for vs. For he would haue the equalitie gathered by a certaine syllogisme or kind of argument, after this or such like manner: If the Lord provided for beasts and cattell, and would haue consideration to bes had of them, how much more of men? It were truely a verie brutish thing that an husbandman shoulde labour with his ox without hope, that is to say in braine, and without commoditie. Therefore were it also a most brutish thing, for the mini-
ster to exercise Ecclesiasticall husband-
The first Decade, the tenth Sermon.

Why in the church without hope of any stipend. Moreover, where it is again objected here against that unto the spiritual ministry, belongeth no corporal but a spiritual rewards, the Apostle answereth, If wee sow unto you spiritual things, is it a great matter if we reap your temporal things? He therefore thinketh that the Corinthians give nothing when they give their temporal things, namely, if they be compared with eternal good things, which the ministers doe bring by teaching. For though the soul excelleth the body, and so much more are spiritual things better than temporal. The Apostle also concealeth an evident argument in these words, where he admonisheth that it is meete that he that soweth should also reap. In this point also is great inequality, in that the ministers sowe better, and reap the worst. Because men let light by God and the divine ministration, therefore they think that the ministers doe nothing. S. Paul againe confirmeth his own right by the example of others, saying: If others bee partakers of the power towards you, why rather are we not we? For seeing none had taken more paines among the Corinthians than S. Paul, no man was more worthy of reward. Moreover he confirmeth his right, by the example, commandement and example of the Lord, saying: Knowest thou not that they, which take paines in the holy things, doe partake of the holy things, and they that minister at the altar are partakers of the altar? Even so hath the Lord ordeyned, that they that doe preach the Gospel, should live of the Gospel. Where hath the Lord ordeyned this? For both wher he said in the Gospel, that the labourer is worthy of his hire. But I judge this especially to be observed which the Apostle speakeoth in plaine wordes, that the Lord did institue his ordinance concerning the maintenance of the ministers of the church unto the imitation of the ancient laws of the Jewish people. Perce we gather, we mistake not much the mark, if in this subject like cases we doe not utterly reject the ancient institutions of the fathers.

But in that S. Paul the Apostle vbid not his authority as he might have done, it maketh nothing against these things. For one question is of the due, and another of the right of the thing. In every due, he take nothing of the Corinthians for diverse causes, yet notwithstanding he took of other Churches. Neither received he any thing of the Church of Thessalonica: yet where that this doing is not preudiciall to the equity of the right.

For he faith unto the Corinthians: I have robbed other churches, having received wages of them, to the intent. I might doe you service. And when I was with you and wanted, I was not burthened unto any man. For the things that were lacking unto me, were giuen mee by the brethren that came from Macedonia. And unto the Thessalonians he faith, We behaued not our selves inordinately amongst you, neither did we take our bread for nothing. But with labour and paye both night and day, doing our worke, to the intent wee would not haue been a burden unto any of you. Nor that it is not lawful for vs to doe it, but because we woulde set downe our selves as a patterne for you to follow after. And againe the same S. Paul saith unto the Thessalonians, I beneath thee seeke you that you acknowledge the that labour among you, and are over you in the Lorde, and admonishe you, that...
Of the institutions of the Church.

that you have them in singular love through love for their work's sake. Be at peace with them. Let so much therefore of the Church goods as is sufficient be given unto the ministers and teachers, so farre forth as honest necessity requireth. And thus much have we spoken concerning the proportion that is due unto pastors.

In times past the seconde parte of ecclesiastical goods was allotted unto clerkes. And clerkes are the harvest of pastors, studious of divinity, and wholly disposed to the holy minisitry. And soasmuch as these have dedicated themselves and all that they have wholly to the Church and the ministerie thereof, it is most fit that they should be nourished and maintained by the costs of the Church. But it is convenient they be nourished meanly, who ought to be an example of meane and thirsty living to other.

For to bee brought vp delicately, both nothing agree with the ministreries of the Church. And therefore, Amos found fault that the Nazarites drank wine, &c. that he meant that drunkarbes did not maintaine the church, but utterly destroy it. Of which matter we speake in another place. Moreover, it is fit that due portions be paid to priests, schoolmasters, scholars, and to all other ecclesiastical persons whatsoever.

Finally the third part of ecclesiastical goods are appointed for the poore. And there are divers sortes of poore folks: as widowers, pupils, orphans, &c. infants cast out (whose parents are not known.) Also they that are woone with old age, and spent with diseases. There are infinite kinds of diseases, whereof the most grievous are these: leprosye, furie, and madness, the French pox, the scabbe of India, &c. There are not onely poore men borne within the lande, but also strangers that are banished their country and home for righteousnesse sake, and for the word of God. There are other who are not yet come to extreme povertie, but are even now ready to fall into it, so that if they be not holpens a little with ready money, they by & by come to be kept by the church. Againie, there are some that are consumed by impudentness, by wars, by great floods of waters, by fire, and divers other mishappes, as by dilie, frostes, & other commotes and dis Temperatures of the age.

Of all whole health and safeguard the Lord willde vs to be mindful, whereas he faith, that Whatsoever wee bestowe upp on the poore, wee bestowe it upp on him. Therefore if we despise and regarde not the poore without al doubt we despise and neglect even our Lord God himselfe in the poore. We ought of dutie to succour the poore of our owne good will, by counsel, comfort, medicines, cures, money, meat, drink, clothes, lodging, succoring, and by any means else that we may, and in all such matters and cases, as they shall have neede of our helpe. If so be the Church goods are not sufficient to performe all this at the full, then let the abundance of all other good faithfull people supply their want. But if there bee goods sufficient in those laid vp, which have by in times past distributed by the liberality of the gody, which notwithstanding through negligence or wickednes of some governours are taken away. So that the necessity of the poore cannot thereby be succoured, for that cause truly morte sharp tempests of infelicities are powerd for both upon common wealths and

The poore not to be de frauded of their portion.

Ezeh.16 19a. 16

The poore to be relieved by the Church goods.
and kingdoms.

For why, they are very sharply punished which do not give unto, y' paxe of their owne private goods if they be able; with how much more grievous calamities may we think they shall plagued, which wickedly, sacrilegiously, & forcibly take away to the owne private uses, those riches which were given by others to the common use of the paxe: Ye that hath this world's substance and with his brother want, and shotteth by his affection from him, is cruel; therefore he that taketh from the paxe that which is already given, them is most cruel, and committeth sacrilege.

It is read that the Sodomites with their fellow cities were burned, because they strengthened not the hand of y' paxe but rather weakened it. The Moabites & Chanaanites are destroyed for disdaining strangers, for having no care of the paxe. But why do we fetch examples so farre off? why do we not call to mind the last sentence of the high Judge uttered from his heavenly judgement seat which is established in the clouds, pronounced in this manner. Come ye blessed of my father, possess the kingdom which was prepared for you from the beginning of the world. I have byn hungry and you have given me meat. I have byn a thirsty and you have given me drinke. I was a stranger and you harboured me. I was naked and you cloathed me. I was sick, & you visited me. I was in prison, & you came unto me. The euangelist also addeth that which agreeeth very much to our purpose: Then shall the just aretrieve and say, Lord, when saw we thee hungry and gave thee meat; thirsty & gave thee drinke? When saw we thee harbourless and lodged thee: or naked and cloathed thee? Or when saw we thee sick or in prison, & came unto thee? The king amswearing, shall say unto them: Verily I say unto you, that you did it unto one of the least of these my brethren, you did it unto me. Then shall he say also unto them that are on his left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the diuell and his Angels. For I was hungry, and you gaue me no meate, I was thirsty and you gaue me no drinke. I was a stranger and you harbourd me not. I was naked & you cloathed me not. I was sick and in prison, and you visitted me not. Then shall they anfwer & say unto him, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, & miniftred not vnto thee? Then shall he anfwer them, saying: Verily I say vnto you, in as much as you did it not vnto one of the least of these, neither did you it vnto me. It foloweth after. And they shall goe into euverlafting punishment, but the righteous into euverlafting life. The Lord also in an other place in the Gospell substituting the paxe in his stead, saith: Ye haue the poor with you alwaies, & when ye wili ye may do them good:but me ye shal not haue alwaies. And therefore we reade that the Primitive Church was careful in providing for the paxe, even to the woorke, king of miracles.

S. Paul in all places commendeth the paxe to the Church of GOD: hee made collections for the paxe almost in all Churches, and the blessings which he had gathered, hee distributed with great judgement, faith and diligence. As it will appear almost in all his epiftles, specially in the 15. to the Romans, in the first to the Corinthians the sixtenth Chapter, in the second to the
the Corinthians the eight and ninth Chapters. And to the Galatians, While we have time (faith hâ) let vs dye good towards all men, especially towards the householder of faith. In the first Epistle to Timothy, he warneth that there bee consideration had who shoule be holpen, and who not to be holpen. In the same Epistle he given charge to Timothee, and to all the Bishops how to deal with the richer men in the Church saying: Commande them that are rich in this world, that they be not high minded, neither put their trust in uncertain riches, but in the living GOD, who giveth vs all things abundantly to enjoy; that they may doe good, that they may bee rich in good works, that they may be ready to giue and bestow willingly, laying vp into themselves a good foundation against the time to come, that they may take holde of life everlasting. And unto the Hebrews, To do good & to distribute forget not: for with such sacrifice God is pleased.

Wherefor, riches were gathered even in the time of the Apostles, to succouer the necessity of the poyse within. Deacons were appointed by the Church as proviiders and stewarde: among whom those first Deacons were moste famous, of whom the Acts of the Apostles make mention, and also the notable martyr of Christ Laurence. And the writings of the ancient fathers do tell us, that with these ecclesiastical goods, prisoners were redeemed out of captivity, poyse maides of lawful yeres married, finally hospitals, almuries, spettels, harbours, hostels, and monasteries were built, namely to entertain poyse travellers, for the maintenaunce of the poyse that were born in that countrey, for the reliefe of the sick and diseased, for the necessitie of old men, and for the hones bringing vp of pupils & orphans. Concerning these matters there are yet extant certaine imperial histories.

Wherefor in reforming of Churches, very diligent heed must be take that there be no offence committed in this behalf through unrighteous or unjust purpose, that the poyse be not defrauded, that in taking away one abuse, we bring not in many.

If there be plenty of goods, let them be kept: if there be none, let the be gathered of the rich. The let the state of the poyse be searched, and what every man liveth most, as howe provision may be made for every one. Which being knowne, let that which is meete and necessary for every one be done speedily, gently & diligently. If there any of the common gods remaine, let them be kept against such calamities as may ensue. Let nothing be consumed unwisely or ungodly.

Again, let not the treasure of the poyse unhappily be detained from them by fraude, and to the increasing of their povertie, for there may bie like offence committed on both sides. For on one side the poyse are defrauded of their goods. Touching liberality, we have intreated in an other place in these our Decades: and of provinding for the poyse, in other of our works. And Lewis Vies hath written very well of relieving the poyse.

The fourth and last part of the goods of the Church, apperteyneth unto holy buildings, as churches, scholes, and houses belonging to churches, and scholes. Churches which because of the companies gathered together in them are also called congregations, are the houses of the Lozze our God. But that God whom the wise compasse of the heauens cannot comprehend, both dwell.
dwell in such manner of houses, but
because the congregation and people
of GOD meet together in those hous-
es, to worship and perform due ho-
nour unto God, to hear the words of
God, to receive the Lords sacraments,
and to pray for the assistance and pre-
sence of God. Churches therefore are
very necessary for the Church & people
of God. Touching holy assemblies, I
have said somewhat in the disputations
of prayer.

And although that at the comman-
demt of God, Poles builded a move-
able Church, and afterward the most
wise king Solomon founded a stand-
ing Church not without great cost,
notwithstanding we must not thinke
therefore that God liketh not such great
charges after that he had sent Christ,
and fulfilled the figures. For as before
the law was made, it is not to be said
that the Patriarches did ever build
any Minsters and great Churches, e-
ten so after the disanulling of the law
in the Church of Christ, a meane and
sparing cleanlines pleasest God best.
For God will not be like that solith a mad
kine of buildings, not much unlike
to that unwise building of Babylon,
enterprising to set up the toppe of the
tower above the clouds. For God li-
keth not the riotousness of Churches,
who without all riot both gather his
church together from out all the parts
of the world, which Church also he
hath taught both sparingness and the
contempt of all riot. A Church is large
and bigge enough, if it be sufficient to
receive al that belong unto it. For the
place is provided for men and not for
God. But above all things let that
place be clean and holy. A Church is
hallowed or consecrated, not (as some
do suppose) by the hearing of certaine
words or man-
king signes and Characters, but
with oyle, or purging fire, but with the will
of God and his commandement, bid-
ing us to assemble and come together,
promising his presence amongst us: &
also, it is allowed by the holy Bible of it.
For in the temple the holy Church of
God is gathered together: the true and
most blessed word of God is also decla-
red in the temple: the holy Sacraments
of God are received in the temple: and
also in the temple prayers are pouzed
south to God which are most accepta-
ble unto him.

Verily the place of it selfe is no-
thing holy, but because these holy
things are done in that place in respect
that they are done there, the place it
selfe is called holy. Wherefore not with-
out great cause ought all prophanati-
on and filthines be farre from the holy
temple of the Lord. The Senators court;
seat of judgment is accounted
to holy a thing, that whosoeuer either
in wordes doth use him selfe unren-
ently towards it, should bee accused
of treason. And yet this court the
Senators only are gathered and as-
sembled together, to hear the matters
of suitors in things tranfitory that
shall passe away and perish. By how
much the more then ought reverence
to bee giuen unto temples, into the
which the children of God doe come to
worship him, to hear the true word
of God, and to receive his holy Sacra-
ments? And therefore as we hate and
abandon all superstition in temples,
so we love not the prophanation of
them, yea rather I say we can not
abide it. Neither have we pleasure at
this time about the consideration of
temples to rehearse and search out os-
pen and plaine superstitions. Of which
matter we have spoken in another
place.
Towards what part of the world we must pray.

I finde it a mater of controversie among the fathers of old time, to what part of the world we ought to turne when we pray. Socrates the histiorographer in his fifth booke, cap. 22, speaking of the most ancient Apostolique Church of the whole world at Antioche, faith: At Antioche, which in Syria, the Church is set contrarie to other, for the altar looketh not towards the East, but towards the West. It may be they did imitate the fashion of the old people in building and setting their tabernacle, and in the fashion of their temple. For they worshipped God turning towards the West, without doubt because of the comming of Christ in the latter time, and at the ende of the world. Otherwise it is commonlyyled that men worshipped with their faces toward the East. But in all these matters so there be no superstition, dissention, licentiousness, and offence, a man may doe what him listeth.

But there ought no temple to be built for the worshipping of Saints. For unto God only, to whom all honour and worship is due, we ought to build Churches: which thing we are taught by the examples of ancient fathers, and the determination of the whole scripture. The heathenish idolaters built temples unto creatures, fumming against the true and eternal God in committing a grievous offence. St. Augustine in his booke, De civitate Dei, faith plainly. We bulde not temples vnto our Martyres. And again in his first booke against Maximinus a bishoppe of the Arians, If we should (faith he) bulde a Church of timber and stones vnto some excellent holye Angel, should we not bee accused by the truth of Christ, and the Church of God? Because we should do that serve vnto a creature, that is due onely to God? Therefore if we should commit sacrilegde in making a temple to every creature whatsoever, how may it be that God is not true vnto whom we make no temple, but we our selves are a temple for him? Thus much faith he. Again, there are to be counted pillars, we affirm y temples were built by certaine religious men in the tymes, ship of the apostles while they were a line. Of which matter we have spoke in times past, as we have both against the riotousnes of the Church, & the unprofitable expenses thereof, in the first booke intituled, De orygin e erroris, the 24. chap.

Instrumentes belonging to the church, ought to bee holy, cleane, and holye of all riot, and farre from any kind of superstition. The instrumente there, an holye leate or pulpit, in the which the miniter maye teach and preache: convenient leates for the congregation: a font reade to baptise infants in, and the Lords Table, with such things as are necessary thereto, as water, bread, wine, hostes, candles, baskets, and cuppes. These at some times were all of gold: but gold and godly Bishoppes have often times molten them, and therewithall delivered prisoners out of captiuitie, and sedd such as were like to perish for hunger. Many examples of this sort have I gathered in my booke of the Institution of Bishoppes, the 9. Chapter. As for candles, whereof we made mention even nowe, sure it is that the ancient fathers vde them in the Churches to shine away the darknes of the night, as it appeareth in the twentine Chapter of the Actes of the Apostles. But it is a foolish matter and nothing religious to use lightes in the worshipping of God, Laetantius ereth out;
Therefore we may not take any thing from the poyse and give it to the minis-
ters of the Church; neither is their po-
tion and necessaries to be taken from
them, that the poyse may live thereof.

The holy scripture giveth one portion
of the church gods to the ministers of
the Church; and the same Church
will eth us to give unto the poyse their
part. Therefore if bishops or ministers
of the Church do challenge unto them
selues all the church gods, & give not
unto the poyse their partes due unto
them, they defile themselves with sac-
rtilege.

If the ministers do not challenge un-
to themselves all the gods of the Church,
& yet doe take unkindly more than es-
ther it becommeth them, or than need
requireth, or otherwise than the deere
of God and the Apostles both allow-
eo else if they spende unkindly that
portion due unto the, they grievously
offende. But they sinne greatly, pe-
not, most horribly: if they waste the gods
of the poyse, in hunting, dicing, drink-
ing and reveting, whose-hunting, or
else in warresare; and in the meantime:
have no regard of the Church,
neither care what is done there, or
how.

But if a just and good portion fall
unto the poyse, perhaps there will be
a fault in this point, in the Steward
or Almoner, though favour or ha-
tred, that they that have most need
shall have nothing, and the least wor-
thie shall have most, then in this case
there is also great offence committed
through filthy abuse. But of all abu-
ses, that seemeth to be the shamefullest
which is to have a dates almost com-
monly used. We be below great costs
and charges upon bones and stocks,
that is to say opponids byde of all
understanding, but there is no regard
had

Abuse of
the Church
goods.

out, they judge him to be well in his
wits which offereth the light of a burn-
ing waxe candle or taper for a pres-
tent to the author and givere of light.
Hee requireth other manner of light
at our handes, and that not smokie,
but cleare and bright, to wit the light
of the minde. But a man may com-
monly see in these dayes, a great part
of the worshipping of God to be repon-
led in the offering of candels, which
thing is cleane against the manifest
truth.

Amongst other instruments of the
Church, bells are reckned by the, which
at these dayes are unto vs, as in olde
time trumpets were unto the people of
God for they serve to cal the congre-
gation together, and they are numbred
among tokens and warnings. About
bells there is a wonderful superstitition.
They are reckned by bishops, and it
is thought they are power to put
away any great tempell. In the olde
time men were stirred up to prayer by
the ringing of them; what time any
fore tempell did rise, but now the very
ringing of bells, by reason of their cofe-
eratio semich to have a peculiar kind
of vertue in it. Who can but marvel
and be astonished at this extreme blind-
ness? Moreover they use bellow to be-
soever the dead, of which things are
superstitious, and bitterly to be con-
temned.

For solemn as the true use of the
church gods consitteth in those things
which we reckoned by before, it follo-
whel that the abuse thereof must needs
be in the straryies, whether we do of-
send in one kind or in many. Justice
and equity is to be kept in these as well as
in all other things.

We ought not to take from one man
give to another, but we must give
unto every one that which is his own.
had onto the popes who are the perfect images of God. Which kind of madness is beastly and extreme folly. But forsooth as other have already very largely spoke of the abuse of the church goods, so we also have set down certain matters concerning the same elsewhere. I will for this time make an end of speaking thereof.

I would also now intreate of the holy time, which treatise is altogether like that of the holy place, whereof we disputed elsewhere, but that we have also discourse thereof in the expositing of the ten commandments. This onely I do add at this present time, that there ought to be no odious contention in the church concerning that matter, but that in this and other such like cases, discipline with charity is constantly to be observed. For it behoveth us to be mindful of the most pernicious contention about the keeping of Easter, which with much danger and great detriment, much and long time troubled the churches of the East and West: and beware in any case that through contention there be not a gappe left open unto Satan to enter in. It were profitable in mine opinion both in this case and in such like, to remember the counsell whick St. Augustine giveth, That that which is enioyed vs, and is neither against faith, nor good manners, is to bee accounted indifferent, and to be observed according to the societie of them with whom we live. In the 118. Epistle to Januarius.

Unto the holy ministry belongeth also discipline and correction of the ministers. Now necessary this is, it may be gathered by these words of our Lord Chist, You are the salt of the earth. If the salt hath lost her saltiness, what shall he salted therewith? It is good for nothing else but to bee thrown out of the doores, & to be trodden under foote of men. I know there be some that doe boast them selves of certaine privileges whereby they are exempted from all discipline. But they are deceived for the Lord hath made all the ministers of his Church subject unto discipline. Who so therefore will be exempted from discipline, are not Christes ministers, De, who, I pray you will lay that he is free from discipline, whom the Lord would have altogether subject and bound unto it? Against the commandement of God there is no Popes lawe, no privilege of king or Emperor, of soce. For no man can abrogate the decrees of the high God. And the Lord commandeth to warne and correct every brother that doth amisse: therefore would he have vs also sharply to admonish the ministers of the churches that are negligent and go astray. Truely he himselfe did ofte and very sharply reprove the whole order of the Priests of the church of Hierusalem. Helie the Lords priests is ill reported of in holy Scripture so; that he barded not his bionnes being Priests, with sharper discipline. We read howe the prophets of the Lord blamed very bitterly all the Collidges of Priests, and the high Priests also. Examples are to bee founde in every place throughout the holy history, and in the writings of the Prophets. Pea, Saunt Paul reproved the most holy Apostle Saint Peter at Antioch in Syria in the sight of the whole Congregation, for that he taught not directly according to prescript rule of the Gospell. And to bee more, Chist himself in the revelation which was made to S. John the Apostle, both very sharply admonished and reproved the Angells, that is to say, the Pini,
Ministers of the Churches. Againe, Saint Paul the Apostle faith, Against an Elder, receive no accusation, but under two or three witnesses. But those that doe offende reprove before the whole Congregation, that the other may stand in fear. There are certain also in the scriptures many notable examples of most holy princes, who by their lawes have restrained even the chiefest ministers of the Churches, and have thrust downe from their choirs, degrees such as did not well discharge their duties. Pec abomination, the people of God requireth, & the naugh- tie Ministers of churches be depo- sed. And better it were that a few evil ministers were troubled, than so many Congregations brought into danger of bosome and soule. For the Churches and congregations are utterly destroye<i>t</i>d, through the negligence and ungodliness of wicked pastors. Therefore let them be depo- sed with speede. But to the end that the Ministers of Churches, might the better and the more easily be kept in their function and calling, the ancient fathers in the old time solemnly helde Conocation of the Clergie once or twice in a yeare, applying the same as remedies to the diseases of the Ministers. And that I may not bring any thing here farre fet I will recite unto you (brevely beloved) what is read in the Imperial constitutions of the Emperor Justinian commanding after this manner: The ancient Fathers solemnly helde Conocations of the Clergie twice a yeare, in euerie Prouince, that such things as are grown vp, may there be examined, and amended by competent correction. Which hetherto not being obserued, it semeth nowe to bee needesful, to bring it to right way.

And forasmuch as wee our selves by reason of this negligence have founde manie to bee intrapped with sundrie errors and sinnes, we command them all, that in all provinces euerie yeare, either in the monethes of July or September one Synode bee holden, and that the Priests meeete together, either at the Patriarchs or the Bishops, and that there matters of faith bee handled, and also of Canonicaell questions, and of the administration of Ecclesiasticall things, or of reproouable life, or other matters which require correction. These things being thus obserued, the laiteit shall reape much profit concerning the true faith and honest life, and amendment of themselves to the better. Immediately after he addeth these wordes: Moreover, we command the Lieutenant of the provinces, if they see this to be negligently looked vnto, that they urge the Bishops to asamble Synodes. But if they perceive them to secke delays, and to be negligent herein, let them certify vs thereof, that we may proceede with due correction against such lingerers. Thus much have I reported out of the Ca<ref>er</ref>ia<ref>l</ref>al decree. Therefore let Bishops take heed, that in this behalfe there be no fault committed through their negligence: and if they forget their dutie, let the magistrate beware that he winke not at their sluggishnes, to the destruction of the whole Church, and all the Ministers of Christ. There crepe in continuallly many bisses, so that the destruction of the whole Church is verie corrupt. Unlesse therefore there bee admonition in the Church, and correction continually put in bee, those things which we thinke to be most sinne, shall fall to decay and perish sooner than we suppose. Like as the Lo<ref>z</ref>o<ref>s</ref> would have the transgressing day.
ministers of the Churches, privately to be admonished and corrected, as also that he extend the commodity of the same admonition & correction to the whole Church. And therefore the ancient Church had an holy Senate of Elders, which diligently warned them that transgressed in the Church, corrected them sharply, yea, and excluded them out of the Ecclesiastical fellowship, namely if they perceived, that there was no hope of amendment to be looked for in them. But in latter times, the Popes and Bishops tyrannically taking that kind of punishment into their hands, and exercising it sacrilegiously contrary to the first institution have turned an wholesome medicine into an hurtful poison, making it abominable both to the god and bad. Saint Paul teaching that this kind of punishment was permitted by the Lord to restrain the licentiousnesse of manie, saith, I have decreed, that he which hath committed this offence, when hee bee gathered together, in the name of our Lord Iesus Christ and my spirite with you, together with the power of our Lorde Iesus Christ, be delivered to Satan to the destruction of the flesh, that the spirite may be saved in the day of the Lorde Iesus. Lo, this is the power and reuenge of the Elders of the Church. The meanes is, the destruction of the flesh. The end is, the saftie of the spirite, or the saving of a faithful man. For the same Apostle to the Theist hath these wordes, If there be anie man, saith he, that obeyeth not our wordes, signifie to mee of him by an Epistle, and fee that ye haue nothing to doe with him, that he may be ashamed: neyther will I you to account him as an enemie, but warne him as a brother. The same Apostle also plainly shewing in another place, who ought to be punished by the Ecclesiastical sword, not such as be offenders through weakness of the flesh, or good men being adjudged for heretikes of the Bishops only, or their company about them, or base men for not paying their due to their Ordinary or their Officiall, but wicked doers, and pernicious men. If anie man laughe, that is called a brother, be a whore-hunter, or a courteous person, or an Idolater, or a flanderer, or a drunke, or a theefe, with such se, that ye eate not. S. Augustine doth by moderation in giving punishment, and the specially, when through punishment, not the edifying but the destruction of the Church is to be feared. Which fear might perhaps come, either baine, or else too much, if the same Apostle who commandeth the incestuous adulterer to be delivered to Satan, had not said in the latter Ep. to the Corinthians, I fear that when I come I shall not finde you such ones as I would, and shall mourn for manie that offended before, and have not repented themselves of their uncleannesse, and of their whoring and wantonnesse they have vised, &c. Truly he threateneth them hardly, that he will not spare the, but because he perceived that it did rather tend to the utter destruction and overthrow of the Church, than to the gathering together and increase thereof, as he did the adulterer he should deliver them unto Satan, hee used moderation therein according to God's commandement, Suffer both of them to grow, least that while ye plucke vpppe the cockle, ye also pull vpppe the wheate by the rootes. It is necessarie therefore that holy judgement be vied, least offence be committed either by too much favour, or by too much extremity. Therefore, let sparie reconciliation...
on be of foce among such as be repen-
taunt. S. Paul faith, It is sufficient
to such a man, that hee bee thus blam-
ed or chidden. S. Peter who plainly
denied the Lord, being heard of
women in the day of the resurrection,
the Gospel preached by Angels. How-
over, we have shewed that there is a
Magistrate in the Church, and author-
ity to execute the sword upon evil do-
ers, and a magistrate which both judge
and execute the sword, and notwith-
standing is reckoned by among true
members of the Church, yea, and that
a magistrate is very necessary for the
Church in respect of his office, as it is
left downe in our 7. and 8. Sermon of
the Second Decade.

The speciall institutions and ordi-
nances which God hath appointed in
the Church, are these that follow. And
truly amongst all the ordinances of the
Church, Wedlocke is not to be ac-
counted leas, which if it be well bled,
it bringeth forth a great company of
good fruits in the Church, but if it be not
well ordered, it breedeth a number of
offences and deadly mischiefes in the
Church. For they judge by sight
which say, that that Church is most
holy as best assembled, which is gathe-
ered together from out of many houses
well ordered: again, out of many wic-
ked houses, a wicked Church is as-
sembled. God therefore in his holy word,
both diligently appoint couples, and
stretcheth Wedlocke very beautifully.
But it is not our purpose at this pres-
ten to set forth the praise of matrimo-
ny. For it sufficeth to know that God
himselfe is the author of wedlocke, &
that he instituted it first in Paradise:
and hee did it to this ende, that man
might live wel & pleasentely with a fel-
low: to conclude, he first coupled the,
man and woman together, and being
coupled he blessed them: and that the
most holy friends of God, the Patri-
archs, Princes, Prophets, Kings, Bis-
loops, wise men and Priests, lined in
this kinde of life. Whereof perhaps
S. Paul said, Wedlocke is honoura-
bly amongst all men, and the bed un-
defiled. He in another place calleth the
doctrine that forbidden Wedlocke, The
doctrine of diuellles. For it is evident-
ly known, that Christs Disciples and
the Apostles were married men, nev-
er did they put away their wives,
when they took upon them the office of
preaching, though some most plainly
seigne that they did.

It is notable that an Apostell requires
the hands of a Bishop or an Elder
to be the husband of one wife: and
that in another place he plainly faith,
that it is lawful to care about a Chris-
tian wife, being in the calling of the
Apostleship: and he challengeth it both
to himselfe & also to Barnabas. What
Shall I say moreover that it was pro-
nounced in the Councill of Nice, to
wit, that to lie with a mans own wife
is Chastitie. For Saut Paul had
laid before, Let euerie man have his
owne wife to auoyde fornication. And
The bed of wedlocke is undefiled. A
again, If a Virgin marrie, shee offen-
deth not. Wherefore we judge, that
Papistical doctrine which forbideth
marriage unto ministers, to be such as
the blessed Apostell Saint Paul testi-
med to be the doctrine of diuellles. The
very Papists them selues, who have
not as yet put at Chastitie away,
will confesse it with vs.

For if we judge the tru by the fruits,
I proue you what fruities of single life
may we recite: What kiniches, what
bawdry, what adulteries, what foulti-
cation, what ravishings, what incests
and heinous copulations may we re-
hears ? Who at this day lineth more 
uncharfe o\i dishonest , than the rable 
of Priesfes and Ponkes doe ? For as 
they have no care or regard to obeis 
 Gods word and his lawes, and to glori 
fie God with their holy life in chaste 
 wedlocke : even so hath God through 
de the desire of their hearts, given them 
up unto all uncleannesse, that their bod 
ies maye be trained with reproach.

But first of all, the holy Scripture 
diligently teacheth all men to have a 
speciall care that they contract mari 
rimonie decently, holily, soberly, wisely, 
lawfully, and in the fear of God, and 
that no cruell disposition of contentious 
me, desire of promotion, or fleshie 
lust may leade and prouoke them, 
and that wederlocke be not entred into, 
otherwise than either the Lawes of 
man, or of God will permit.

And in this place we must consider 
of the degrees of consanguinity and 
affinitie, of publique honestie, of the 
reuerence of blood, of offence towards 
other, and that no man take unto wife 
a heathen woman, or one that is of a 
contrarie religion. For we are ex 
pressely forbidden to make our selues 
with the unbelieuers.

Againe, we are taught to enter into 
the knot of wederlocke lawfully, godly 
and holily, with prayer and the receipt 
of godly blessing in the Temple of the 
Lorde, both in the sight, and with the 
prayer of the whole congregation: and 
to beware that in anie case we be not 
trained in this point with all propha 
tation of the sticke world.

Neither be we ignorant in this case 
also, that men of this world are com 
monlie wont to celebrate their wed 
dinges more fitte for the Diuell than 
God, with rioting, pride, sursetting, 
woonkennesse, and all kinde of wan 
tounesse.

Moreover we are taught to dwell 
with our wives according to know 
ledge, moderation, patience, faith, and 
love: and also to bring vppe our child 
ren vertuously and honestly, and them 
also to place and bedefe when time 
requirith in holy wedlocke. But if so 
adulterie, or some other matter more 
heinous than that, necessity forseth to 
brake wedlocke, yet in this case the 
Church will doe nothing unadvisedly.

For the bath her Judges, who will 
judge in matters and causes of marri 
monic according to right and equitie, 
or rather according to Gods lawes, 
and the rule of honestie.The holy Apo 
istle would not have the faithfull to 
contende and stande in Lawe in the 
Courte of the unfaithfull, wherefore 
he encozeth them to take bupiers to 
make agreemences friendly betwixt 
them that were in contention.

But in causes and matters of ma 
trimonic there are farre greater mat 
ters that forbide the parties that the 
or bee sued to come before unbeliewing 
Judges; Therefore the Church of God 
haeth verie well appointed a Court to 
trie matters of matrimonie.

But because we spake of wedlock in 
the tenth termes of the second Decade, 
and also have set forth sometime a booke 
especially concerning the same, I haue 
knit by this matter in these few wordes 
touching Christian wedlocke.

The Church of God hath widoweres 
in it, but such, as the Apostle of Christ 
doeth describe in this sort, saying : Shee 
that is a widowe and alone woman in 
deede, trusteth in God, and continu 
eth in prayer and supplication night 
and day. But she that liueth in plea 
ures and delightes, is dead though 
the be alive. The same Paule doeth 
will the younger fowt to marry to get 
children, and to governoe the house; nei 
ther
of virgins.

Paul faith, A virgin careth for that that belongeth to God, that she may be holy both in body and spirit. There are many that rule and govern their bodies, but not their minds: GOD requireth both, specially of the mind. It is an ease matter to deceive men, but we cannot by anie means deceive God. S. Paul in the first Epistle to the Coz. the 7. cap. setteth forth the praise of virginity, by comparing a virgin to a married wife; he therefore showeth how great the goodness of virginity is.

Notwithstanding it is lawfull for virgins to marry if they will, which thing the same Apostle plainly speaketh in the same place of Scripture. Unto this testimonie of God the testimonie of man also is agreeable. For Cyprian with his fellow Bishops and Elders, making an answer to a question demaunded by Pompeius, faith, Doest thou desire yee should write unto thee what we thinke of those virgins, who after that they once determined to continue their state continently and stedfastly, are found to have lien and continued in the same bedde with men? concerning which thing because thou dost desire to knowe our judgement, thou shalt understand, that wee do not depart from the traditions and ordinances of the Gospel and the Apostles, whereby we shoulede so much the leefe strongly and stougly provide for our brethren and sisters, and that ecclesiasticall discipline shoulede bee kept by all meanes, for their profit and saettie. And it followeth, But if through faith they have vowed unto Christ, and continue stedfastly and stamfastly without leasings, let them stedfastly and stouelly looke for the rewarde of virginitie: But if they will not or cannot continue, it is better that they marry, than to fall into the fire of their delights and pleasures. And so forth, Saint Augustine disputing of the words of the Apostle, having the greater damnation, because they brake their first promise and faith, astringeth not this damnation to the marriage following, but to the incontinency going before. Such are dammed (faith he,) not because they entred into the bonde and promise of wedlock, but because they brake the first promise made of continence and chastity. And a little after that hee addeth these words, They therefore that say such marriages are no marriages in deed, but rather adulteries, it seemeth to mee that they speake foolishly and without consideration. And this much hee, I understandeth that by this word Condemnation of Judgment, is meant by the Apostle Reprehension which we Switzers terme, Ein anstredten order nachred, For they be culpe spoken of by many, for that they have broken their first faith, that is to say, they have broken the promise of continence. Wherefore the Apostle thinketh it much better, for yong women to matche them selues in marriage, than to set downe to them selues such an order of life, from the which although necessarie soffet them thenceunto, they cannot depart without reprehension of men. But in that place hee speaketh not of virgins but of widows. Saint Cyprian speaketh simplic of virgins.

Monkes and Nommes were altogether unknowne in the primitive Church.
Church of Christ and the Apostles, 
the latter ages had monkeis, but not 
such as are nowe a days, which are 
their owne rule and lawe, whose mo-
nakeries abound in all filthinece 
and uncleannesse. Which though we should 
hold our peace, yet to bee true, truth 
it selfe and experience will sufficiency 
declare. And those that seeme to be go-

guened by more severe discipline are 
deplied with hypercrite, I will say none 
other thing. Touching the first mons, 
they dwell not in cities, neither inter-
mixed them selves with worldly af-
saeres. We have declared in an other 
place, how that a writer of the middle 
age being made an Abbot, required 
that he might leave off from being a 
clarke, so that no man could well be 
both a monke and a clarke, since 
the one is an impediment to the other. 
Then liued they not of the common 
revenues of the church, but of 
their own hand as the lay people do.

S. Hierome disputing of the ori-
ginall of monkes in the life of Paulus, hath thus written: Among ma-
ny it hath oftimes beeene called into 
question, who first began chieflie to 
dwell in the wildernesse of the monkes. 
Some fetching the matter somewhat 
farre off, beginne to reckon from Hel-
lias the holy Prophet, and Saint Iohn: 
of whom Helias seemeth to vs to have 
beeene more than a monke: and that 
Saint Iohn began to prophecy before 
he was borne. But others (in whiche-

pinion the most part of all people doe 
commonly agree) affirm that Saint 
Antonie was the first beginner of 
that order: which in part is true. For 
he was not onely the first, but also the 
motioner of all others thereunto. A-
mathas, and Macharius Saint Antonies 
scholers, where of the first buried his 
maisters bodie, doe nowe assume that 
one Paulus Thebius was the first be-
ginner of that way: which thing wee 
also confirme, not only in name, but 
also in opinion. And anen he addeth, 
that Paulus for taking the citie being 
thereto enforced for fear of torment 
under the persecuters Decius and 
Valerianus, departed into the wil-
dernesse, where hee found a cave and 
lap hidde therein vntill he was found 
out by S. Antonie. The Emperours 
Decius & Valerianus governed & Em-
pyze about the yeare of our Lord 260, 
but it is saide that S. Antonie dyed 
when he was an hundred & five yeeres 
old, in the yeare of our Lord, 360. S. 
Augustine, who in his 8o epistle to 
Helychius, wittnesseth of his own time 
how that hee liued in the yeare of our 
Lord, four hundred and twentie. 
But Eutropius and Beda reporte 
howe that hee dyed in the yeare of our 
Lorde, four hundred and thirtie, in 
the thirtie and one chapiter, of the ma-
ers of the Catholique church, reciting 
the manners and institutions of the 
monkes in his time, reporteth such 
things as are verie farre from the re-
ders and institutions of our monkes 
owne a days. In the time of Tustini-
an the Emperour, who made certaine 
laues of Monkes and Monasteries, 
there liued one Benet, whom many of 
the Monkes nowe a days doe call fa-
ther, whose life I will recite unto you 
out of Tritenheymius, who dyed about 
siftie yeeres since, to the intent you 
may understand what power and dig-
nitie they obtained in processe of time, 
who at the beginning were confine-
ed and of none authoritie. Benet Ab-
bar of Cassina, faith he, first founder, be-
ginner and governour of the Monkes 
in the West, wrote in eloquent style, & 
with graue judgement, the rule for 
Monkes in one booke, which begin-
neth,
of Honors that were under Benet's rule. Of such as are
Canonized, thirteen thousand three hundred.
And that I may not recite many other orders of Honors it is
knowne, that the mendicant Honors and Friers, being the faithfull, diligent,
and valiant Romane champions of the Pope, and the spirituall
monarchie, were confirmed by Honorius about the yere of our Lord, one
thousand, two hundred, and twenty and
two. Hereby I would declare nothing else, but only that all men should und-
erstand that Honerieke was devised by mans invention, not delivered into
the Church of Christ by the Apostles; and that at the first it seemed to bee
tolerable, but afterwards became altogether intollerable.

Bolle profitable it is to the common wealth, experience it selfe teacheth. And whosoever knoweth not
that it is quite repugnant to true re-
ligion, knoweth nothing. They
seigne that it is meritorious before GOD, and the State of perfection.
But who teacheth not how repugnant it is to Christes merite, and to the sin-
erc doctrine of the Gospell? What
godliness? necessitie is it that mo-
neth vs, after that we have wholly be-
taken our selves to one GOD in bap-
tism, to take our selves also, and to
make our selves to Saints, and to
bine our selves by religion of an oth
to observing of their rules; True re-
ligion forbiddeth vs to vow our selves
to Saints, by any means to de-
pend in way of religion on them.

True religion forbiddeth vs to
choose vs any other Fathers or Pat-
ters. True religion forbiddeth vs to
devisenew maners of worshipping,
and new religions, to receive them
that are devised by others. The ex-
ample of Zoroam and his fellowes,
makest vs affarde. True religion
forbiddeth vs to sweare by the names
of other Gods. Religion referreth
vs to one GOD by faith and obedi-
ence. Superstition breaketh this
bande and admitteth creatures. S.
Paul to the Corinthians faith, Evo-
erie one of you faith, I am Paules, I
am Apollus, I am Cepheus, and I am
Christes. Is Christ diuided? was Paul
crucified for you? Or were you bap-
tised in the name of Paul? Beholde
Christ is our redeemer and our ma-
ster. The faith of Christ hath made
vs one bodie. By baptism we are
baptised into one body that we might
be called Chriftians, not Petruines or
e Paulines. S. Paul would not suf-
fer that Chriftians should take their
name of the Apostles, how much lesse
would he abide that at this day some
should be called Benedictines, some
Franciscanes, some Dominicanes, wee
are the Lords inheritance and posses-
on: it is not lawfull for vs to binde our
selves to the seruice of men. But who
so binde themselves they tear in fun-
der the title of Chrifts body, they pro-
phane the crete baptism of Chrift.

APP. 4

The
The Apostle faith plainly, is Christ divided was Paul crucified for you, or were you baptised in the name of Paul? And therefore although they be commonly called spiritual persons, yet are they nothing less than spiritual. For the Apostle faith, Where one of you faith, I am Pauls, & I Apollos, are ye not carnal? To what end is it, after ye receving of the Gospel of Christ Jesus and the doctrine of the Apostles which containeth believer unto us all godliness, to invent new rules? For truly when they had once found out certain peculiar laws and means of living, they separated them selves from the common lawe of Christians in all outward manner of living in their behaviour, and in all their apparel, to the intent that by that means they might make evident to all men, that they would live a part, as it were, from that common, lawe, and imperfect Church, to live more holily, perfectly, and spiritually. But bowe well the same hath framed of of both frame with them, the whole world speaketh it at this day. The bowes which they bowe, are most foolish. They bowe chaste it which they have not. Chastitie is the gift of God, and it is not incident to all men, And S. Paul faith, who so can not live continently, let him marry. For it is better to marry than to burne. Generally he saide to burne, whether it were in a bowe, or out of a bowe. Neither is it lawful that an humaine bowe and which was foolishly taken in hand and bowed, should prejudice the laxe of God. What manner of poverty it is which is in Abeyes, experience it else teacheth.

They put off poverty when they put on their common garments, and with their coule they put on great riches. For monkes, a thing which in the olde time would have seemed a strange and monstrous matter, are made Princes. The common sorte of them live idely, and eat their bread freely and for nought, against the Apostles rule in the 2. Epistle to the Thessalonians, cap. 3, where such be also accursed. They take their parents and kinfolke, whom by law of God they are bounde to serve and obey, and betake them selves unto strange men by whom they are insisting to infinite superstitions.

And they which are thus freely set at libertie to their parents, either they are set at libertie through superstition, or to the intent they may have, all the days of their life whereby to dye and rotte in idlenesse. So that it is evident, that such put on the coule for their bellies sake, not for any religion. What obedience is that which is quite contrarie to the obedience which is revealed by the word of God? When the magistrate commanded them to sustaine and beare publique burdens with the residue of the faithfull, they be evermore free and exempted. In olde time, ministers of strange religions had under the Kings of Judea, princely privilidges and customes confirmed by prescription of long time: but so as much as their ministrerie was not allowed by the word of God, but was rather repugnant to the word of God, they were not ungodly, neither unchristly nor sacrilegiously broken and dissolved by holy kings.

Who can deal abide to heare their excuse, who being admonished to doe penance for the sinnes which they have committed, make this exception, that by vertue of their othe they are referred to their mokith order so that with safe conscience they cannot departe from the same: For it is evident that
The first Decade, the tenth Sermon.

The other which they pretend is altogether a rash one; which is not to be performed as I have declared in the third sermon of the second Decade. What, I pray you, can a bond which is made by man without God, yea rather against the word of God, bind one unto, specially being made unwisely or unadvisedly? If the cross of Christ be of so great virtue that it hath released us from the curse unto which we were all subject, how much more shall it deliver us from outward bonds where with we were entrapped not by God, but otherwise through folly or wickedness of men, or craft of the devil.

The Apostle St. Paul crieth out, Ye were bought for a price, become not your servants. But if happily through the malice of men, or our own folly we become servants, the godly must endeavour that through true faith and obedience they may be released to the liberty of the children of God. Verily the Gospel is preached unto us, to the intent we should be delivered from all vain captivity, and serve God in spirit and truth.

Pozzover, where some object that it were good and convenient that all monasteries throughout the whole world were reformed and brought back to the first simplicity: We answer, how that in this our unhappier age it were in vain, ye a plain folly to hope for it. They can not be reduced to the ancient simplicity, neither will the Princes and Monks suffer such reformation to be made: for then they know that they must depart not only with much of their profits, honours and pleasures, but with all together. Howbeit, they had rather that the whole world were together by the ears, than they would deliver up to God his kingdom, which they have hitherto enjoyed. But admit this thing were case enough to accomplish who shall persuade us that if Abbeys were reformed according to the ancient institution, that in this our age they should bee as well or better governed than they were in the old time? We see what beginning they had, how they have gone forward, and how increased. We see what hypocrisy, ambition, &c. come and take all things are come. Do we think that this desires at this day will be more moderate? Do we think that discipline shall now be less corrupted by vs and our posterity, than it was by our forefathers? we are constrained not to hope for better, but to fear worse, who every day do experiment that which is worse than other. For we live in the vases of the world, and in the very latter end of all ages, where in the dragon of the bottomless pitte through the malice and ungodliness of men, hath gotten to himselfe great power and force to disturb and corrupt all things that are in the whole world. Howbeit in so great perils, this comforteth vs not a little which is written in the word of truth, that for the electics sake those days shall be shortened, and that he shall losted for a short time, and then anon be cast into the lake that burneth with fire and brimstone. Pozzover, if we will make a just reformation, we must needs goe to the fountainthes hem selves. But in the primitive church, we read of nothing set down in the doctrine of Christ and his Apostles concerning monkeery, and thereby we understand that it is not necessary for the church: yea we have learned by experience that it is nogome and hurtfull to the Church.
Wherefore, true reformation proceedeth as altogether to abrogate monkerie: not erecting or neglecting in the mean season such as doe repent whom the wickednes of the time hath made unprofitable both for themselves and others, but gently to receive them into the care and almes of the church. Thus much hitherto haue we laid by occasion, and as it were by the way, concerning monkerie, which we have declared to haue had no place in the primitive church of Christ and his Apostles. Let vs therefore returne to other necessarie institutions of the church.

Likewise the faithfull Church of Christ doth discipline about the sicke, and such as are departing out of this life. There come about them neighbours and brethren, and every one for his part theweth his duties of love and charitable: they relieue the sicke with their goodes, and if the sicke be not sicke then doe they thew other duties of good will. There commeth also the minister of the Church, who in comfortinge the sicke person prepar eth him to die by making sikhis confession of sinnen to God which he pronounceth out of the word of God to be forgiven if he doe faithfully believe.

He requireth of him also that hee forgive, and bee in love and charitable with all men, and that hee ke pep no old grudge or malice in his heart. After this, some publique prayer is made to God by the sicke person, and by those that are about the partie that is at the point of death. Hee is also admonished of sundrie things, he is confirmed in the faith, he is called to patience, he is instructed according as his good, and every thing else requireth, and he is taught that at his departing out of this wórld, he commend his soule into the hands of God the father, accor- diing to his doctrine and example of our redeemer who at the vertic point of death cried aloud, saying, Father in thy handes I commend my spirit.

This discipline haue we learned of the Apostiles of our Lord Christ. For the Apostle Saint James saith, If any be sicke among you, let him send for the elders of the Church and let him pray over him, anointing him with oyle in the name of the Lorde. And the prayer which is made in faith, shall deliver the sicke. And the Lorde shall raise him vp againe.

And if he be in sinne, they shall be forgiven him. Confesse your sinnen one of you to another, and pray one for another, that you may bee safe, for the heartie prayer of the iust is of great force, &c. This is the Apostolique discipline. But if you lay unto mee where is the oyle? I answer, that in Saint James the Apostles time, and certaine ages after, there remayned yet in the Church the marvulous gift of healing the sicke. Of this we read in Saint Markes gospell, And the disciples going forth preached the Gos- pell that they might repent, and they cast out many deuils, and they annointed many with oyle, that were sicke and healed them, and againe in the same place faith. Moreover, These signes shall follow them that believe. In my name they shall cast out deuils, &c. And anon he saith, They shall lay their hands upon the sicke, and they shall be healed. And because this benefite remayned yet in the Church, Saint James biddeth vs the oyle, and to vse it in the name of the Lord, as the Lord had commanded. But seeing that gift is now ceaseled in the Church, and wee finde by experience that oyle both no good to the sicke, according to the time, and as our duetie biddeth vs we doe the best wee can.
can to allwage and cure the diseases of the sicke by medicines most convenient for the sicknes, being applied in the name of Christ.

I knowe howe by this testimonie of the Apostle, the Papiestes goe about to set out and commet their extreme vextion, 02 last annoyling: But they labour in baine. But to let passe that Saint James speaketh nothing of the hallowed oyle: and that they doe not admitt this medicine but in vertic extremity where Saint James commandeth to annoint everyone that is sick, howe, I pray vou, can they defende out of Saint James wordes that which the Priest demandeth of the sick person. Doest thou beleue that the Lord will heare our prayers for thy merits sake, & prayers of the Saints? The sicke man answering I do beleue: he then faith, Let vs therefore pray to God and his Saintes: D where I beleech you hath Saint James or any other Apostle of Christ taught that which they bring in their annointing? In the name of the father, and of the sonne and of the holy Ghost, I annoint thee with holie oyle, that by this annointing thou maist receive full remission of thy sinnes.

What scripture I pray vou, teacheth vs, that full remission of sinnes is obtained by that annointing? These things are done manifestly against the principal article of our religion, which teacheth that we are purged from all our sinnes only by the blood of Christ, and that most fully. To him onely is the glorie due, not to the oyle, nor to any creature in the whole world.

Pozzouer, the Church of Christke doth not reiect the bodies of the dead, as if it were a dead dogge. For it acknowledge that their bodies have bene the Temples of the holy Ghost, which hath dwelt in them. It acknowledgeledgeth that, they are buried in hope of resurrection and glorie of life everlasting, wherefore the Church doeth in most reverend manner take the bodies, windeth them in a chete, and croweth them vertic decently, and being put into the coffin carefully carried them unto the place of burial, or churchyard, where friends, neighbours and brethren following after, and accompanying the corpse.

While the bodie is set downe and laid in the earth, there are publique prayers made by them that brought the corpse. For they giue thanks unto God, for that he hath called the party deceased out of this world in the true faith, and they pray also that it may please the Lord to take them likewise unto him speedily, being lightened with the true faith.

Pozzouer, the name of the dead brother or sister is recited in the publique assemblie of the church with honour, & all the people are put in minde of their owne destines, and speedily to prepare them selues to die. And after this manner, we read in the scriptures, that the ancient fathers buried their dead, yes, the most holy of them.

We read nothing of canonizing, of worshipping of reliques, of moneths and yeeres minde for the dead, which are suffered to the end the soules of the departed should be delivered from the paines of purgatory.

There be certaine burials described unto vs in the olde Testament, as the buriall of Abraham, Sara, Isaac, Jacob, and Joseph, Aaron, Marie, Joseph, Samuel, & David, &c. And in the new Testament of John Baptift, and Stephan, but they were all sparing, & without all manner of superstition.

In that Josephes bones were carried foorth, they were caried in a mysterei
terie, that the Israelites might gather
thereof, that they should be brought in

to the land of promise.

Whereunto also that belongeth that
the patriarchs chose a burial in
Hebron. Otherwise the place addi
teth nothing to purchase the better or
worse speed to the body that is buried
in it. We must think that the place;
by reason of the bodies of the Saints
and holy men which are their buried
is after a manner sanctified, or at the
leastwise called holy; not that the bo
dies do get any holiness or safety by the
ground. Therefore unless it seem good
otherwise to the divine providence of
God, the Saints would gladly lie
with their ancestors in the selfe
same place of burial.

But if it please God otherwise, they
acknowledge that they are notwith
standing received into the same earth,
without any exception, and that they
are not separated from their ances
thors by distance of place. Wherefore
their is no superstition in the Church
of God about burials and graves. But
how much there was in the time of
Poperie, no man can declare in fewe
woordes.

These bee the necessarie instituti
ons of the Church of God, and are
by the faithfull religiously observed
without superstition, to edification: as
for other matters which are only de
vined by the invention of man, the
godlie nothing weigh them. I know
what things may here bee objected.
That forsooth, the auncient people of
the olde Testament had sundrie and
manifold rites & ceremonies institu
ted of God by his Prophets, because
being rude they had neede of such in
struction. But since the common
 sorte of Christians are also more rude
than is to be wished, so many sundrie
and diuerse ceremonies were devis
ed by the auncient fathers, not with
out the motion of the spirit, which they
must also obey. I answer, that this is
no true nor sounde reason, whereby
the weake in faith may receive com
moditie. For surely the would not the
Apostles of Christ have saide nothing
thereof. Pozerous experience teacheth
that the state & condition of the weak
and simple is such, that the moere cer
emonies are left unto them, the more
their minds are diuerly dispersed, and
are leefe united to Christ, to whom a
longe all things are to be ascribed. For
it pleased the Father that all fulnesse
should dwell in him, and to heape to
gether in him all things appertaining
to our life and salvation. Yea, the Di
vine wisdom of God hath take away
that whole externall discipline and in
struction, setting a difference between
us and them. We should therefore pro
ceed to bring against Judaisme, if wee
should not leaue off to multiply & heap
together rites and ceremonies, accor
ding to the manner of the olde church.

For in old time those ceremonies wer
had in vse, although they were not in
finite, but comptited within a certaine
number. At this present there is no vse
noz place for them in the Church. Nei
ther doe we want most grave authori
tie to proue the same. The Apostles &
Elders in a great assemble met toge
ther at Hierusalem at a coucill, where
the Apostle plainly selleth them that
they tempt the Lord in going about to
lay the yoke of the lawe upon the fre
neches of the Christians. There is al
so a Synodall Epistle written, where
in by one consent they testifie that it
hath seemed good to the holy Ghost and
them to lay none other burthen upon
the Church of Christ, than that which
they recite in fewe woordes. To the in
tent
The fift Decade, the tenth Sermon. 1142

1142

1143

The doctrine of the Gospel is not sufficient for the church, without the ceremonies of the law. If he would not then have rites which in old time were by God instituted, to be joyned to the Gospel, how much less ought we at this present to couple therewith the inventions of men? Unto which moreover is wickedly ascribed, either the preparation, to the grace, or worshipping of God, or part of our salvation, that we may lay no less at this day, than S. Paul said long agoe, After that you have known God, how chanceth it that ye return againe to weake & beggerly elements, which you would beginne to seue a new? Ye obserue daies and moneths, times & yeeres. I am afeard least I haue taken paines about you in vaine, Unto all these things this is also to be added, that this instruction of ceremonies, whereof they speake, belongeth to the worshipping of God. But wee are forbidden to devise unto our selues any strange worshipping: we are forbidden also to put to, or take away any thing from the institution or worde of God. Therefore, the church of God, neither ordaineth, nor receiveth of any other such constitutions. Of which matter we have also spoken from what before, whereas we intreated of the abrogating of the Law, and of Christian liberty.

I trust that in these fifty Sermons, I have as shortly and conveniently as might be, comprehended the whole matter of faith, godlines, or true religion, also of the Church. That which I doe often repeat in all my sermons, some books, that do I also againe repeat in this place, that the learned may with my good will & thanks gather and inscribe better things out of scriptures. Unto the Lord our God, eternall fountain of al goodnesse, be praise, and glory, through our Lord Jesus Christ.

Amen.

FINIS.

To the Reuerend fathers in Crist D.Rob. Horne Bishop of Winchester.


Right reuerend honourable Lordes & deere beloved brethren, the Lorde Jesus bleffe you, & preferue you from all euill. We send you here our opinion concerning matters of apparel, written to our worshipfull friend maister N. & maister M. thofe godly & learned men. And for that cause we send it unto you, that you might understand, we deale not with our brethren priuily, without your knowledge, who are the principall and chiefe ministers, and that so much as in vs lyeth, we seek the vnite and concord of your congregations, in all respects. And we heartly beseech almightie God, to have a speciall regard of your estate, and to conforme you in one conent & unity. We earnestl exhorte you, right honourable & deere brethren, to be carefull for those faithfull ministers and learned men, for they have commonly their affections. For which cause the Apostle warneth vs, that one helpe to beare anothers burden. You may by your authority do very much with the most noble Lady your Queene: bring it therefore to passe with her Maiestie, that our good brethren may be reconciled & restored againe. And we also beseech that you D. Horne, our good Lord, and deere brother, that as soone as these my letters may be delivered, yee cause them to be lent to the Bishop of Norwich, and to communicate them to D. Jewel, to D. Sands, & to D. Pullinton, to whom all these purpose to write at the next mart at Frankfort, by Gods grace. These I have written in hart, as well in maisters Gualters name, as in mine owne, sending them to Bafle, from thence to be conveyed to Antwerp. And we heartily desire you to lende vs wordes, whether ye haue received them or no. Fare yee wel right reuerend fathers. The Lord bleffe you, and your labours. From Tyninge this third of May. 1566.

Henric Bulstrode your very friend.
To master N. and M.

H E Lorde Iesu blesse you right worshipfull and welbeloued brethren, and preferue you from all e- uill. I haue received your letters, in the which you N. seeme to complaine, that my answere vnto your question was ouer short and briefe. Verily my bro- ther, I sawe no cause then, neither doe I see any yet, why I should haue written those letters any larger. For you onely required to knowe my judgement, touching the matter of apparell, for the which ye now conten in England. Vnto which question I thought I should answere in fewe wordes: for so much as in fewe wordes I could declare my judgement. And then also I under- floode, that D. Peter Martyr, of moff happie remembrance, handled the same question at Oxford, and there to many times at large, where- to I could say no more. And I remember also, that in my letters vnto you, brother M. I made mention of my opinion herein. And that I may nowe speake a word or twaine what I thinke herof: Surely, I like not in any wise, that (if ye were commaund) ye should say service at an aulter, rather burthened, that beautified with the image of a crucifix in masseing apparell, that is, in an albe, and in a vestment, which hath the picture of Christ crucifixe hanging on the backe. But so farre as I can perceive by my letters receiueed out of Englande, there is no conten- tion now of any such garment. But the question is:

Whether it be lawfull for Ministers of the Gospell to weare a round cap or a square, or to use on a white robe called a surplexe, whereby the Minister may be decerned from the vulgar sort? And whether a Minister ought rather to leane his holy calling, than to weare such apparell.

Touching which question, I wrot my mind the laft mart, vnto the re- uerent father my Lord R. Horne B. of Winchester, briefly repeating D. Martyrs words. My fellowe minister and welbeloued Kinsman D. Ro- dolphe Gualter, wrot vnto him also not long before, a coppie whereof I send here inclofed vnto you, and to the rest of our brethren. Where- fore, if ye wil heare vs, and be desirous to knowe our judgement conser- ning this matter of apparell, as you signified vnto me the laft mart you were: loe you haue our judgement in that Epistle, whereunto if ye wil not agree, we are hartily forie: and seeing we haue none other counsel, we most hartily and incessantly pray to God, who is in all things, and at all times to be called on, that hee vouchsafe by his holy grace and powers, to comfort and helpe our miserable estate.

You brother N. proposed a fewe such questions: but our brother M. heaped together a great manie more of the same argument. Albeit I, according to my simple skil, did neuer alowe to haue matters dis- tracted into so many questions, & to be intangled with so many doubts, which
which otherwise being more single by themselves, might be more eas-
ily dissolved: yet notwithstanding, I will write downe a little to every 
one of them, that herein also I may satisfie you my worshipfull & dere 
brethren, as much as lieth in my slender utterance, and rather dul, than 
quicke and sharpened wit. And I beseech you, that you would accept 
in good part this my doing, as of your brother, and one that vnfained-
ly loueth you, and to judge thereof with a quiet mind, void of all affec-
tions. For my part I utterly abhorre al contentions, & desire nothing 
more humbly of almighty God, than that it might please him to re-
move all distillation and strife far from his Church, which from the 
first beginning hath marvellously hurt true godlineffe, and as it were 
torne and rent the Church in peeces, were it never so quiet and flour-
ishing.

Whereas it is demanded, whether lawes ought to be enioyed to Ecclesiastical 
persons for wearing apparel, that thereby they may be knowne fro the lay people? 
I answere, that there is ambiguity and doubt in the word, Ought: for in 
case it be understood for that which is necessary, & appertaining to e-
uerlasting life, I suppose the lawmakers themelues do not so under-
stand or meane it. But if it be said that it may be done for comelinenesse 
and decency, and for dignity and orders sake, that it should bee but a 
ciuitall obseruation, or some such like thing, as is that wherein the Apo-
stle wil haue the minister or bishop, that is modest or comly, I do 
not see how he offendeth, which weareth such a garment, or is com-
manded to weare it.

Whether the ceremonial attire, or worshipping of the Leuiticall priesthood, 
be to be brought againe into the Church? I answere, that if a cap or a seem-
ly garment, without superstitition be commanded to be wore by a mi-
nister, no wise man will say, that right Judaisme is brought in againe. 
Moreover, heere I repeate the same, that I see Peter Martyr hath an-
sweared, who when he had shewed how the Sacraments of the old law 
were quite abolisht, which we ought not to bring againe into the 
Church of Christ, having now Baptisme and the Lords supper, in stead 
of them, thus he faileth. There were notwithstanding in the Leuiticall 
lawe certaine actions of that nature, which could not properly be cal-
led sacraments, for they serued to decencie, order, and some commo-
ditie, which as agreeable to the light of nature, and also profitable for 
our commodity, I suppose may both be brought in, and also retained.

Who seeth not, that for mainteyning peace, and for that the faithful 
might the better liue together, the Apostles commanded the Gentiles 
to abstaine from that is strangled, and from bloud: No doubt the these. 
were things belonging to the Leuitical lawe. Furthermore, no man is. 
ignorant that tithes are appointed at this day to sustaine ministers. It 
is euident that Pfallmes and Hymnes are now song in holic congregation-
ations, and meetings, which notwithstanding the Leuites also vied. 

And:
And that I let not this passe neither, wee haue holy dayes in remembrance of Christes resurrection, and such like, Shal all those be abolished, because they are tokens and reliques of the old law? You see therefore, all things of the Leuiticall law are not so abrogated, that none of them may be vsed. Thus farre P. Martyr.

Whether we may weare such apparel as the papists do? I anfwere, We may so long as it is not prooued that the Pope brought in the differences of garments. Nay it is manifet, the difference of apparel is more ancients than the Pope is. Neither do I see any cause, why we may not go as the Papifts do in apparel, which is not superftitious, but of policie, and for comelinesse sake. If we should haue nothing common with them, then must we forsake all our Churches, refufe all livings, and minifter baptism, not say the Apostles or Nicene creede, yea and quite cast away the Lords praiere. Neither do you borow any ceremonies of them. The matter of apparel was neuer taken away at the beginning of reformation, and is yet retained, not by the Popes law, but by the kings commandement, as an indifferet thing of meere policie. Yea truely, if you weare a cap or a peculiar kind of apparel, as a ciuill and politike thing, it smelleth neither of Judaisme, nor Monachisme: For these will seeme to separate themselves from the ciuill and common life, and account a meritorious deede in the wearing of a peculiar garment. So Euftachius Bishop of Sebasteia, was not simply condemned for wearing a peculiar kind of garment: but for that he put religion in his garment. The canons of the council of Gangren, Laodicea, and of the fift counsell, are well known. If in case any of the people be perswaded that these things favoure of Papisime, Monachisme, or Judaisme, let them be told the contrary, and perfectly instructed therein. And if so be, through the importunate crying out hereon before the people by some men, many be disquieted in their conscience, let them beware which so do, that they bring not greater yokes on their owne neckes, and prouoke the Queenes Maiestie, and bring many faithful ministers in such danger, as they cannot rid themselves out of againe.

Whether these men, which hitherto have vsed their libertie, may now with safe conscience bring themselves & their church into bondage, through the commandement of the prince? I anfwere thus. I think they ought to take heed least by odious disputing, exclaming, and striveing for apparell, and by this importunate dealing, occasion be offered to the Princes Maiestie, not to leave the matter any longer in their choice, who haue hitherto vsed this libertie, and that hee being incensed with necessary clamors, command them either to weare that apparell, or to giue over their charges. Truly it seemeth very strange vnto me (be it spoken, my worshipful and deere brethre, without your offence) that you so perswade your selues, that you can by no means with a safe conscience submit your selues and your congregations to the bondage of apparell, and doe
do not rather way with your felues, if ye refuse to weare a thing meere politicke and indifferent, and odiously contend alwaies, vnto what manner of bondage you submit your selues and your churches, who leaving your charge, expose your churches to wolves, or at the leastwise to unfit teachers, who are not so able to edifie the people, as yee your selues are. Doe you set your church at libertie, when you minister occasion to oppresse them with more and with greater burdens? You know well enough after what a great many seek, how they are affected towards the preaching of the GoSpell, and what they would proue, if they succeede you, and what we may hope for at their hands.

Whether the apparell of the Cleargy be a thing indifferent? Surely it see-meth to be an indifferent thing, in so much as it is a meere ciuil thing, appointed for decency, seemlinesse, and for order, wherein is put no religion. This much I thought good to answere brieflie vnto your questiones, my learned and louting brother N. Now I come to our brother M. questiones, in dissoluing whereof, perchance I will be more briefe. Whether a particular kind of apparell differing fro the lay men, were ever appointed for miners of the Church? And whether in these daies, it may be appointed in reformed Churches? I answere. That in the ancient Church, there was a particular fashion of apparell for Priests. It appeareth in the Ecclesiasticall historie of Theodoret, lib. 2. cap. 2.7. and of Socrat. lib. 6. cap. 22. No man is ignorant, which hath but lightly read over the monuments of the auncient fathers, but that the miners vsed a cloke in their service. And therefore I saide before, that the diuersitie of garments had not his original of the Pope, Eusebius citeth out of the ancient writers, that St. John the Apostle ware on his head a leafe, or thin plate, like vnto a bishopes miter. And Pontius Diaconus wittnesst of S. Cyprian the martyr, that when he offered his necke to the executioner, he first gaue him his cap, and the deacon his vpper garment, and so floode apparell in white linnen. Moreover, Chryostome maketh mention of white apparell of miners. But it is certaine, that when the Chriffians turned from their paganisme to the Gospell, in stead of gownes, they put on clokes: for the which being afterwards mocked of the infidels, Pallium. Tertullian wrote a very learned booke, De pallio, I coulde bring more suffice of this sort, if this sufficed not. In deed I had rather no apparell were laide vpon the miners against their wille, but that they vsed the custome of the Apostles. But in so much as the prince commandeth the cap, and the surplise, wherein (as I have oftentimes said) she putteth no religion, and thir same thing hath been vsed amongst the olde fathers without superstition, or offence, while the Church was as yet in better estate: I would not with good minsters to account the forwardnes of religion to be chiefly in these thinges, but to yeeld somewhat vnto the time, and not to brayl contentiously in matters indifferent, but to judge with modestie, that these things may be, and that we must go forward
forward according to the time: for they are nearer the Apostles simplicity, who know of no such distinction, nor do urge it, but yet in the mean while do not refuse discipline in their apparel.

Whether the prescribing of apparel, be agreeable with Christian libertie? I answer: That indifferent things may sometimes be prescribed, yea, and also constrained to, as I may term it, as touching the vse, but not as of necessity, that is, that anie indifferent thing of his owne nature should be forced to a mans conscience, and thereby a kinde of religion charged to his conscience. The times and places of holy assemblies, are rightly accounted to be indifferent: and yet if there bee no order prescribed therein, I praiie you what confusion and misorder would rise hereby?

Whether any new ceremonies may be increased, besides the express word of God? I answer: That I like not with increasing of new ceremonies, and yet I will not deny, but that new may be devised, so that there be no worshipping of God placed in them, and that they bee appointed for order and discipline. Christ him selfe celebrated the feast or ceremony of the dedication, and yet we read not, that the same feast was commanded by the law. To be short, the greater part of those propositions or questions touching matters of apparel, doe stand on this point. Whether any lawes ought or may be made in the church, touching apparel? And so the question is brought to this generall proposition, that is, What is lawfull to be decreed concerning ceremonies? Vnto these questions I briefly answer: That I would have no ceremonies brought into the Church, but such as are necessarie: yet in the mean season I confesse, that the lawes touching these ceremonies, which perchance are not necessarie, and sometime unprofitable, may not be condemned of wickednes, so that factions and schismes be stirred vp in the Church, forso-much as they are without superstition, and things of their owne nature mere indifferent.

Whether it be lawfull to renew the customes of the Iewes, being abrogated, or to translate the rites proper to idolatrous religion from the, to be used in reformed Churches? Touching this question I answered before, when I spake of Leuitical rites and ceremonies. But I will not in anie wise haue the ceremonies of idolaters, not purged from their superstition and errors translated into reformed Churches. And againe on the other side, it may be asked, whether the receiued customes, after the superstition is taken away, may be for discipline and orders fake, retained without sinne?

Whether conformitie or agreement in ceremonies, be to be required of necessity? I answer: That the agreement of ceremonies in all Churches, per accidenture is not necessarie. In the mean time, if a thing vnecessary, which yet is not wicked, be commanded, therefore we may not for sake the Church committed to our charge. There was not the like fashion
in ceremonies in all the auncient Churches: and yet those which used conformable ceremonies, despised not those which were without the fame. I easily beleevė, that wise and politike men dovrge a conformity in ceremonies, because they thinke this will maintaine concord, and because the Church throughout all England is one: wherein if there be no wicked thing mixt withall, I cannot see how you can enviously object any thing against such good orders.

Whether ceremonies joyned with open offence may be retained or no? I an-
swere. That all offences must be avoided, but in the meane while, we must beware lest we conceale, and cloake our owne affectiones under the colour of offences. You knowe there is one kinde of offence giuen, and another kind taken, and wilfully procured. Here I will not dispute, whether you without great offence giuen, can forfake your Churches, for the which Christ died, and that for a matter of indifference.

Whether that any constitutions of men, are to bee tolerated in the Church, which albeite they are not wicked of their owne nature, yet doe helpe to edifica-
tion neuer a whit? I answer. That if the constitutions which the princes Maiestie woulde inioyne you to be without impiey, you must rather bare with them, than forfake your churches. For if edifying the church be chiefly to be considered in this behalfe: surely then in leaving the Church, we shall more destroy it, than in wearing apparell. And where there is no impiey, nor the conscience is not offended, there ought we not giue over our vocations,altho' there be some kinde of serui-
tude thereby layde vpon vs. And in the meane time, it may be a que-
ston, whether we may rightly comprehend the matter of apparell under the name of bondage, in respect that it serueth for complainesse and or-
der?

Whether the prince may prescribe any thing touching ceremonies, without the will and free consent of the Cleargye? I answer. That if the prince should al-
waisies tarry for the consent of the Cleargye: perchaunce those most wise and godly kings Elaphat, Ezechias, Afa, and Josias, with other good princes, should never have brought the Leuites, and ministres of the Church into good order. Albeit I would not wish in any wise, that Bis-
haps should be excluded from consultations concerning matters of the church. Neither would I againe haue them challenge into these flues that power, which they vfurped against princes and magistrates in the time of popery. Likeweise I would not haue Bishops keepe silence, and giue consent to wicked flatures of princes.

The two latter questiones touch the matter more narrowly.

Whether it be more conuenient to serve in the Church after this manner, or rather therefore to be deprifed of Ecclesiastical function?

And againe.

Whether good pastors may be justly put from the ministrerie, for such kind of ceremonies? I answer. That if there be no superstition in such ceremo-

nies,
nies, nor any vngodlinesse, and yet notwithstanding they are layde on
good pasteours, which had rather they were not so layde vpon them, I
will graunt in deede, and that franckly, that there is a burthen and a
bondage layde on them, but yet I will not graunt (for very good causes
to)that therefore their charge and ministerie is to be forfaken, & their
place left vnto wolues, (as I laide before) or to other vnmeete ministers:
especially, sith the libertie of preaching remayneth free, and that there
be heede taken, least greater seruitude be thrust vpon them, with such
other things of this nature.

Thus haue I spoken those things which I thought meete, concerning
these propounded questions, knowing right well that other men accord-
ing to their learning, might haue discouered the matter much better,
and far more eloquently. But because it was your wills I should make
answere, I haue done what I could, leaving the matter free vnto other
mens judgement and writing. That which remaineth, is, that I woulde
not haue any mans conscience vrged, or snared: but I put forth these
things to be examined, and I warne all men, that none in this contro-
uersie frame him selfe a conscience, because he will contend. And I alfo
exhort you all in Christ Iesus our Lord, sauioir of his Church, our head
and king, that every one of you deeply consider with your selues, by
which of these twaine he shal most edifie Christes congregation: whe-
ther if for order and comlines fake, he vse the apparell as a thing indif-
ferent, which hitherto hath not a little set forward the unity and pro-
fite of the Church: or else whether for a matter of a garment, he leau
his Church to be possessed, if not of wolues, yet of very vnmeete and
naughty ministers. The Lord Iesus graunt you grace to see, vnderstand,
and follow that which tendeth to the setting forth of his glorie, and
the Churches peace and tranquillitie. Fare ye well in the Lord, with all
other faithfull ministers. We will pray diligently vnto God, that ye may
thynke and doe those things which are wholesome and holy. D. Gaul-
therus commendeth him most heartily vnto you, & wisseth you al pro-
sperty, so do also the rest of the ministers. From Tigure the Kalends of
May. The yeere of our Lord. M.D. Lxvj.

Henrie Bullinger, Minister of the
Church at TÎgvRE, in Maister
Gualtherus name and his owne.
THE FIRST TABLE CONTAYNING THE ARGUMENTS AND SUMME OF EVERY SERMON, AS THEY FOLLOW ONE ANOTHER IN EVERY DECADE, THROUGHOUT THE BODY OF THE WHOLE BOOK. THE FIRST NUMBER IS REFERRED TO THE SERMON, THE SECOND TO THE PAGE WHERE IT BEGINNETH.

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**1. And Solomon, with all the congregation went to the high place that was at Gabaon, &c.,**

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16 The Lord is always at my right hand: therefore my heart is glad, 
17 And my flesh rejoiceth. Also my tongue speaketh of thy grace, &c.
18 The Lord is God: his word is meek. He datieth the wise from their 
19 The voice of the Lord is full of power. His word is very 
20 The hea"ns declare the glory of God; and the firmament sheweth 

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3 And my flesh rejoiceth. Also my tongue speaketh of thy grace, &c.
4 The Lord is God: his word is meek. He datieth the wise from their 
5 He declareth the glory of God; and the firmament sheweth 
6 The voice of the Lord is full of power. His word is very 
7 The hea"ns declare the glory of God; and the firmament sheweth 
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4. He will hear the prayers of his people, and will answer them, &c.

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19 Verily I say vnto you, a riche man hasted into the kingdom of heaven.
  
20 For the Son of man came to seek and to saue that which was lost.

20 Ye know not what paele, &c.

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21 He which had not on his warring garment, is sended for a season among the other guests.

21 One only vine-yard, not two or duiers let out to husbandmen.
  
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22 Perce, not knowing the scriptures, say in the resurrection they neither marry.

22 What think ye of Christ? who is he? Ye say he is David's son.

22 Go to GOD that which belongeth to God, and to Caesar.
  
23 Looke thy neighbour as thy self.

23 Wo to you Scribes and Pharisees, which bruit doth worke.

23 Wo into you Scribes and Pharisees, which bruit doth worke, becaus ye built by the houling of seuer.
  
23 The Scribes and the Pharisees sit in Moses' seat.

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23 The loyde of that servant shall come in the day wherein he looketh not for him.

23 Do you not see at these things? verily I say vnto you, there shall not be left, &c.

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24 Heathen and earthly shall passe, but not that shall not passe.

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24 Depart from me cursed, to everlasting fire, which is prepar'd for the devil.

25 Verily I say vnto you, the deed did not to one of the least of these, he did not vnto me.

25 The Lord Jesus when he had taken bread, he gaveth thanks, and brake.

25 Whom so ever pe doest henpe pe prape, believe that pe shall haue, &c.

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25 They shall deliver you up pe doo to counsell.

25 The poore that pe haue alwaies with you, but not so alwaies at pe are not.

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28 Call this my disciples, and to him.

28 Whose father is he? They calle him to him, the name of David.

28 Go to GOD that which belongeth to God, and to Caesar.

28 I will remaine vnto you, continually untill the end of the world.


28 John baptised in the wilder.

28 What haue we to do with this thou art of Nazareth art thou come to destroie us.

28 All power is given me both in heaven and in earth.

28 I will remaine vnto you, continually untill the end of the world.


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3 And as Moses lifted up the serpent in the wilderness, &c. 

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45 And were baptized, and washed away the filth, by calling on, &c. 569, 1061
46 A company of some, and a certain companion of the scribe, sent with the Apostle Paul, &c. 3, 2
47 As thou halt borne witness of me at Hierusalem, so must thou bear record of me at Rome, &c. 640
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49 I believe all that is written in the law and the Prophets, &c. 89
50 Paul willed that being agreeable to the Grecians, &c. 922
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12. Knowe prout that your bodies are the temple of the holy Ghost, which is in you, &c. 717,861
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26. Both God care for one by both he not speak it altogether for our sakes, &c. 1121
27. If others bee partakers of the power towards you, why rather are we not? 1123
### The Second Table

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<td>9</td>
<td>If you see some one put themselves in such a state of holiness as to be able to do all this, you will know that they have been called by God.</td>
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<td>10</td>
<td>It is the duty of the Christian to follow the example of Christ in all that He did.</td>
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<tr>
<td>11</td>
<td>God is faithfulness and will not suffer His people to be tempted above that which they can bear.</td>
</tr>
<tr>
<td>12</td>
<td>Though we be many, yet are we one body and one spirit.</td>
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<tr>
<td>13</td>
<td>Are not they which were of the sacrifice partakers of the altar?</td>
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<tr>
<td>14</td>
<td>If any man be in Christ, he is a new creature.</td>
</tr>
<tr>
<td>15</td>
<td>The rock was Christ.</td>
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<tr>
<td>16</td>
<td>God is faithfulness and will not suffer His people to be tempted above that which they can bear.</td>
</tr>
<tr>
<td>17</td>
<td>When we are judged, we are challenged by the Lord, that we should not.</td>
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<tr>
<td>18</td>
<td>So often as ye eat of this bread and drink of this cup, declare ye the Lord's death till He come.</td>
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<td>19</td>
<td>Be ye followers of me even as I am of Christ.</td>
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<td>20</td>
<td>I received that of the Lord, which I have also delivered unto you.</td>
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<td>21</td>
<td>For this cause many are weak and sick among you.</td>
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<td>22</td>
<td>Whoso eateth and drinketh unworthily, eateth and drinketh his own damnation.</td>
</tr>
<tr>
<td>23</td>
<td>Let a man examine himself; and let him not eat of that bread, nor drink of that cup.</td>
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<tr>
<td>24</td>
<td>For the body is one and all the members of the body.</td>
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<td>25</td>
<td>There are diversities of gifts, but it is the same spirit.</td>
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<tr>
<td>26</td>
<td>Through one spirit are we all baptized into one body.</td>
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<tr>
<td>27</td>
<td>And all things are not every one a spirit, but the one same spirit.</td>
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<tr>
<td>28</td>
<td>The grace of our Lord Jesus Christ, and the love of God, and the love of the Father be ours all.</td>
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<tr>
<td>29</td>
<td>For we are labourers together in God's vineyard.</td>
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<tr>
<td>30</td>
<td>If I have all faith, so that I can remove mountains out of the way, but have not charity, I am nothing.</td>
</tr>
<tr>
<td>31</td>
<td>If you have all faith, so that you can remove mountains out of the way, but have not charity, you are nothing.</td>
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### Out of the Second Epistle of S. Paul to the Corinthians

1. *It is God which hath annointed us,* which hath also sealed us, and hath given the earnest of the spirit in our hearts.*
2. *Paul calleth the law, the minister of the circumcision,* the ministration of death, *the ministration of the letter.*
3. *We are the Epistle of Christ, ministered by us,* written not with ink. *The Lord hath made you ministers of the new Testament.*
4. *We are troubled on every side, persecuted, and cast down.*
5. *We have this treasure in earthen vessels,* that the excellency of the power may be of God, and not of us. *We preach not ourselves, but Jesus Christ the Lord.*
6. *We are troubled on every side,* 7. *yet are not_lbtonless,* 8. *though we are travailing,* 9. *though we know we are travailing, yet we trust God,* 10. *there is no agreement between Christ and Belial.*
11. *So we are not ashamed of the gospel of Christ, who is the image of God, who is the first-born of many brethren.*
12. *For he is the image of the invisible God, the first-born of all creation,* 13. *in whom all things consist.*
14. *But I fear lest it come to pass,* 15. *for the time is short.*
16. *If any other be the ministers of Christ,* I am more in labours, or if I preach, I am made a fool. *I have coupled you to one man to present you a chaste virgin,* 17. *I have robbed other Churches, having received wages of their love,* 18. *lest I should be exacted out of a measure.*
THE SECOND TABLE.

Ye are sealed with the holy spirit of promise, which is the earnest of our inheritance.

God hath chosen us in Christ, before the foundations of the world were laid.

Christ our peace, which hath made both one, and hath broken down

By Christ we have bondsmen and entrance with confidence by faith.

Christ is the head of the Church, and the name is the Saviour.

The ministrations for gathering together of the Saints, for the works,

Be ye renewed in the spirit of your minds, and put on that new

Laying aside hate, and every evil desire, and all evil talk, and all unseemly speech.

Be not drunk with wine wherein is excess, but be filled with the Spirit.

So must husbands love their wives, even as their own bodies.

Neither witchcraft, nor idolatries, nor lies in word.

We love therefore ye are no more strangers and foreigners, but citizens.

Wherefore remember, that ye being once past Gentiles in the flesh,

We were by nature the sons of wrath, even as others, ye were created in Christ Jesus into good works, which God hath before.

By grace ye are preordained through faith, and that not of your selves.

Take unto you the whole armour of God, that ye may be able to resist in the evil day, &c.

I. To be dissolved, and to be with Christ, &c.

1. Ye are sealed with the holy spirit of promise, which is the earnest of our inheritance, &c.

1. God hath chosen us in Christ, before the foundations of the world were laid.

2. Faith is our peace, which hath made both one, and hath broken down

3. Christ gave some Apostles, some Prophets, some Pastors, &c.

4. Whosoever therefore is an apostle, let him therein have no

5. By Christ we have bondsmen and entrance with confidence by faith, &c.

6. God hath chosen us in Christ, before the foundations of the world were laid.

7. Remember, that ye were once past Gentiles in the flesh, &c.

8. By grace ye are preordained through faith, &c.

9. Take unto you the whole armour of God, that ye may be able to resist in the evil day, &c.


11. Ye are sealed with the holy spirit of promise, which is the earnest of our inheritance, &c.

12. God hath chosen us in Christ, before the foundations of the world were laid.

13. Christ is our peace, which hath made both one, and hath broken down

14. Christ gave some Apostles, some Prophets, some Pastors, &c.

15. By Christ we have bondsmen and entrance with confidence by faith, &c.

16. God hath chosen us in Christ, before the foundations of the world were laid.

17. Remember, that ye were once past Gentiles in the flesh, &c.

18. By grace ye are preordained through faith, &c.

19. Take unto you the whole armour of God, that ye may be able to resist in the evil day, &c.


21. Ye are sealed with the holy spirit of promise, which is the earnest of our inheritance, &c.

22. God hath chosen us in Christ, before the foundations of the world were laid.

23. Christ is our peace, which hath made both one, and hath broken down

24. Christ gave some Apostles, some Prophets, some Pastors, &c.

25. By Christ we have bondsmen and entrance with confidence by faith, &c.

26. God hath chosen us in Christ, before the foundations of the world were laid.

27. Remember, that ye were once past Gentiles in the flesh, &c.

28. By grace ye are preordained through faith, &c.

29. Take unto you the whole armour of God, that ye may be able to resist in the evil day, &c.

30. Out of the Epistle of S. Paul to the Colossians.

31. Ye are sealed with the holy spirit of promise, which is the earnest of our inheritance, &c.

32. God hath chosen us in Christ, before the foundations of the world were laid.

33. Christ is our peace, which hath made both one, and hath broken down

34. Christ gave some Apostles, some Prophets, some Pastors, &c.

35. By Christ we have bondsmen and entrance with confidence by faith, &c.

36. God hath chosen us in Christ, before the foundations of the world were laid.

37. Remember, that ye were once past Gentiles in the flesh, &c.

38. By grace ye are preordained through faith, &c.

39. Take unto you the whole armour of God, that ye may be able to resist in the evil day, &c.

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4 Take heed to the minister that
10 thou hast received in the Lord, &c. 906
4 Continue in prayer, and watch
5 in the same continually. 914

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| 4 Command be them that are rich in this world that
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| 6 For they that will be rich, fall into temptation
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| 7 Let as many heretics as are
| under the yoke, count their masters worthy, &c. 441   |        |
| 8 Godliness is great sacrifice with that it hath, &c. | 265 311 |

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| 1 God hath bestowed, &c. and called
| us with an holy calling, not according
| to our works, &c. 644                      |
| 2 Let every one that calleth upon the
| name of the Lord, depart from
| vniquity, &c. 656                          |
| 3 No man which goeth a worthy
| course ignobly, but we with the
| airesse, &c. 911                           |

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| airesse, &c. 911                           |
**The Second Table.**

1. **God** in times past, at sundry times, and in divers manners speaks unto, **1**
2. See they not all ministring his rites, **2**
3. God by his same hand made the words, and both rule and uphold them with the words of his power, **3**
4. For as much as then as **4** children are partakers of flesh and blood, he also him selfe likewise took parte with them, **5**
5. Tho thou maddest him little inerioir to the Angels, **6**
6. It became him in all things to be made like unto his brethren, **7**
7. He doeth no where take on him the Angels, but the name of Azaha, **8**
8. Thoost ye our another dapple, while it is called to be dead any of you be harcend, **9**
9. To was the gospel preached, as well as unto them but the word, **10**
10. No man taketh the honour to himself, but he that is called of god, **11**
11. It cannot be that they which were once illuminated, if they fall away, **12**
12. Men verily swear by the greater, an oath for confirmation, **13**
13. Christ ever lineth, to make intercession for us, **14**
14. And among them manie were made priests, because they were not suffered to endure by death of beati, **15**
15. Christ, for that he endured for euery, was an everlasting pistchebrode, **16**
16. Our high priest had no noxe, as those high priests had, fast to, **17**
17. The forermner is for euery, into heaven, after the order of Melchisedech made a priest for euery, **18**
18. Because I will be mercifull to their unrighteousnes, and I will no more, **19**
19. Christ were no priest, if he were on earth, **20**
20. Christ entered not into the Taber name made with habes, but into the hlep, **21**
21. If the ashes of a young Cowe spinkled, 60th sanctifie them, **22**
22. Christ appeared once before the end of the world, to put away sinne by offering of him selfe, **23**
23. If any of you lacke wisdom, let him ask of God, **24**

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**Paul to Titus.**

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<td>Rebuke them sharply that they may be found in the faith, &amp;c. 894, 895</td>
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<td>2</td>
<td>For this cause I left thee in Crete, that thou shouldst ordain, 169, 170</td>
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<td>3</td>
<td>Who can deny that to the cleane all things are cleane, 126</td>
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<td>4</td>
<td>That the months of baine tales, charter of minds must be, 1, 108</td>
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<td>5</td>
<td>In words they confesse that they know God, but in their deeds they deny him, 570</td>
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<td>6</td>
<td>Graft ye remnantes to be obedient unto their owne matters, and to please, 273</td>
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<td>7</td>
<td>Speake to the elder women that they may teach honest things, 225</td>
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<td>8</td>
<td>The grace of God that bigneth salvation hath appeared, 61, 546</td>
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<td>9</td>
<td>God according to his mercy hath called by the sometimne of regneration, 629, 633, 664</td>
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<td>Warn them to be subject to rule and power, 2, 170</td>
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<td>11</td>
<td>Touching an heretic, obli ties made out of S. Paul, 293</td>
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<td>12</td>
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**Out of the Epistle of S. Paul to the Hebrews.**

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<td>God in times past, at sundrie times, and in divers manners speaks unto, 517</td>
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<tr>
<td>2</td>
<td>See they not all ministring his rites, 714, 732</td>
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<tr>
<td>3</td>
<td>God by his same hand made the words, and both rule and uphold them with the words of his power, 638</td>
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<td>4</td>
<td>For as much as then as children are partakers of flesh and blood, he also himselfe likewise took parte with them, 448, 631</td>
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<td>5</td>
<td>Tho thou maddest him little inerioir to the Angels, 696</td>
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<tr>
<td>6</td>
<td>It became him in all things to be made like unto his brethren, 61, 687</td>
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<td>7</td>
<td>He doeth no where take on him the Angels, but the name of Azaha, 63, 687, 691</td>
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<tr>
<td>8</td>
<td>Thoost ye our another dapple, while it is called to be dead any of you be harcnd, 710</td>
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<tr>
<td>9</td>
<td>To was the gospel preached, as well as unto them but the word, 983, 1026</td>
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<td>10</td>
<td>No man taketh the honour to himself, but he that is called of god, as was Aaron, 704, 853</td>
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